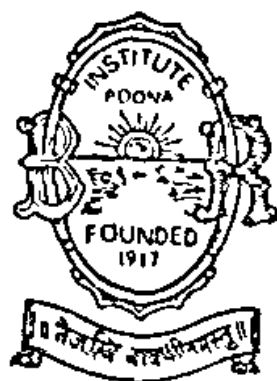


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# **VEDIC BIBLIOGRAPHY**

**FIFTH VOLUME**

BY  
**R. N. DANDEKAR**

**BHANDARKAR ORIENTAL RESEARCH INSTITUTE**  
POONA, India  
1993

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## PREFACE

An attempt has been made to present through this fifth volume of my *Vedic Bibliography* a fairly comprehensive classified and critical record of most of the significant work which has been done in the field of Vedic studies during the period roughly from the middle of 1983 to the middle of 1992. As in the earlier volumes, summaries of the contents of a large number of books and articles recorded here, and, in many cases, of the important reviews, have been given for the benefit of the users of this volume.

It should be noted that, as in the fourth volume, the chapter relating to the Indus Valley Civilisation, which has figured in the previous three volumes of the *Vedic Bibliography*, has not been included in the present volume.

The two Indexes to this volume have been compiled by Dr. S K Lal of the Centre of Advanced Study in Sanskrit, University of Poona, and I take this opportunity of expressing my cordial and grateful appreciation of his collaboration.

I have also to thank the Bhandarkar Institute Press for its efficient and ungrudging cooperation.

Bhandarkar Oriental  
Research Institute,  
Poona, India  
May 25, 1993

}

R. N. Dandekar



Dedicated with affection and gratitude  
to the  
**HEIDELBERG UNIVERSITY**  
to which I owe so much

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## INDEX OF WORDS

## LIST OF JOURNALS ETC., AND ABBREVIATIONS

( See also the earlier volumes of *VBD* )

- AA* : *American Anthropologist*, Washington  
*AAHG* : *Anzeiger für die Altertumswissenschaft*. Herausgegeben von der Österreichischen humanistischen Gesellschaft, Innsbruck.  
*AAIHSR* : *Adhyayana-Anusandhāna, Institute of Higher Studies and Research*, Jaipur.  
*AALA* : *Asien- Afrika- Lateinamerika*, Berlin.  
*AAnt-Hurg (H)* : *Acta Antiqua Hungaricae*, Academiae Scientiarum Hungaricae, Budapest.  
*AARP*,  
*AAWL* : *Abhandlungen der Akademie der Wissenschaften und Literatur in Mainz*.  
*Abhandlungen für die Kunde des Morgenlandes*, Berlin.  
*ABORI* : *Annals of the Bhandarkar Oriental Research Institute*, Poona  
acc. : according.  
*ACIL*  
*Ac Ir* : *Acta Iranica*, Leiden  
*Acme*, Milan.  
*Acta Ethnographica*, Budapest  
*Acta Germanica*, Cape Town  
*Acta Linguistica Hafniensia (AL)*, Copenhagen.  
*Acta Neophilologica*, Laibach  
*Administrator*.  
*Advent*, Madras.  
*AEPHE*  
*AESC* : *Annales, Economies Sociétés Civilisations*, Paris.  
*Aevum*, Milano  
*Afghanistan*  
*AGI* : *Archivio Glottologico Italiano*, Firenze.  
*Agra University Journal of Research*, Agra  
*AH* : *Aryan Heritage*, New Delhi.  
*AHES*  
*AHR* : *American Historical Review*  
*AIS* : *American Institute of Indian Studies*, New Delhi.  
*AIOC* : *All-India Oriental Conference*, BORI, Poona  
*AION* : *Annali Istituto Orientale (ling)*, Napoli.  
*AIUNON* : ( = *AION* ).  
*Alt Br (AB)* : *Altareya-Brāhmaṇa*.  
*AJA*.  
*Āja (Aj)* ( Hindi ), Varanasi.

- Ajāsra*, Lucknow  
*AJOS* . *Aligarh Journal of Oriental Studies*, Aligarh  
*Akash*, Calcutta  
*AL* : *Arts and Letters*, London  
*ALAS* . Association of Latin American Sanskritists, Mexico.  
*ALB* : *Adyar Library Bulletin* Adyar (Madras)  
*Alfa*  
*ALH* *Acta Linguistica Academiae Scientiarum Hungaricae*, Budapest.  
*The Al Magazine*  
*Alm O AW* *Almanach der Osterreichischen Akademie der Wissenschaften*,  
 Wien  
*Das Altertum* Berlin  
*AM* *Asia Major* London  
*American Journal of Chinese Medicine*  
*American Journal of Philology*, Baltimore  
*American Journal of Semiotics* Cambridge Ma  
*American Journal of Sociology*, Chicago.  
*Analecta Orientalia*, Leiden  
*Analele Stiintifice (Lingvistica)* Univ 'Al I Cuza,"  
*Ānandavāna* (Marathi) Poona  
*Ancient India*, New Delhi  
*Ancient Pakistan*, Karachi  
*Ancient Science of Life*, Coimbatore  
*Anekānta*, Delhi  
*AnL* . *Anthropological Linguistics*, Bloomington  
*Annals of the Sanko Research Institute for the Study of Buddhism*, Tokyo  
*L'Année Sociologique* Paris  
*Annuaire de l'Ecole Pratique des Hautes Études* Paris  
*Annual of the Institute for Comprehensive Studies of Buddhism* Tokyo  
*An St* *Anatolian Studies* London  
*Antaios*, Stuttgart  
*Anthropological Forum* Nedlands  
*Anthropological Linguistics*, Bloomington  
*Anthropos* Freiburg (Switzerland)  
*Antiquity*, Cambridge  
*Anusandhāna Patrikā* (Mar) Ambejogai  
*Anusandhāna Patrikā* Ladnu  
*Anuvāda*, Delhi  
*Anuvrata*, Virat Nagar  
*Anvikṣā* Department of Sanskrit, Jadavpur University, Calcutta  
*Anvikṣī*, Varanasi  
*AO* *Acta Orientalia* Copenhagen  
*AOAW* *Anzeiger der Osterreichischen Akademie der Wissenschaften*, Wien  
*AoF* *Altorientalische Forschungen* Berlin  
*AO Hung* *Acta Orientalia Academiae Scientiarum Hungaricae*, Budapest.  
*AORM* *Annals of Oriental Research*, Madras

- AORS** : *Annual of Oriental and Religious Studies*, Suzuki Research Foundation, Tokyo  
**AOS** : American Oriental Society, New Haven  
**AP** : *The Aryan Path*, Bombay.  
**Āp** : Āpastamba  
**A Pil** : *Agmosavluri pilologi*, Tbilisi  
**APILKU**, Inst. for Linguistics, Copenhagen University  
**APOC** ; Andhra Pradesh Oriental Conference, Hyderabad  
**Ār** : *Āranyaka*.  
**Āranyakam**, Sanskrit Prasara Parisad, Aara  
**ARC**, McGill University, Montreal,  
*Archaeological Journal*, Tokyo  
*Archeologia*, Paris,  
*Archeologia Polski*, Warsaw  
*Archeologicke Rozhledy*  
*Archives Europeennes de Sociologie*, Paris.  
*Archiv für Begriffsgeschichte*,  
**Arch. Ling** : *Archivum Linguisticum*, Menston (Yorks ),  
*Archipel*  
**Arch Or** : *Archiv Orientalni*, Prague  
**Ars Linguistica**, Tübingen  
*Artibus Asiae*, Ascona/New York.  
*Arts Asiatiques*, Paris  
**Āryamārtanda**, Ajmer.  
**Āryapremi** Ajmer  
**Asam Sahitya Sabha Patrika**, Jorhat Guwahati  
**ASGM** - *Atti del Sodalizio Glottologico Milanese*, Milano  
**ASI** : Archaeological Survey of India, New Delhi  
*Asian Affairs*  
*Asian Folklore Studies*, Nagoya  
*Asiatica*, Rome.  
**ASI Ph** : *Anzeiger für slavische Philologie*, Wiesbaden.  
**As Stud** : *Asiatische Studien*, Bern  
**Astrol. Mag** - *The Astrological Magazine* Bangalore.  
**Āśv** : Āśvalāyana  
**AT** - *Antik Tanulmányok*, Budapest  
*Athens*, Athens  
**AV** : *Atharvaveda*.  
**Avadh University Research Journal**, Faculty of Arts Faizabad  
**Avagāhana**, Sardar Shahr.  
**The Avatar**, Meh-r Chaitany Niketan Trust, Mandapta.  
**AVP** - *Atharvave la Paippalada Samhitā*  
**AVS** : *Atharvaveda Śā mika Samhitā*  
**Āyurvedadūta**, Jaipur  
**Āyurveda-Vikāsa**



- BAEO** *Boletín de la Asociación Española de Orientalistas* Madrid  
**BAIHA** *Bulletin of Ancient Indian History and Archaeology*, Saugar University  
**BALI**  
**Balk E** *Balkansko ez koznanie* Sofia  
**BALM**  
*Baltistica*, Beograd  
**BAU** *Brhadaranyaka Upaniṣad*  
**B C** *Asian Review*  
**BCGV** *Bulletin of the Chunilal Gandhi Vidyabhavan* Surat  
**BDCRI** *Bulletin of the Deccan College Research Institute* Poona  
**BE** *Balgarski Ezik* Sofia  
**BEFEO** *Bulletin de l'Ecole Française d'Extrême Orient* Paris  
**BÉI** *Bulletin d'Études Indiennes* Ass Fr pour les Ét Sk Paris  
*Beiträge zur allgemeinen und vergleichenden Archäologie* Bonn  
*Bharata Bharatī*  
*Bharata varṣa* (Bengali) Calcutta  
*Bharatī* Arya Kanya Gurukula Porbandar  
*Bharatī* Banaras Hindū University  
*Bharatī* (Sanskrit) Jaipur  
*Bharatī* Utkal University Bhubaneswar  
*Bhāratiya Itihāsa anī Saṁskṛti* (Marathi) Bombay  
*Bharatīya Itihāsa Samkalana Samiti Patrika*  
*Bharatiya Sahitya* Agra  
*Bharatiyavidyavaibhavam* Jaipur  
*Bhaṣa* (Hindi) Hindi Directorate New Delhi  
*Bhaṣa Vimarśa* Ahmedabad  
*Bhasvatī* Kashi Vidyapeetha Varanasi  
*Bhm (Bh Man)* *Bharat Mamisha* (Quarterly) Varanasi  
**BHU** Banaras Hindu University Varanasi  
**BHU News** Banaras Hindu University Varanasi  
*Bh Vid* *Bharatiya Vidya Bhavan* Bombay  
*Bh Vid Bh* *Bharatiya Vidya Bhavan* Bombay  
**B (Bull) IHM** *Bulletin of the Indian Institute of History of Medicine* Hyderabad  
*Bijdragen* s Gravenhage  
*Bi Or* *Bibliotheca Orientalis* Leiden  
**BISMO** *Bharata Itihāsa Samśodhaka Mandala Quarterly* Poona  
**BITCM** *Bulletin of Traditional Cultures* Madras Madras University  
**BJ** *Bhavan's Journal* Bharatiya Vidya Bhavan Bombay  
**BJVF**  
**BNF** *Beiträge zur Namenforschung* Heidelberg  
*Boletim do Inst Menezes Braganza* Panjim (Goa)  
*Bollettino Centro di studi filologici e linguistici Siciliani* Palermo  
*Bologna Centro Camuno Studi Preistorici* Bologna  
*Bonner Jahrbucher* Bonn

- BORI : Bhandarkar Oriental Research Institute, Poona.  
 BPSC : *Bulletin of the Philological Society, Calcutta*  
 BPTJ : *Buletyn polskiego towarzystwa językoznawczego, Wrocław.*  
 Br. : *Brāhmaṇa*  
*Brahmavādin, Madras.*  
 BRMIC : *Bulletin of the Ramakrishna Mission Institute of Culture, Calcutta.*  
 BSL : *Bulletin de la Société de Linguistique, Paris.*  
 BSOAS : *Bulletin of the School of Oriental and African Studies, London.*  
 BSSS : *Bhāratīya-Śodha-Sāra-Samgraha, Jaipur*  
*Bukkyō bunka*  
*Bukkyō ni okeru hō no kenkyū, Tokyo*  
*Bulletin, Vatican City.*  
*Bulletin de groupe de recherches sémiolinguistiques, Paris*  
*Bulletin of the Mithila Institute, Darbhanga.*  
*Bulletin of the Prince of Wales Museum, Bombay*  
*Bulletin of Tibetology.*  
*Bull. Inst. Arch. : Bulletin of the Institute of Archaeology, London*  
*Bunka, Japan.*
- Cahiers d'Extrême Asie.*  
*Cahiers de littérature orale.*  
*Cahiers du Pacifique.*  
*Cahiers du Sud*  
 CAJ : *Central Asiatic Journal, Wiesbaden.*  
*Calcutta Orientalists, Calcutta*  
*Canadian Journal of Linguistics, Toronto*  
 CASL : *Centre of Advanced Study in Linguistics, DCRI, Poona.*  
 CASS : *Centre of Advanced Study in Sanskrit, University of Poona, Poona.*  
 CASS Stud : *CASS Studies, CASS, University of Poona.*  
*Celtica*  
 CF : *Cultural Forum, New Delhi*  
 CFS : *Cahiers Ferdinand de Saussure, Genève.*  
 CGVB : *Chunilal Gandhi Vidya Bhavan, Surat,*  
 ch. ( chb. ) : chapter ( chapters ).  
 Ch Up : *Chāndogya-Upaniṣad*  
 CIIL : *Central Institute of Indian Languages, Mysore.*  
*Cintāmani, Satsabitya Prakashan Trust, Bombay.*  
 CIS : *Contributions to Indian Sociology, The Hague.*  
 civil : civilization  
 CLex : *Cahiers de Lexicologie, Besancon*  
*Clio Medica*  
 CLTA : *Cahiers de linguistique théorique et appliquée, Bucarest.*  
 CNRS : *Centre National de la Recherche Scientifique, Paris.*  
 CNUCE.  
 comm. : commentary  
 Comm. Vol : *Commemoration Volume.*

- Comp Analyt Stud Vedas* . *A Comparative and Analytical Study of the Vedas* ( see VBD IV 31 22 )
- Comparative Studies in Society and History*, The Hague
- Comparative Literature*, Eugene,
- Contemporary*, Delhi
- Contributions to Asian Studies*
- CR : *Calcutta Review*, Calcutta University,
- crit critical.
- CS.
- CSMS Bulletin*
- Cuadernos de Filosofia*, Buenos Aires
- Cultura Turcica*,
- CUP · Cambridge University Press
- Current Anthropology*, Univ. of Chicago.
- Current Science*, Bangalore
- Daedalus*, Boston
- Dainika Asam*, Guwahati
- DD Doctoral Dissertation.
- Dar Int* : *Darshana International*, Moradabad
- Dayānanda-Sandēśa*, Delhi
- Dayo
- DCRI ( DCPGRI ) Deccan College ( Post Graduate ) Research Institute,  
Poona
- Dharmabhāskara* ( Marathi ), Bombay
- Dharmaprakash* Madras
- Diachronica*, Hildesheim
- Dilip*, Bombay
- Diogēnes*, CIPSH, Paris
- Diogenes*, Paris
- Diss dissertation,
- Divine*
- The Divine Life* Sivanandanagar.
- DJ Vol Diamond Jubilee Volume
- DLZ *Deutsche Literatur-Zeitung*, Berlin
- Drev Ind* *Drevnjaja Indija*, Nauka, Moscow
- DS . *Dharmasūtra*
- DT
- E . English
- Eastern Anthropologist*, Lucknow
- EAZ . *Ethnologisch-Archäologische Zeitschrift*, Berlin
- EBL · Eastern Book Linkers, Delhi
- EC : *Études Celtiques* Paris
- Economic and Political Weekly*,
- Economy and Society*, London
- ed, : edited, editor, edition,

- EIE* , *Études indo-europ éennes* Lyon  
*EFOU*  
*Éigse* Dublin  
*Em Em rita* Madrid  
*ENS*  
*Entretiens sur l antiquité classique* Genève  
*Eranōs Jahrbuch* Switzerland  
*Erasmus* Wiesbaden  
*Ériu* Dublin  
*Estud os de Asia y Africa* Mexico  
*Estudios de el Collegio de México* Mexico  
*Estud os de Filosofia y Religiones del Oriente* Buenos Aires  
*Estudios Orientales* Mexico  
*Ethnomycological Stud es* Yale University  
*Etimologija* Moscow  
*Ethnos*, Stockholm  
*EW* *East and West* Rome  
  
*Fabula*  
*Fel Vol* *Felicitation Volume*  
*Fenno-Ugrica Suecana* Uppsala  
*Figures du vide (Nouvelle Revue de Psychanalyse)* Paris  
*FL* *Foundations of Language* Dordrecht  
*FM* *Le Francais Moderne*, Paris  
*FoLH* *Folia Linguistica* The Hague  
*Folia Linguistica Historica* Berlin  
*Folklore*, Calcutta  
*Folklore* London  
*Fol Or* *Folia Oriental a* Cracow  
*Forum*  
*FuF* *Forschungen und Fortschritte* Berlin  
  
*Gaganancala* (Hindi) Indian Council for Cultural Relations, New Delhi  
*Gairvāṇī*, Chitturu  
*Gandhi Marg* New Delhi  
*The Gaudiya* Madras  
*Gaveṣanā* Agra  
*GB* *Gopatha Brahmana*.  
*G B Comm Vol* *Gop kamohan Bhattacharya Commemoration Volume*,  
 Kurukshetra  
*Geographical Journal* London  
*Geograph cal Observer*  
*Geographical Review of India*  
*GI* *Glory of India* Mot Ban Delhi  
*Girivanavasi Sandesh*  
*Girvanasudha* Devavani Mandir Bombay  
*GJV ( Vol )* *Golden Inbilee Volume*

Gk : Greek.

GKP : *Gurukula Patrikā*, Haridwar

GL *General Linguistics*, University Park, Pa.

Glossa, Burnaby, B C

Glotta, Göttingen.

Gnomon, München

GOS : Gaekwar Oriental Series, Baroda.

GRM ; *Germanisch-Romanische Monatschrift*, Heidelberg.

GS : *Grhyasūtra*

GSI : *German Scholars on India*, two volumes, Cultural Department of the Embassy of FRG, New Delhi

GSLI : *Giornale Storico della Letteratura Italiana*, Torino.

Guardian, Rangoon

Hamdard, Delhi

Hamdard Medicus, Delhi

Har Harappa

Hindu, Madras

Hinduism, London

Hindustani, Allahabad

Hindustani Research Journal

Hindutva, New Delhi

Hindustan Times, New Delhi

hist : history . historical

Hist Crit Stud AV. *Historical and Critical Studies on Atharvaveda*, Nag Publ., Delhi.

L'histoire, Paris

Histoire des Ideologies, Paris

Historische Sprachforschung ( = KZ, ZvS ), Göttingen

History and Anthropology, London

History and Archaeology, Allahabad University.

Hist Rel History of Religions, University of Chicago

HL : *Historiographia Linguistica*, Amsterdam.

Hokke-Bunka Kenkyū, Osaka

Hokkaido Daigaku Bungakubu Kiyō

Hokkaido Journal of Indological and Buddhist Studies, Sapporo

L'Homme, Paris

HOS : Harvard Oriental Series, Cambridge, Mass

HS

HSJIS ; *Haryana Sahitya Akademi Journal of Indological Studies*, Chandigarh

HSPH : *Harvard Studies in Classical Philology*, Cambridge, Mass

HZ.

IA : Indo-Aryan

IA : *Indian Antiquary*.

IAC : *The Indo-Asian Culture*, ICCR, New Delhi.

- IAHA : International Association of Historians of Asia  
 IBS : Innsbrucker Beiträge zur Sprachwissenschaft, Innsbruck.  
 IC *Indian Culture*, Calcutta.  
 ICANAS International Congress for Asian and North African Studies  
 (formerly ICO and ICHANAS)  
 ICAR : Indian Council for Agricultural Research, New Delhi  
 ICCR : Indian Council for Cultural Relations, New Delhi  
 ICHSANA : International Congress for Humanistic Studies in Asia and  
 North Africa (formerly ICO and later ICANAS).  
 ICO (IOC) : International Congress of Orientalists  
 ICPHS  
 Idg : Indogermanic.  
 IE : Indo-European.  
 IE : *Indian Express*, Bombay  
 IEJ : *Israel Exploration Journal* Jerusalem  
 IE Stud : *Indo-European Studies*, Harvard University, U.S.A  
 IF : *Indogermanische Forschungen*, Berlin.  
 IFZ : *Istorik filologičeskij žurnal*, Akademii nauk Armjanskoj SSR, Erevan.  
 IGNCA Indira Gandhi National Centre for the Arts, New Delhi  
 IHCS Indian History and Culture Society, New Delhi  
 IHQ : *Indian Historical Quarterly*, Calcutta  
 IHR *Indian Historical Review* Indian Council for Historical Research,  
 New Delhi  
 IHSR  
 II : Indo-Iranian  
 IIAS : Indian Institute of Advanced Study, Simla  
 IJJ *Indo Iranian Journal*, Dordrecht, Holland  
 IJDL : *International Journal of Dravidian Linguistics*, Trivandrum  
 IJL *Indian Journal of Linguistics*, Calcutta  
 IJPA *Indian Journal of Public Administration*, New Delhi  
 IJHM *Indian Journal of History of Medicine*, Hyderabad  
 IJHS *Indian Journal of History of Science*, Calcutta  
 IJPL *International Journal of Psycholinguistics*, The Hague  
 IJSLP *International Journal of Slavic Linguistics and Poetics*, Lisse.  
 IL *Indian Linguistics*, Poona  
 Ind F Breslau  
*India Cultures Quarterly*, Jabalpur  
*India International Centre Quarterly* New Delhi  
*Indian and Foreign Review*, New Delhi  
*The Indian Archives*, New Delhi  
*The Indian Economic and Social Historical Review*, Delhi  
*Indian Heritage*  
*Indian Horizons*, Indian Council for Cultural Relations, New Delhi.  
*Indian Journal of Social Work*  
*Indian Journal of Sociology*, New Delhi  
*Indian Philosophical Annual*, Madras

- Indian Political Science Review*, New Delhi.  
*Indian Shipping*  
*Indica*, Heras Institute of Indian History and Culture, St Xavier's College,  
 Bombay  
*Ind Lit* *Indian Literature*, Sahitya Akademi, New Delhi,  
*Ind Mus Bull* *Indian Museum Bulletin*, Calcutta  
*Indoarica Etimologica*  
*Indo-Asia*, Stuttgart  
*Indo-British Review*, Madras  
*Indogaku Bukkyōgaku kenkyū*  
*Indo Gakuhō*  
*Indo-Iranica*, Calcutta  
*Indolog Stud* *Indological Studies*, Department of Sanskrit, Delhi  
 University  
*Indo shisōshi kenkyū*, Kyoto  
*Indotetsugaku Bukkyōgaku*, Sapporo  
*Ind Taur* *Indologica Taurinensia* Torino, Italy  
*L'information grammaticale*, Paris  
*In L. . Incontri Linguistici*, Trieste  
*Inquilab*, Bombay  
*International Journal of Nautical Archaeology and Underwater Exploration*  
*International Journal of Semiotics*,  
*International Social Science Journal*  
 interpret : interpretation.  
*IONA* . Istituto Orientale di Napoli *Annali*, Naples,  
*IPC* *Indian Philosophy and Culture*, Vrindaban  
*IPQ* . *Indian Philosophical Quarterly*, Poona  
*IR* : *Indian Review*, Madras,  
*Iranica*, Napoli  
*Iranica Antica*, Gent  
*Iran Mitteil* *Iranische Mitteilungen*, Allendorf Eder  
*Islam and the Modern Age*, New Delhi  
*ISP* . International Seminar on Pāṇini, CASS, University of Poona  
*ISPP* : *Indian Studies Past and Present*, Calcutta  
*Istorija SSSR*, Moscow  
*Istrazivanja*, Moscow  
*Itihas-Patrika*, Thana  
*I V Civil* *Indus Valley Civilization*  
*Iwanāmi Koya Tōyōshiso* *Indoshiso*, Tokyo  
*IWI* *Illustrated Weekly of India*, Bombay  
*IWYS* *International Workshop on Vedic Studies* Harvard University,  
 June 1989  
*Izv AN* . *Izvestija Akademii Nauk SSSR*, Moscow  
*Izv* *Philosophic Institute of Bulgarian Academy of Sciences*, Sofia  
*J* : *Jaiminīya*  
*JA* : *Journal Asiatique*, Paris.

- JAAS** : *Journal of Asian and African Studies*, Tokyo.  
**Jadavpur Journal of Comparative Literature**, Jadavpur University, Calcutta.  
**JAH** : *Journal of African History*, London  
*Jahrbuch der Wirtschaftsgeschichte*, Berlin.  
**JAHRS** : *Journal of the Andhra Historical Research Society*, Rajahmundry,  
**JAIH** : *Journal of Ancient Indian History*, Calcutta University.  
*Jaina-Siddhānta-Bhāṣkāra*, Arrah.  
*Jain Journal*, Calcutta.  
*Janajñāna*  
*Janus*, Amsterdam,  
**JAOS** : *Journal of the American Oriental Society*, New Haven  
*Jap.* : Japanese.  
**JAS** : *Journal of Asian Studies*, New York.  
**JAS** : *Journal of the Asiatic Society*, Calcutta  
**JASB (Ben)** : *Journal of the Asiatic Society (of Bengal)*, Calcutta.  
**JAS Bangla** : *Journal of the Asiatic Society of Bangladesh*, Dacca.  
**JAS Bom** : *Journal of the Asiatic Society*, Bombay  
**JAS Pak** : *Journal of the Asiatic Society of Pakistan*  
**Jaz A** : *Jazykovedie actuality*, Prague  
**JbKNA (W)** : *Jaarboek der Koninklijke Nederlandse Akademie van Wetenschappen*, Amsterdam,  
**J Bom U** : *Journal of the University of Bombay*, Bombay.  
**JBRs** : *Journal of the Bihar Research Society*, Patna  
**JbSAW** : *Jahrbuch Sachsische Akademie der Wissenschaften zu Leipzig*.  
**J Dharma** : *Journal of Dharma*, Bangalore  
**JDSDU** : *Journal of the Department of Sanskrit, Delhi University*  
**JESHO** : *Journal of Economic and Social History of Orient*, Leiden  
**JGJKSV** : *Journal of the Ganganath Jha Kendriya Sanskrit Vidyapeetha*, Allahabad.  
**JGJRI** : *Journal of the Ganganath Jha Research Institute*, Allahabad (now JGJKSV)  
**JHS** : *Journal of Hellenic Studies*, London  
**JIBS** : *Journal of the Indian and Buddhist Studies*, Tokyo.  
**JICPR** : *Journal of the Indian Council for Philosophical Research*, New Delhi.  
**JIDVP** : *The Journal of International Dayananda Veda-Peetha*, New Delhi.  
**JIES** : *Journal of Indo European Studies*, Hattiesburg, Miss  
**JIH** : *Journal of Indian History*, Trivandrum.  
*Jijñāsā*, Jaipur.  
**JIMS** : *Journal of the Indian Musicological Society*, Baroda.  
**JIP** : *Journal of Indian Philosophy*, Dordrecht.  
**JIPA** : *Journal of the International Phonetic Association* London,  
**JIPiH** : *Journal of Ishwari Prasad Institute of History*, Allahabad.  
**JIS** : *Journal of Intercultural Studies*, Hirakata.  
**JIS** : (= *ISAJIS*),  
**JIT**.



*Jivana-vikasa* Poona.

*JKRCOI* : *Journal of the K R Cama Oriental Institute*, Bombay.

*JKU* : *Journal of the Karnataka University*, Dharwad

*JKU* : *Journal of the Kurukshetra University*, Kurukshetra

*JKUH* : *Journal of the Karnataka University, Humanities* Dharwad.

*JKUORIML (JORIML)* : *Journal of the Kerala University Oriental Research Institute Manuscripts Library*, Trivandrum

*JMA* : *Journal of the Music Academy*, Madras

*J Madras UH* : (*JMU*) *Journal of the Madras University, Humanities*,

*J Mithr, Stud (JMS)* *Journal of Mithraic Studies*, Leiden

*JMs Stud* *Journal of Manuscript Studies*, Kerala University, Trivandrum.

'*MSUB*' *Journal of the Maharaja Sayajirao University Baroda*, Baroda.

*JMysU* : *Journal of the Mysore University*, Mysore

*Jñānamālīnī*, Guwahati.

*Jñāneśvara* (Marathi), Poona.

*JNRC* : *Journal of the Nepal Research Council*, Kathmandu

*JNSI* : *Journal of the Numismatic Society of India*, Varanasi.

*JOHRS* : *Journal of the Orissa Historical Research Society*, Bhubaneswar.

*JOIB* : *Journal of the Oriental Institute Baroda*, Baroda

*JOSA* *Journal of the Oriental Society of Australia*, Sydney.

*Journal of the American Academy of Religion*

*Journal of Asian and African Studies*, Tokyo

*Journal of the Bihar Puravid Parisad* Patna

*Journal of Central Asia*, New Delhi

*Journal of Chinese Philosophy*, Dordrecht

*Journal of Chinese Philosophy*, Honolulu,

*Journal of the Department of English*, Calcutta University

*Journal of the Department of Sanskrit*, Calcutta University

*Journal of European Ayurvedic Society*, Reimbek

*Journal of the Faculty of Letters*, University of Tokyo,

*Journal of Folklore Institute*

*Journal of the Graduate School*, Taisho University, Japan

*Journal of Historical Research*, Ranchi

*Journal of History of Astronomy*

*Journal of Human Evolution*

*Journal of the Indian Academy of Philosophy*, Calcutta

*Journal of Indian Anthropological Society*, Calcutta

*Journal of the Institute of Indian Studies*, Kadiyali-Udupi

*Journal of Itihāsa* Andhra Pradesh Archives, Hyderabad

*Journal of the Kerala University*, Trivandrum

*Journal of Mithraic Society*, London

*Journal of the Naritasan Institute for Buddhist Studies*, Naritashi

*Journal of the Near Eastern Society of Columbia University*, New York.

*Journal of Psychedelic Drugs*

*Journal de Psychologie*, Paris

- Journal de psychologie normale et pathologique* Paris  
*Journal of the Rajasthan Institute of Historical Research*, Jaipur  
*Journal of the Rajasthan Institute of Political Research*, Jaipur  
*Journal of Religion*  
*Journal of the Royal Anthropological Institute*, London  
*Journal for Scientific Study of Religion* New Haven.  
*Journal of Social Research*  
*Journal of South Asian Studies*, Cambridge  
*Journal of Studies in Mysticism*.  
*Journal of Tamil Studies* Tamil Nadu  
*Journal of the Tribhuvan University*, Kathmandu  
*Journal of the Varendra Research Society*, Rajshahi  
*JP* *Jezyk Polski*, Krakow  
*J Pak Hist Soc* *Journal of the Pakistan Historical Society*, Karachi  
*JRAS* *Journal of the Royal Asiatic Society*, London  
*J Rel Stud* *Journal of Religious Studies* Patiala  
*JRS* *Journal of the Religious Studies*, Japan  
*JSAOU* *Journal of the Sanskrit Academy Osmania University*, Hyderabad.  
*JSNDTWU* *Journal of the SNTD Women's University*, Bombay.  
*JTS* *Journal of Tamil Studies* Madras  
*JTSML* *Journal of the Tanjore Sarasvati Mahal Library*, Tanjore  
*JUG* *Journal of the University of Gauhati*, Assam, India  
*JUP Hist Soc* *Journal of the Uttar Pradesh Historical Society*, Lucknow  
*JUPHS*. *Journal of the University of Poona, Humanities Section* Poona,  
  
*K.* *Kānya*  
*Kailash* Kathmandu  
*Kairos* Salzburg.  
*Kalyāna*, Gorakhpur.  
*Kamakoti Vam*, Madras  
*Kauṣ* *Kauṣṭaki*  
*KB (Kauṣ Br)* *Kauṣṭaki Brāhmaṇa*  
*KBS* *Klagenfurter Beiträge zur Sprachwissenschaft* Klagenfurt  
*KKT*. *Kalyāna Kalpataru* Gorakhpur  
*Klio*, Berlin  
*KNf* *Kwartalnik Neofilologiczny* Warsaw  
*Kokuritsu Minzokugaku Hakubutsukan Kenkyū Hokoku*  
*Kosala*, Indological Res Soc of Avadh, Fa zabad  
*Kratylos (Krat)*, Wiesbaden  
*KS* *Kāthaka-Saṃhita*  
*KSRI* Kuppaswami Sastri Research Institute, Madras  
*KSV* *Kendriya Sanskrit Vidyapeetha*.  
*KURJ* *Kurukshetra University Research Journal* Kurukshetra  
*KZ*. *Zeitschrift für vergleichende Sprachforschung begründet von A. Kuhn*,  
 Göttingen

- LALIES**, Paris  
**Latomus**, Bruxelles  
**Law Quarterly** Calcutta  
**LB** *Leuvense Bijdragen* Leuven  
**Le Flambeau**  
**Le Nouvelle Revue Française**  
**Le Temps de la Reflexion**  
**LF** *Lusty Filologicke* Prague  
**Lg** *Language* Linguistic Society of America, Baltimore  
**lg** *language*  
**lgg** *languages*  
**LHG** *Lrabar hasarakakan gitowt jownneri* Haykakan SSR  
**Ling** *Linguistica* Ljubliana  
**Ling Inq** *Linguistic Inquiry* Cambridge, Mass  
**Lingua** Amsterdam  
**Lingua Posnaniensis** Warsaw  
**Lingue a contatto nel mondo antico** Pisa  
**Linguistics** The Hague  
**Linguistica e filologia** Brescia  
**Linguistica e Letteratura** Pisa  
**Linguistique**, Paris  
**Lituanus** The Lithuanian Quarterly Chicago  
**LNNR** *Franca se*  
**Lochlann**  
**Lokabharatī** Allahabad  
**Lokabhāratī** Allahabad  
**Lokalokapatrikā**  
**Lokaprajñā** Puri  
**Lok Rajya** Bombay  
**L Posn** *Lingua Posnanensis* Poznan  
**LR** *Linguistic Researches* Banaras Hindu University  
**LSAMH** *Linguistic Society of America Meeting Handbook*  
  
**M** *Madhyandina*  
**Madhya Bhāratī** Jabalpur University  
**Magadham** Arrah  
**Mahābodhi** Calcutta  
**Mahavira Jayantī Smarika** Jaipur  
**Mahfil** Quarterly of South Asian Literature  
**Mainstream**, Calcutta  
**Man**, London  
**Manana** Bombay  
**Man and Environment**  
**Man and Life**  
**Manavikya**  
**Manideep**, Guwahati,

- Maniṣā*, Darbhanga.  
*The Mankind Quarterly*, Washington  
*Mānusa* ( weekly ), Poona  
*Marathi Samśodhana-patrikā*. Bombay  
*Marathwada Samśodhan Mandal Varshik*, Aurangabad.  
*Maruṣṭi*, Churu  
*Mathrubhumi* ( Malayalam Daily ), Keral.  
*Mātridyā*, Jillelamudi  
*Matsukareyama Ronso*, Osaka  
*MBh* : *Mahābhārata*  
*MD* : Mohenjodaro.  
*ME*.  
*Medhā* Raipur.  
*Mediterranean Language Review*, Wiesbaden  
*Mehr*, Lachh : Mehrchand Lacchmandas, New Delhi.  
*Memoirs of the Post Graduate Research Institute*, Bukkyo University, Kyoto.  
*Memoirs of the Research Department of Toyo Bunka*, Tokyo.  
*Memoirs of Taisho University*, Tokyo.  
*Midwest Folklore*  
*Mikkyō no bunka*, Tokyo  
*Min I* : *Man in India*, Ranchi/Calcutta.  
*MIO* : *Mitteilungen des Instituts für Orient-forschung*, Berlin.  
*Mira*, Poona.  
*MKNAW* : *Mededelingen van de Koninklijke Nederlandse Akademie van Wetenschappen*, Amsterdam.  
*MLR* : *Modern Language Review*, Cambridge.  
*Mn* : *Mnemosyne*, Leiden.  
*MO* : *The Mysore Orientalist*, Oriental Institute, Mysore  
*Modern Asian Studies*, New York.  
*Mot Ban.* : Motilal Banarsidass, Delhi.  
*The Mother*, Pondicherry.  
*Mother India*, Pondicherry.  
*Movoznavstvo*, Kyiv.  
*MR* : *Modern Review*, Calcutta  
*ms* ( *mss* ) : manuscript ( manuscripts )  
*MSS* : *Munchener Studien zur Sprachwissenschaft*, München.  
*MSSk* : *Modern Studies in Sanskrit*, ed. RAJENDRA SINGH et al , New Delhi, 1983  
*MSUOS* : Maharaja Sayajirao University Oriental Series, Baroda.  
*MTA I*, *Oszlály Közleményei*  
*MUJ* : *Marathwada University Journal*, Aurangabad  
*Mukutā* ( Assam ), Guwahati  
*Mundus*, Stuttgart  
*Mun. Man* : Munshiram Manoharlal, New Delhi.  
*Museon*, Louvain  
*MUSRJ* : *Meerut University Sanskrit Research Journal*, Meerut,

- NAA *Norody Azil i Afriki* Moscow  
 Naimiṣṭyam Sitapur  
 Nanya Yanjui Beijing  
 National Geographical Journal of India, Varanasi  
 National Herald New Delhi  
 Nivabharata (Marathi) Wai  
 NAWG *Nachrichten der Akademie der Wissenschaften zu Göttingen*  
 NBP Northern Black Polish Ware  
 NChio  
 NELS *North Eastern Linguistic Society (Proceedings)*, Cambridge, Mass  
 New Quest  
 Nihon bukkyo gakkai nenpō, Japan  
 NO *Novy Orient*, Prague  
 Nordic Journal of Linguistics, Oslo  
 Nouvelle École  
 Nouvelle Revue Théologique Belgium  
 NPP *Nāgarī Pracārīnī Patrikā*, Varanasi  
 NS New Series  
 NTS *Norsk Tidsskrift for Sprogvidenskap*, Oslo  
 NUJ *Nagpur University Journal*, Nagpur  
 Numen, Leiden  
  
 OA *Oriens Antiquus*, Rome,  
 Ocenki fon vost jaz, Moscow  
 OCP Ochre coloured pottery  
 OH Otto Harrassowitz, Wiesbaden  
 OH *Our Heritage*, Sanskrit College Calcutta  
 OIA Old Indo Aryan  
 Okuda *Jio sensei kiju kinen Bukkyō shisō ronshū*, Kyoto  
 OLZ *Orientalistische Literatur zeitung*, Akademie Verlag, Berlin.  
 Onoma, Leuven  
 Opus  
 Orbis, Louvain  
 Organiser, Delhi  
 Oriens, Leiden  
 Orient, Tokyo  
 Ortentalia, Rome  
 Ortentalia Lovoniensia Periodica Leuven  
 Oriental Studies, Tartu  
 Oriente e Occidente, Italy  
 Origini  
 Or Ling  
 Or Suec (OS) *Orientalia Suecana* Stockholm  
 OUP Oxford University Press  
  
 P *Proceedings*  
 P (Pur) *Purāna* Varanasi

- Pacific Affairs*, Vancouver  
*PAICL* *Proceedings of the All India Conference of Linguists*  
*Paideia*, Brescia,  
*Paideuma*, Wiesbaden  
*Pailatira* (Mar ) Kolhapur  
*PAIOC* *Proceedings of the All India Oriental Conference*, BORI, Poona  
*Pakistan Archaeology*, Karachi  
*Pakistan Journal of Forestry*  
*Panjab Past and Present*, Patiala  
*Panjabrao Krishi Vidyapeetha Research Journal* Akola.  
*Papeles de la India* Indian Council for Cultural Relations New Delhi  
*PAPOC* *Proceedings of the Andhra Pradesh Oriental Conference* Hyderabad  
*PAPS* *Proceedings of the American Philosophical Society*, Philadelphia,  
*Par* *Parīśiṣṭa*  
*Parāmarśa* (Marathi ), Department of Philosophy, University of Poona  
*Paramarthasudhā* Varanasi  
*Pārijātam* (Sanskrit) Kanpur  
*Parishad Patrika* Patna.  
*Paropakāra* Ajmer  
*Past and Present*, Great Britain.  
*Pathway to God* Belgaum  
*Patna University Journal* Patna.  
*PBB (T)* *Beiträge zur Geschichte der deutschen Sprache und Literatur*,  
 Tübingen  
*PBLS* *Proceedings of the Annual Meeting of the Berkeley Linguistic Society*,  
 Berkeley  
*PCDL* *Proceedings of the Congress of Dravidian Linguistics*  
*PCLS* *Papers Chicago Linguistic Society*  
*Pensamiento*  
*People of Asia and Africa* ( *Narodn azii i afriki*, Moscow )  
*Peredneazlatskij Sbornik*, Moscow  
*Perfict* Salamanca  
*Pergale*  
*Persica*.  
*PEW* *Philosophy East and West*, Honolulu  
*PGW* *Painted Grey Ware*  
*philos* philosophy, philosophical  
*Philosophic Exchange* , State University of New York  
*Philosophical Journal of Czechoslovakian Academy of Sciences*, Prague  
*Philosophy and Phenomenological Research* Philadelphia.  
*Phoenix* Leiden  
*Phonetic Studies* Mysore  
*Ph P* *Philologica Pragensia* Prague  
*PICO* *Proceedings of the International Congress of Orientalists*  
*PICTS* *Proceedings of the International Congress of Tamil Studies*  
*PIE* *Proto-Indo European*

- PIHC** *Proceedings of the Indian History Congress* Delhi  
**PIL** *Papers in Linguistics* Edmonton Ill  
**PISC** *Proceedings of the International Sanskrit Conference* New Delhi  
**PISP** *Proceedings of the International Seminar on Panini*, CASS, University of Poona  
**PJ (PrJy)** *Prācī Jyoti* Kurukshetra University  
**PMLA** , *Publications of the Modern Language Association of America*, New York  
**PO** *Poona Orientalist* Poona  
**Poetica** *Zeitschrift für Sprach und Literaturwissenschaft*, München  
**Ponto-Baltica** Editrice Nagard  
**Prace Literackie**  
**Prācya-Prajñā** Sanskrit Department, Muslim University, Aligarh  
**Prācya Pratibha**, Bhopal  
**Prajñā** Banaras Hindu University, Varanasi  
**Prajñābharatī** K P Jayaswal Institute, Patna  
**Prajñanetram** Orissan Centre for Oriental Research, Balasore  
**Prajñaloka**, Nagarjuna Buddhist Foundation, Gorakhpur,  
**Prakāmya** Itawah  
**Prakash** (Assam ) Guwahati  
**Prakāśitamana** Delhi  
**Pranava Parijata** (Sanskrit ) Calcutta  
**Prap** *Prapathaka*  
**Prasāda** (Mar ) Poona  
**Pratibha India** Delhi  
**Pr Bh** *Prabuddha Bhārata* Mayavati  
**Preranā** Asgaon ( Goa )  
**Proc** *Proceedings*  
**Proceedings of the American Academy of Arts and Sciences** Daedolus  
**PrzH** *Przegląd Humanistyczny* Warsaw  
**Prz Or ( Pr Or )** *Przegląd Orientalistyczny*, Warsaw  
**PScCL** *Papers Scandinavian Conference of Linguistics*  
**pt** point  
**Ptv** *Purātattva*, New Delhi  
**PUF**, Paris  
**Pur** *Puranam* Varanasi  
**PURB** *Panjab University Research Bulletin* Chandigarh  
**Pūrnatrayī** Government Sanskrit College, Tripunithura  
**Pūrnimā** Kathmandu Nepal  
**Puruṣārtha** (Mar ) Pardi  
**Puruṣārtha** Paris  
**Puṣpānjali**  
**PVG** *Pāṇini Vedic Granthamala*, Mehrchand Lachhmandass New Delhi  
**Quaderni di Storea**  
**Quaderni linguistici e filologici**, University Macerata

*Quaderni Storici*

*Quarterly Journal of Indian Studies in Social Sciences*, Bombay

*QJMS* *Quarterly Journal of the Mythic Society*, Bangalore.

*QRHS* *Quarterly Review of Historical Studies*, Calcutta

*Quest*, Bombay

*Radical Humanist*, Calcutta

*RA Linc* *Atti della Accademia Nazionale dei Lincei*, Rome

*Ravivāra Sakāla* (Mar), Poona

*RBPh* *Revue Belge de Philologie et d'Histoire* Bruxelles

*R C and I A* *Radio Carbon and Indian Archaeology*, TIFR, Bombay

*REA* *Revue des Études Anciennes*, Bordeaux/Paris

*RE Arm* *Revue des Études Arméniennes*, Paris,

*Recontre avec l'Inde*, ICCR, New Delhi

*REG* *Revue des Études Grecques*, Paris

*REL* *Revue des Études Latines*, Paris

*rel* religion(s) religious

*Rel* *Religion* London

*Rel and Soc* *Religion and Society*, Bangalore

*Religion*, Newcastle upon Tyne

*Religion och Bibel* Sver

*Religious Traditions*

*Religious Studies Review*

*Religious Studies* Cambridge

*Rel Stud* . *Religious Studies*, London

*Research Journal Bangalore University Humanities*, Bangalore

*Rev* *Review*

*rev* \* reviewed, revised

*Rev Esp de Ling*, Madrid

*Review of Darshan*

*Review of Indian Spiritualism* Calcutta

*Reviews in Anthropology* Bedford Hills

*Revista Brasileira de Lingua e Literatura*

*Revista e Filologia Española* Madrid

*Revista Loteria*

*Rev Roumaine de Ling* Bucarest

*Revue d'Esthétique*, France

*RHA* *Revue Hittite et Asiatique* Paris

*RHPhR (RHPR)* *Revue d'Histoire et de Philosophie Religieuses*, France.

*RHR* *Revue de l'Histoire des Religions*, Paris

*Ricerche di storia sociale e religiosa*, Padova

*RIL* *Rendiconti dell'Istituto Lombardo di Scienze e Lettere* Milan

*RIONO* *Revue Internationale d'Onomastique*, Paris

*Riv Etnogr*

*RJPh* *Research Journal of Philosophy*, Ranchi University

*RKJW* *Rozprawy Komisji Językowej* Wrocław



R N D R N Dandekar

*Rocz Or (RO)*, *Rocznik Orientalistyczny*, Warsaw

*Rom Ph Romance Philology* Berkeley/Los Angeles

*Rosicrucian Digest* San Jose Calif

*RPh Revue de Philologie de Littérature et d'Histoire ancienne* Paris

R P V P Rajasthan Pracya Vidya Pratisthan, Jodhpur

*RR Ling Revue Roumaine de Linguistique*, Bucarest

*RSkS Rashtriya Sanskrit Sansthan* New Delhi

*RSO Rivista degli Studi Orientali* Rome

*Rtam*, Akhila Bharatiya Sanskrit Parishad, Lucknow

*Rtamdhara* Jabalpur University Sanskrit Department

*Rtamdhara* Deoria

Russ Russian

*RV Rgveda*

*RV Kh Rgveda Khila*

*S Sutra*

*S (Sk) Sanskrit*

*Śabdafakti* Itawa

*Sādhana*

*Saeculum*, Freiburg/Munchen

*Sag, Sagarika (Sanskrit)* Sagar University, Saugar

*Sahitya-Patrikā* Dacca

*Sai Siddhanta*

*SALA South Asian Languages Analysis*

*Śāh (n) (Śākh) Śāmkhayana*

*Sam Samhita*

*Samamāya* Maharshi Academy of Vedic Studies Ahmedabad

*Sam Bh. Sanskrita Bhavitavyam* Nagpur

*Saibhāṣa* University of Nagoya Japan

*Sambodhi*, L. D. Research Institute, Ahmedabad

*Saṅgita* Hatharas

*Sammanasyam*, Ahmedabad

*Sanskrita-Bhāratī* Burdwan,

*Sanskrita-Pratibha* Sahitya Akademi New Delhi

*Sanskrita-Ratnakarah (Sanskrit)*, Delhi

*Sanskrita-Saketah (Sanskrit)* Ayodhya

*Sanskrita-Sanskriti Cultura Sanskrita* ALAS, UNAM Mexico

*Saṅkṣodhaka* Dhulia

*Sanskriti* Sagar

*Sanskrit (Sanskrit)* Bharatiya Vidya Bhavan, Bombay

*Sanskrit* Calcutta

*Sansk. Lim Sanskrita-Vimarsha* Rashtriya Sanskrit Sansthan, New Delhi

*Sand C Science and Culture*

*Sanmatgamitra (Mar)* Poona

*Sanmatl (Marathi)* Bahuball, Kolhapur.

- Sanskriti*, Leonard Theological College, Jabalpur  
*Santakrpā* (Mar ) Poona  
*Saptasindhu* Chandigarh.  
*Śaradā* (Sk) Poona  
*Sarasvatī* (Hindi) Allahabad  
*Sarita* Delhi  
*Savitā* Veda Samsthana Ajmer  
*SBE* Sacred Books of the East  
*SBOAW* *Sitzungsberichte der Osterreichischen Akademie der Wissenschaften*,  
 Wien  
*SCelt* *Studia Celtica* Cardiff  
*Science*, Washington.  
*Scientia* Milan  
*Scientia Orientalis*  
*SCL* *Studii și Cercetări Linguistice*, Bucarest  
*SCO* *Stud Classici e Orientali* Pisa  
*SE* *Studi Etruschi*, Florence  
*Semiotica Sovietica* Aachen  
*Semeiotike* Tartu  
*SEz* *Sopostavitelno Ezikoznan e* Sofia  
*SFFBU* *Sborn k Praci Filosofické Brnenské University*, Brno  
 shd should  
*Shūkyo Kenkyu*  
*SIAS* Scandinavian Institute of Asian Studies Copenhagen  
*SII (StII)* *Studien zur Indologie und Iranistik* Reinbek.  
*The Sikh Review* Calcutta.  
*SILTA* *Studi Italiani di Linguistica Teorica ed Applicata* Padova  
*Slavia* Prague  
*Slav e Hierosolymitana*  
*Sl Oc* *Slavia Occidentalis* Poznan  
*SLS* *Saggi di linguistica storica* Torino  
*SLIV* *Studia Linguistica* Wrocław  
*SMEA* *Studi Micenei ed Egeo anatolici* Rome.  
*SMSR* *Studi e Materiali di Storia delle Religioni* Rome  
*SNDT* *University Research Journal* Bombay  
*SOAS* School of Oriental and African Studies London  
*Social Compass* Louvain  
*Social Science Information*  
*Social Sciences Progress*  
*Social Scientist* Trivandrum  
*Social Studies*  
*Social Welfare*  
*Sociologus* Berlin  
*Sodha-Patrika* Gorakhpur University Gorakhpur  
*Sodhabharati* Lucknow  
*Sodhaprabha*, L. B S Kendriya Sanskrit Vidyapeetha, Delhi

- South Asian Review* University of North Florida, Jacksonville.  
*South Asian Studies*, Beijing  
*South Atlantic Quarterly*, Durham  
*Sovieta Defa* (Marathi), Bombay  
*Soviet Anthropology and Archaeology*  
*Soviet Land*, New Delhi  
*Soviyata Bhūmi* (Hindi) New Delhi  
*SP* *Summaries of Papers*  
*ŠPP* *Śāradāpīṭhapatṛika* Dwarka  
*Die Sprache*, Wiener Sprachgesellschaft, Wien  
*Spw* Sprachwissenschaft  
*Śramana* Banaras Hindu University Varanasi  
*Śrīdevayanah*, Puri  
*The Sri Lanka Journal of the Humanities*  
*Śrīpanditah*, Varanasi  
*Sṛṣṭi* (Assam)  
*ŚS* *Śrautasūtra*  
*SS* *Sarasvatī Suśamā* Sampurnananda Sanskrit Vishva Vidyālaya, Varanasi  
*SSL* *Studi e saggi linguistici*, Pisa  
*SSPP* *Saṃskṛta-Sāhitya-Pariṣat-Patṛika* Calcutta  
*SSVV* Sampurnananda Sanskrit Vishva Vidyālaya, Varanasi  
*Statesman*, Calcutta  
*Stimmen der Zeit*, Germany  
*StII* (= *SII*)  
*St Ir* *Studia Iranica* Paris  
*Stromata*, Buenos Aires  
*Studia Missionalia* Rome.  
*Studien zur allgemeinen und vergleichenden Sprachwissenschaft*, Jena Univ  
*Studies in Comparative Religion*, Bedford, Middlesex  
*Studies in History*, Jawaharlal Nehru University, New Delhi  
*Studies in History of Medicine*  
*Studies in Humanities* Allahabad University  
*Studies in Language Learning*, Urbana  
*Studies in Linguistic Sciences* Urbana, Ill  
*Studium Generale*  
*Studi Vedic e Medio-Indiani* Giardini Pisa  
*Stud Or* *Studia Orientalia* Helsinki  
*Suma* Bangalore  
*Sunday Review*, Bombay  
*Sunday Standard Magazine*, New Delhi  
*Sūr* *Sūryodaya*, Varanasi,  
*Suraśāraṭī* Mainpuri  
*Surabhāraṭī* Sanskrit College, Baroda  
*Surremena Linguistika* Zagreb  
*SV* *Sāmaveda*

- Svādhyāya* ( Gujarati ), Oriental Institute, Baroda  
*Svaramaṅgalā*, Udaipur,  
*Svensk Missionstidskrift*, Uppsala  
*SVUOJ* : Sri Venkateshwar University Oriental Journal, Tirupati.  
*ŚYV* : Śukla Yajurveda  
  
*TĀ* : *Taittirīya-Āraṇyaka*  
*Taishō Daigaku Kenkyū Kijō*  
*Tamil Civilization*  
*Tap Pras ( Pr )* : *Tapovan Prasad*, Tara Culture Trust, Madras.  
*Tartu Oriental Studies*, Tartu  
*Tattvadīpah*, Melkote  
*Tattvajñāna* ( Marathi ), Bombay.  
*Tattvāloka*  
*TB* : *Taittirīya-Brāhmaṇa*  
*Technology and Culture*, Chicago.  
*Temenos*, Helsinki  
*Teologinen Aikakauskirja*, Helsinki  
*Tetsugaku*, Hiroshima  
*Theosophist*, Madras  
*Thēta-Pl*, Leiden.  
*TIFR* . Tata Institute of Fundamental Research, Bombay  
*TLIE*  
*TMV* : *Tilak Maharashtra Vidyapeeth*, Poona.  
*Tohogaku*, Tokyo  
*Tol* : *Times of India*, Bombay,  
*Tōkai Bukkyō*, Nagoya  
*Tools and Tillage*, DNK.  
*Toyo Gakuho*, Tokyo  
*Toyo gakujutsu kenkyū*, Japan  
*Toyo University Asian Studies*, Japan  
*TP* : *T'oung Pao*, Leiden.  
*TPS* : *Transactions of the Philological Society*, Oxford.  
trad. : tradition, traditional  
transl ; translation, translated.  
*Travaux de ling IE* Brussels  
*Trivenī*, Machilipatnam  
*TS* : *Taittirīya-Saṃhitā*  
*Tulasīprajñā*, Ladnu.  
  
*UAb* : *Ural Altische Jahrbucher*, Wiesbaden  
*UF* : *Ugarit Forschungen* Kevelaer und Neukirchen-Vluyn.  
*Ultimate* *Ultimate in Ancient Indian Thought and Discipline*  
DANGE, Bombay University, 1991.  
*Undas*, Manila.  
*Uomo e Società nelle religioni Asiatiche*, Rome.

*Up* \* *Upaniṣad(s)*

*up* upaniṣadic

*URSHS (RUSSH URSSH)* *University of Rajasthan Sanskrit and Hindi  
Studies Jaipur*

*Uttar Bharati*

*UZTGU Tartu Oriental Studies*

*Vāgīśa*, Porbandar

*Vaijñān ka*

*Vaikh* Vaikhanasa

*Vak* Deccan College Research Institute, Poona

*Vallabh Vidyānagar Research Bulletin* Vallabh Vidyānagar

*Vallabha Vijñāna* Bombay

*Vanasthalipatrikā* Vanasthali

*Vāṇījyotiḥ* Utkal University, Bhubaneswar

*Varjana* Ratlam

*Vasudhā* Kathmandu

*VBD Vedic Bibliography* Dandekar

*VB (Vishvabharati) Journal of Research* Santiniketan

*V B News Vishvabharati News* Santiniketan

*VBQ Vishvabharati Quarterly*, Santiniketan

*VDI Vestnik Drevnej Istarii* Moscow

*Veda Jyoti* Lucknow

*Vedanta and the West*, Hollywood

*Vedapradīpa* Nasik

*Veda Savita* Veda Samsthana Ajmer

*Vedavani* Bahargarh (Sonapat Haryana)

*Ved Dig Vedic Digest* Baroda

*Vedic Light* New Delhi

*The Vedic Path* Gurukula Kangri University Haridwar

*Ved Kes The Vedanta Kesari* Madras

*Ve Ku Veda aura Kurana* (Hindi) Delhi

*Verbum* Univ of Nancy II

*Vestnik LGU Vestnik Leningradskogo gosudarstvennogo Universiteta,  
Leningrad*

*Vidyā*, Marcala Italy

*Vidya Bharati* Bangalore

*Vidyājyoti* Delhi

*VII Vishveshvarananda Indological Journal* Vishveshvarananda Vedic  
Research Institute Hoshiarpur

*The Vikram* Ujjain

*VI Series Vishveshvarananda Indological Series*, Hoshiarpur.

*Visible Religion* Leiden

*Vifratmā* New Delhi

*VJ Vifra-Jyoti VVRI* Hoshiarpur

*VJa Voprosy Ja,žko naniža* Moscow

- The Vishvabharati Journal of Philosophy*, Santiniketan.  
*Vishvabharati Patrika*, Santiniketan.  
*VMU* : *Vestnik Moskovskogo Universiteta*, Moscow.  
*Volce of Samkara*, Madras.  
*Voprosy Indijskoj filologii* Moscow  
*Vitrambhara* (11111), Bikaner.  
*Viva-Sanskritam* (VS), VVRI, Hoshiarpur.  
*Vrajagandha*, Mathura.  
*V. R. Fel. Vol.* : *V. Raghavan Felicitation Volume*.  
*VS* : *Vajasaneyi-Samhita*  
*vs. (vss.)* : verse (verses).  
*VSLA*.  
*VSM* : *Vaidika Samśodhana Maṇḍala*, Poona.  
*VSMV* : *Vaidika Samśodhana Maṇḍala Vārṇika*, Nagpur.  
*VSVV* : *Varanaseya Sanskrit Vishva Vidyalya*, Varanasi  
*VVRI* : *Vishveshvarananda* (Vishva Bandhu) Vedic Research Institute,  
Hoshiarpur.
- wd.* : would.  
*Western Folklore*.  
*wh.* : which.  
*Wiener slawistischer Almanach*, Wien.  
*Wisdom Light* : formerly *The Divine Light*, Sivanandanagar.  
*Word*, New York.  
*World Archaeology*, London  
*World of Music*, Berlin.  
*WSC* : *World Sanskrit Conference*.  
*W'Slav* : *Die Welt der Slaven*, Wiesbaden  
*WZIHUB* : *Wissenschaftliche Zeitschrift der Humboldt Universität Berlin*,  
Berlin  
*WZKM* : *Wiener Zeitschrift für Kunde des Morgenlandes*, Wien.  
*WZKMUL* : *Wissenschaftliche Zeitschrift der Karl Marx Universität Leipzig*.  
*WZKSA* : *Wiener Zeitschrift für Kunde Süd-Asiens und Archiv für Indische  
Philosophie*, Vienna
- Yoga* : *Quarterly Review*, London.  
*Yoga-Mīmāṃsā*  
*Yojana*, New Delhi.  
*Yuvabharati*, Madras.  
*YV* : *Yajurveda*
- ZA* : *Zeitschrift für Assyriologie und Vorderasiatische Archäologie*, Berlin.  
*ZAAL* : *Zeitschrift des Zentralen Rates für Asien-Afrika-und Lateinamerika-  
Wissenschaften in der DDR*, Berlin.  
*Z Arch.*, Berlin.  
*Zbornik za filološki preglednik*, Novi Sad.  
*ZCPH* : *Zeitschrift für celtische Philologie*, Tübingen.

- ZDMG** : *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, Wiesbaden  
*Zeitschrift für deutsche Philologie*, Berlin.  
*Zeitschrift für Ethnologie*, Braunschweig  
*Zeitschrift für Kulturaustausch*  
*Zeitschrift für philosophische Forschung*, Meisenheim/Glan  
*Zeitschrift für Religions und Geistesgeschichte*  
**Zinbum** : Kyoto University, Japan  
**ZMR** : *Zeitschrift für Missionswissenschaft und Religionswissenschaft*,  
Münster  
**Znak**  
**ZPE** : *Zeitschrift für Papyrologie und Epigraphik*, Bonn  
**ZPhon** : *Zeitschrift für Phonetik*, Berlin  
**ZPSK** : *Zeitschrift für Phonetik, Sprachwissenschaft, und Kommunikations-*  
*forschung*, Berlin  
**ZSlPh** : *Zeitschrift für slavische Philologie*, Heidelberg  
**ZVS** : *Zeitschrift für vergleichende Sprachwissenschaft* (= *KZ, Historische*  
*Sprachforschung*) Göttingen

## I RGVEDA

### 1 TEXT, TRANSLATION PADAPĀTHA COMMENTARIES, ETC

1 ASHU RAM ARYA *Rgveda* Urdu Translation Aryan Prakashan, Chandigarh, 1985, 4+476

*hissa awal*

Rev VIPASHI *Vedavanī* 38 (4) 19 20

2 COWELL, E B , WEBSTER, W F (ed ) *The Rigveda Samhita* English transl by H H WILSON Cosmo Publications, New Delhi, 1986

in seven volumes see VBD IV 1 16 see 1 17 below

3 DUTT, M N *Rgveda Samhitā* English translation Pari-mal Sanskrit Series 22 Delhi, 1986, Vol I xx+477, Vol II 478-990, Vol III 991-1564

4 ELIZARENKOVA, T Y *Rgveda Samhitā*, Mandalas 1-4; Russian translation Nauka, Moscow, 1989, 767

in the epilogue "Religion and mythology of the RV",  
RV style (see 1 15 below)

5 GRIFFITH, Ralph T H *Hymns of the Rigveda* English translation with a popular commentary Mot Ban , Delhi, 1986 and 1991, xii+707+app and ind

reprint ed J L. SHASTRI see VBD IV 1 3

5A GRIFFITH, Ralph T H *Hymns of the Rigveda* translated into English with a popular commentary Mun Man , New Delhi, 1987, Vol I 755, Vol II 725

6 HALL, Mark *The Texas Rgveda* 1989

paper read at International Workshop on Vedic Studies, Harvard Univ



7 KAPALI SASTRY, T V *Rigveda Samhita with padapatha and commentary* *Advent* 22 (4), Nov 65, 50-60, 23 (1), Feb 66, 54-67

8 LAKHMIKANTA SHARMA, V R *The Rgveda Samhitā* Śrī Govinda Deekshithar Punya Smarana Samithi

Rev *IE* (20 4 80) 6 4

9 MAX MULLER F *Rigveda Samhitā The sacred hymns of the Brahmins together with the commentary of Sayanacharya*. Krishnadas Sanskrit Series 37, 1983, lxiv + 794

second ed Vol 1 Mandala 1

10 OLDENBERG Hermann *Metrische und text kritische Prolegomena zu einer kritischen Rigveda Ausgabe* Kölner Sarasvati Serie-3, Steiner, Wiesbaden, 1982, x + 545

reprint of 1888 ed

11 *Rgveda-Samhitā (Agnimāharṣau prokaṣībhūtā)* Haryana Sahitya Samsthana, Rohtak, 1984, 767+132

text only

12 SAMKRITYAYANA, Rahula *Rigveda Aryulu* Telugu translation Visalandhra Publ House

Rev Ed, *Triveni* 45 (2) 95 96

13 SATYAPRAKASHI SARASVATI, Swami, SATYAKAM VIDYALAMKAR *Rgveda Samhitā* with English Translation Mun Man, New Delhi, 1977-1986, volumes I-XIII (in twelve bindings)

(see *IBD* IV 1 10) exhaustive introduction alphabetical index of *mantras* text in Devanāgarī with romanized transliteration English transl with detailed explanatory notes

14 SEHGAL, S R The problem of Rig Vedic Khilas as re-examined through its own Grhya-Sūtras *B Ch Chhabra Fil Vol*, Agam Kala Prakashan, Delhi, 1984, 201-203

15 VASILKOV Y *Rigveda in Russian* *Soviet Land* 43 (10), Oct 90 p 43 (also) *Rusi bhasā men Rgveda* (Hindi) *Soviet Bl ūni* 40 (10) Oct 90 39, 52

note on 1 4 above

16 'Videha'-sammata vedānuvāda (Hindi) *Veda-Savitā* 9 (7-11), Feb-June 89

serially Hindi transl ( *Rgveda Samhitā*, Śakala Śākha, Śaśirīya Cāranasākha )

17 WILSON, H H *Rgveda Samhitā* Nag Publishers, Delhi  
text, English transl, notes ( see 1 2 above )

18 ANTARKAR, W R (ed) *Rnmantrānam ghanapāthah*  
Bombay, 1984, 10 + 88

19 BRONKHORST, Johannes Pāṇini and the Kramapātha  
of the Rgveda *ABROI* 66, 1985, 185-91

it is possible or even probable (tho it can't be proved  
beyond doubt) that Panini preceded the *kramapātha* of RV,  
if we accept this we must also accept that he preceded *Ait Ār*  
3 1 3 wh refers to it

20 DEVASTHALI, G V Pre fixation fermentation of the  
(Rgveda) Kramapātha, *Ind Taur* 8-9, 1981, 123-35  
( see *VBD* IV 1 27 )

21 DEVASTHALI, G V The Krama pātha unit (in)  
*Amṛtadhārā (R N D Fel Vol)*, 1984, 105-113

*krama* as the *prakṛti* of the 8 *vikṛtis* *ardharca* is considered  
as the unit for division (for the purposes of the formation and  
recitation of *kramapātha*)

22 DEVASTHALI, G V Kramapātha of Rgveda 2 1  
explained *ALB* 50, 1986, 586-617

(1) a brief note on the formation of *kramapātha* (2) notes  
on the formation of *kramapātha* of RV II 1

23 KANSARA, N M On Śākalya's analysis of *te* in the  
padapātha of the Rgveda III 33 10 d *SP*, 32 AIOC, Ahmedabad,  
1985, p 12

*te - ta iti te*

24 LUBOTSKY, A Preparing a computerized *padu* text of  
the Rgveda *SP*, 8 WSC, Wien, 1990

25 CHATURVEDI, Sarada *Rgveda bhāṣya bhūmikā* ( *Sāyana-*  
*Aṣṭa* ) Krishnadas Sanskrit Series 58, Varanasi, 1984, 12 + 209.

with expository comm in Hindi called *Śārad*

- 26 DEVASTHALI, G V *Rgveda vyākhyā madhvakṛta* some salient features *JAS Bom* 54-55, 1979-80, 40-50  
(see *VBD* IV 1 25)

- 27 DEVASTHALI, G V *Mādhava vs Venkatamādhava Acharya* *R C Shukla Vol*

- 28 DUTT, Binoda Bihari *Rgveda Samhitā Adhyatmic Bhasya - Specimen* Calcutta, 1989

- 29 HARISHARAN *Rgvedabhāṣyam (prathama khaṇḍa)* Bhagavati Prakashan, Delhi, 1990, 4 + 512  
Rev ABHAYADEVA *Veda-Savitā* 10 (11) 329-331

- 30 KAPILADEVA SASTRI Svāmī Ātmānandakṛta *Rgveda bhāṣya eka paricayātmaka vislesana* (Hindi) *AURJ* (Arts and Humanities) 18-19, 1984 85, 235-242

- 31 MISHRA, Rajendra Prasad *Rnmantrārthasamālocanam* Jaipur, 1989, ga + 568

- 32 MODAK B R A note on Madhva's *Rgbhāṣya* *JAUII* 22, 1978, 14-21  
(see *VBD* IV 1 67)

- 33 NARASIMHAN, Tamraparni K *Rg Bhāṣya of Śrīmadānandatīrtha Bhagavatpāṇḍacārya* *Dharmaprakash* 15-20, 1986-90  
serially original *mantra* Sanskrit text of the *bhāṣya* English translation

- 34 NARAYANAN NAMBLDIRIPAD O M C *Rig Veda Bhasha Bhashyam* (Malayalam) Vadakkē Madom Brahmaśyam, Trichur, 1982, Vol I 56 1168

36 PANDEYA, Srikanta *Rgveda-bhāṣya-bhūmika* Varanasi, 1985, 22 + 203

crit introd., Hindi comm. notes

37 SATAVALEKAR, S. D. *Rgveda kṣ subodha bhāṣya* Svadhyaya Mandal, Pardi, 1980, 256

Part IV 9th Maṇḍala (see *YBD* IV 18)

## 2 ANCILLARY LITERATURE

1 ARYA, R. P. A study in *Bṛhaddevata* 1 22-31 *SP*, 8 WSC, Wien, 1990

*BD* – one of the ten treatises ascribed to Śaunaka *BD* 1 22 31 deals with the origin of names whether of deities or *laukika* beings. AYA offers explanations different from those of MACDONELL and Ram Kumar Rai (see 2 11 below) (see 2 12 below)

2 BHAT, M. S. *Vedic Tantrism A Study of Rgvidhāna of Śaunaka with Text and Translation* Mot Ban., Delhi, 1987, viii + 437

crit ed.—original text transl. crit. and exegetical notes depends largely on a unique comm. by Mātṛsūnu Śaunaka has given magico-rel. interpretation of the *śrauta vidyā* of the *RV* acc. to B. the *Rgvidhāna* provides a link between Brahmanism and Purāṇic rel.

Rev. T. N. DHARMADHIKARI *ABORI* 69 322 *JAS* 29 (3), 85-87, E. S. SREEKRISHNA SARMA *ALB* 52 259-60 J. C. WRIGHT, *DSOAS* 53 (3) 533-34

3 DEVASTHALI, G. V. *Mādhavānukramanī* and its contents *Rtani* 11-15 (*B. R. Saḥsra Fel. Vol.*) 1979 83, 135-41

*Mādhavānukramanī* and *Rgvedānukramanī* are two entirely separate and independent works. general introd.—*padārtha-vijñānahetavaḥ*, 12 sections *akhyāta nīma rpsita gūḥyārtha-padaḥgocara vibhaktiārthaprakāśinī svarato vithasya nīmanya samaya rāi chandas devatā līhita, mantrārtha*

4 DEVASTHALI, G. V. *Mādhava's Mantrārthānukramanī* (its special features 1) *Sreekrishna Sarma Fel. Vol.*, S. V. Univ., Tirupati, 1983, 193-98

M is perhaps the only *RV* commentator who has cared to discuss topics and questions pertaining to metres even in the relatively small span of only the first *Aṣṭaka* of the *RV*. literary topics about *RV* are not discussed by other commentators (see *VBD* IV 1 25 2 4)

- 5 DEVASTHALI G V *Sankramasutra* of Katyayana Text with translation exposition and illustrations *Ātam* 16-18 ( *G C Sinha Comm Vol* ) 1984 86 81 95

*sankrama* occurs when 3 or more *padas* (as a group) are related in the *Samluta-pāṭha*

- 6 GUPTA Subhash Chand Authorship of the *Brhaddevata*, the *Ṛkpratisākhya* and the *Rgvidhana* *SP*, 32 AIOC Ahmedabad, 1985, 39-40

these three works traditionally attributed to Śaunaka cannot have been composed by one and the same person

- 7 JOG K P On the *Galitapradīpa* of Lakṣmīdhara *JGJKSV* 27 (2-4) 1971 275 87

- 8 MEHENDALE M A On the *Brhaddevatā* 2 102-103 *IJJ* 29 (2) 1986 117-20

a propos of BROOKHORST Nirukta and Aṣṭadhyayi the shared presuppositions *IJJ* 23 1 14 ( *VBD* IV 26 8)

- 9 RAGHAVACHARYA V S V *Rgvedī-Purāṇa-Prayoga* Tirupati 1986

with *ṭippaṇi* and explanation

- 10 RAI Ram Kumar *Saunaka Brhaddevatā* Kashi Sk Series 178, 1983

chh III with Hindi transl and notes

- 11 RAI Ram Kumar *Śaunaka's Brhaddevatā A Summary of the Duties and Myths of the Rgveda* Varanasi 1989 12 + 372 ed with transl

- 12 SHARMA, Uma Shankar Naming an object in ancient India *SP*, 32 AIOC, Ahmedabad 1985, p 308

discusses this in the light of observations made by Yāska in *Arṇyaka* and by Śaunaka in *Brhaddevatā* origin of speech (see 2 1 above)

- 13 SHARMA, Umesh Chandra (ed) *Chandonukramanī of Śaunaka* Vivek Publ, Aligarh, 1981, vi + 50 + 14

(see VBD IV 2 15) introd, text, indices  
Rev S G KANTAWALA, JOIB 34 274

- 14 SHARMA, Umesh Chandra (ed) *Ārsāmukramanī of Śaunaka* Vivek Publ, Aligarh, 1982, 64

(see VBD IV 2 16) Sk text Hindi transl, index of Rsis

Rev V N JHA ABORI 66 275 76

- 15 SHARMA, Virendra Kumar (ed) *Śaunakīya Brhaddevatā* Vivek (Agency Publ), Aligarh

- 16 TOKUNAGA, M On the name *Brhaddevatā* SP, 8th WSC, Wien, 1990

[MACDONELL B = (an index of the) many gods, GONDA B = extensive (repertory) of the gods] acc to T, B = *Brhaddevatanukraman* B was composed as a sort of comm on the *Devatanukramanī* in an age much later than the several centuries B C. postulated by MACDONELL

- 17 TOKUNAGA, M On the recensions of the *Brhaddevatā*. JAOS 101 (3), 275-286

- 18 VED PAL, Vidyabhaskar *Rgyidhānam – kartṛtvavicāra* (Hindi) MUSRI 13 (1), Jan-June 1988, 1-8

author lists 12 reasons for not considering *Rgyidhāna* to be the work of Śaunaka at least, it is not the work of Śaunaka, the author of *Brhaddevatā* *Rgyidhāna* is later than *Smṛti*, *Purana Tantra* it is a collection made by one Viṣṇukumāra, perhaps in collaboration with several Tantrika authors (Śaunaka may be one of them)

- 19 VIDYAPAL (ed) *Kāṇḍājanīya Rksarānukramanī* (with Sadgurusīya's comm called *Artsnavṛtti*) Savitridevi Bagdia Trust, Calcutta, 1985, 365

added at the end Sadgurusīya's comm on Śaunaka's *Anuśālanukramanī* and *Chandaśatīkha* seven appendices discussion by YUDHISTHIRA MIMAMSAKA on the no of ṛks in RV

Rev K K RAJA, ALB 50, 643-44

## 3 PARTICULAR HYMNS AND MANTRAS

1 ABHAYADEVA RV V 19 2 *Veda-Savitā* 4 (7), 175-177; 4 (9), 244-45, 4 (10), 280-82, RV VIII 58 2, 33 9, V 60 5. *Veda-Savita* 5 (2), 49-53, RV I 97 7 *Veda-Savitā* 6 (6), 183-84, RV I 187 6 *Veda-Savitā* 6 (12), p 109, RV X 74 3 *Veda-Savita* 7 (3) p 73, RV X 116 1 *Veda-Savitā* 7 (6), p 183, RV IV 37 1, V 10 6 *Veda-Savita* 7 (8), p 255, RV VII 1 5 *Veda Savita* 7 (10), p 331, RV VIII 100 3 *Veda-Savitā* 8 (5), 168, 170, RV IX 96 4 *Veda-Savita* 10 (5), p 133, RV VI 52 5 *Veda Sasita* 11 (4), 110-111, RV I 42 1 *Veda-Savitā* 11 (7), 169-170

(all in Hindi)

2 ACHAR, V Prabhanjan *Vāgambhrīya-Sūkta* Bangalore.

RV X 125 with the comm of Śrī Vādirāja and Kannada transl

3 AGRAWALA, V S *Hymn of Creation (Nasadiya-Sukta, RV X 129)* Indian Civilization Series 26, Prithivi Prakashan, Varanasi, 1983, viii + 72

new ed of VBD IV 3 8

4 AMBROSINI, Riccardo Il primo inno del Rg-Veda e l'apparente ambiguità della poesia *Linguistica e Letteratura* 5, Pisa, 1980, 9-22

cf VBD IV 3 10

5 AMBROSINI, Riccardo *Del X libro de Rg-Veda . inni tradotti e commentati* Giardini, Pisa, 1981, 176

6 ANANDA SVAMI *Mahāmantra* Delhi, 1985, 118

spiritual exposition of the *Gāyatrī* mantra

7 ANANTACHARYA (ed) *Śrīsukta bhāṣyam* Brindaban, 1980, gha + 12

with Hindi exposition

8 APHALE, Suniti *Jāgatika vānmayātīla pahile angāi gīta* (Marathi) *PSMV* 1985, 1986, 31-39,

"The first lullaby in the world literature" *RV VII 55*  
(*Vastospati sūkta*) see 3 22 below

9 ASHOPURI, Ramchandra Yajñase hamen kyā lābha  
hai? (Hindi) *Veda-Savitā* 4 (6), Jan 84, p 145

. "Of what avail is sacrifice to us?" *RV VIII 19 4-6*

10 AUROBINDO, Sri A hymn to Agni *Advent* 29 (4),  
Nov 72, 11-13

11 AUROBINDO, Sri Hymns from the Rig Veda *Advent*  
33 (3), Aug 76, 9-14

12 AUROBINDO, Sri *Agnimantaramāla* Sri Aurobindo  
Society, Pondicherry, 1976, viii + 602

Sanskrit rendering by JAGANNATHA VEDALANKARA of *Hymns to  
the Mystic Fire* by SRI AUROBINDO Agni hymns in the first  
*Mandala Vedarahasyam* also exposition of *RV X 71 I 113*  
*X 125, X 90, X 121, II 12, X 129* (see *IBD IV 30 63*)

13 AUROBINDO, Sri *Hymns to the Mystic Fire* Pondi-  
cherry, 1985, 506

. third ed see 3 12 above

14 BAHADUR, Shakuntala Soma Sūryā-parinaya *RV X.*  
85 (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 3

15 BARMAN, Binanda Chandra *Rgveda I 1-9* New Book  
Stall, Guwahati, Nov 72

Assamese transl

16 BHANDARI, Santilal Vaidikāmcī Gāyatrī ānī Jaināmcī  
Padmāvatī (Marathi) *Prasad* 43 (1), Aug 89, 65-74

"*Gāyatrī* of the Vaidikas and *Padmāvatī* of the Jainas"

17 BHARADWAJ, Kiran *Gayatrī mahimā* (Hindi) *Vistṛ-*  
*ātmā* 12 (2), June 86, 13-14

'Greatness of the *Gāyatrī*

18 BHARGAVA, P L The deities of *Rgveda VIII 29 10.*  
*Ritam* 11-15 (B R Saksena Fel Vol ), 1979-83, 61-63

Maruts are the *Ri*-deities whose characteristic mark is a nging,  
they are the deities of the stanza in question .



- 19 BHARGAVA, P L The self introducing rsis of the Rgveda and the chronology of its hymns *ABORI* 66, 1985, 13-30

author does not accept the view that Books II-VII of the *RV* formed the nucleus to wh. were added (first) VIII and IX and (finally) I and X *RV* age began cir 2500 B C early *RV* age (2500-2000 B C) middle *RV* period (2000-1500 B C) late *RV* period (1500-1000 B C) author assigns portions from diff *Mandalas* to one or the other of the three periods

- 20 BHATT, J A *Mr̥mayam gr̥ham* in *RV* VII 89 in comparison with the theory of black holes in the modern science *31 PAIOC*, Poona 1984 185-188

see *VBD* IV 3 30

- 21 BHATT, J A Phenomenalism in hymn 42 of Rgveda mandala VII *SP*, 32 *AIOC*, Ahmedabad 1985, 3-4

the phenomenon belonging to a sacrifice performed in the past is re created

- 22 BHATT J A *Svapā vidyā* or divine hypnotism in Rgveda VII 55 *SP*, 33 *AIOC*, Calcutta 1986 p 40

the hymn has some musical method of singing wh possesses some mystic power of its own sleep to drive away a mental disease Varuṇa as the knower of *svapā vidyā* or divine hypnotism Vasisthas inherited this knowledge from Varuṇa... see 3 8 above

- 23 BHATT, J A *Prānavidyā* in the hymn *RV* VII 68 *SP*, 34 *AIOC*, Visakhapatnam, 1989, p 4

an experiment of a yogin depicted in symbolic lg in this hymn

- 24 BHATT, J A Attainment of divinity through activities *SP*, 35 *AIOC*, Haridwar, 1990, p 138

refrain of *RV* VII (१२) *am̐ pata* ) but ref to *Mṛtyuhjaya-mantra* in *RV* VII

- 25 BHATT V M *Rgveda* III 61 a study *SP*, 33 *AIOC*, Calcutta, 1986, p 41

Usas as *madhuhā* what does *madhuhā* mean?

26 BHATTACHARYA, Bhabani Prasad A poetic study of *Rgveda – Maṇḍala IV* SP, 32 AIOC, Ahmedabad, 1985, 4-5

27 BHATTACHARYA, Bhabani Prasad A poetic study of *Rgveda – Maṇḍala V* SP, 33 AIOC, Calcutta, 1986, 46-47

28 BHATTACHARYA, Bhabani Prasad A poetic study of *Rgveda – Maṇḍala VI* SP, 34 AIOC, Visakhapatnam, 1989, p 15

29 BHISE, Usha The dialogue of Yama Yamī reconsidered SP, 33 AIOC, Calcutta, 1986, 47-48

. considers (a) the social custom wh forms the background of this hymn and (b) the purpose for wh the hymn is included in *RV* custom of marriage of twins was being discarded, purpose of inclusion in *RV* is to convey a moral message see 3 123 below

30 BODEWITZ, H W *Rgveda 10 146 the hymn to Aranyānī D N Shastri Fel Vol*, Ghaziabad, 1982, 3-15

31 BRERETON, J P Style and purpose of *Rgveda II 11* *IJJ* 28 (4), 1985, 237-262

three fundamental characteristics wh dictate the nature of Vedic hymns (1) hymns are expressions of the truth about the divine powers wh shape and maintain the world These truths take the form of myths (2) hymns are intricate elegantly crafted compositions only such hymns can invoke and empower the divinities understood in the poet's insight (3) hymns are composed to accompany a ritual author studies *RV II 11* focussing attention on complexity and ritual acc to him that hymn emphasizes the less obvious truth (about Indra and his powers) namely that ritual and myth are congruent to each other

32 CARDUCI, Paola *Riguardo alcuno radici verbali per la conoscenza nel X libro del Rgveda* Pisa, 1984, IV + 147

DD, Pisa Univ on the words *vid pas, d-s, dh', man, m nas* see *IJJ* 31 (1) 1987 p 87

33 CHAKRAVARTI, Lokanath Sarasvatī devasvarūpam SP, 35 AIOC, Haridwar, 1990, p 22

ref *RV X 75*

- 34 CHAKRAVARTY Uma The hymns to the Visve Devah  
HSA - JIS 3 (1-2) Chandigarh 1988 (90) 21-27

also SP 33 AIOC Calcutta 1986 p 48 about 70 hymns  
dedicated to Visve Devah acc to *Sarvanukraman* 48 of these  
may be regarded as authentic V D hymns are not uniform  
so far as contents are concerned they present multifarious  
themes views of GONDA and SRI AUROBINDO on the subject  
considered

- 35 CHAUHAN D V *pakena manasa* (RV VII 104 8)  
VIJ 22 (1 2) 1984/87 29-36

- 36 CHOLKAR V B The physics of the Gāyatrī Mantra  
JOIB 35 (1 2) Sept Dec 85 1-7

the very basic law of physics viz the existence of cosmic  
energy and transformat on finds a definite indication in this  
*mantra*

- 37 CHOPRA Krishan Vedic teachings AH 7, No 74,  
July 90 p 25

RV I 50 10

- 38 DEVDHAR S K Śrisukta (Marathi) Prasad 41 (1),  
Aug 87 12-26

- 39 DEVDHAR, S K Ratrisukta (Marathi) Prasad  
41 (1) Aug 87, 86-88

RV X 127

- 40 DEVDHAR S K Gayatrī mantra (Marathi) Prasad  
43 (1) Aug 89 9-30

- 41 DHARMAVIR ARYA Gayatrī mantra ki mahān mahinā  
(Hindi) Dharmavira Granthamala Prakashan New Delhi,  
1984, 34

versified transl of *Gayatrī*

- 42 EICHNER KUHN Ingrid Ein Eidbruch im Rgveda MSS  
41 1982, 23-31

RV X 132 *antakadruh anta* = geschworen (gegen ein  
Lemma *etant* mit strafe belegt)

43 ELIZARENKOVA, T Y (ed) *Russian translation of hymns from the Rgveda and the Atharvaveda* Moscow, 1984, 270

rendered into verse by V TOXOMIROVA introd 5 28,  
transl 29 192 notes 193 255 glossary 256-265

44 FATAH SINGH The upanisad of an antidote to poison  
*Veda Savitā*, English section, 4 (2) July 88, 5-8

RV I 191 1 16

45 FATAH SINGH RV II 18 1, VII 33 10, VIII 40 6  
*Veda Savita* 5 (2), 44-49, *Vak sukta Veda-Savita* 6 (12),  
404-407, RV VI 47 15 *Veda Savitā* 8 (12), 397-400, RV VII  
103 (*Manduka sukta*) *Veda Savita* 9 (11), 417-20, RV I 81  
*Veda Savitā* 11 (5), 152-55

. (all in Hindi)

46 FRAWLEY, David *Hymns from the Golden Age* Mot  
Ban, Delhi, 1986, 256

English transl (with yogic interpretation) of selected hymns  
of RV three parts I Prelude (hymns to Dyavapṛthivi and  
Usas) II Fourfold godheads viz Agni Indra Soma Surya  
(acc to author Agni = divine flame of awareness in the heart  
Indra = spiritual man Surya = solar self of divine intelligence  
Soma = mystic wine the bliss of pure perception) acc to  
author RV represents the original cultural roots of mankind  
Rev S P DUBEY *PrBh* 93 116-117

47 GANAPATI SASTRI, P *Gāyatrībhāṣyam* The Educational  
Supplies Depot Palghat, 1986 xvi + 5 + 68

ed and transl in Malayalam by P S RAMANATHAN

Rev K. V SARMA *ALB* 52 239

48 GAUDA, Venīram Sarma *Gāyatrīrahasyam* Gokuldas  
Sk Series 65, Varanasi, 1984, 16 + 255

(ed Umesa Misra GAUDA)

49 GHOLAP, M S Caturvidha buddhidātrī Gāyatrī  
(Marathi) *Prasad* 43 (1) Aug 89, 80-83

50 GHOSH, Ardhendu Sekhar, Gayatree *BJ* 35 (23),  
15 7 89, 27-32

symbolic significance of G

51 GONDA, J *Hymns of the Rgveda not employed in the Solemn Ritual* Amsterdam, 1978, 138

see VBD IV 3 82

Rev Hanns Peter SCHMIDT *Kratylos* 26 198 200

52 GONDA, J *Rgveda* 7 59 *AO* 43, 1982, 53 60

it is often suggested that the last stanza in RV VII 59 (*tryambakam yjamahe*) is a later addition its *padapatha* is not available it enjoyed considerable popularity in secondary Vedic lit GONDA considers its occurrence in Śrauta ritual the redactor of RV (or one of his predecessors) has added the apparently isolated st 12 to the preceding stanzas because it belonged to the Tryambaka rite

53 GONDA, J Notes on the ritual use of RV 10 121 10 *Ātam* 11-15 (B R Saksena Ed Vol ) 1979 83, 147-163

54 GONDA J *Rgveda* I 36 13 and 14 *K S Birth Cent Comm Vol*, Part 2 Madras 1985 15-20

suitability of the two stanzas for the prescribed ritual purpose (setting up of the sacrificial post)

55 GONDA, J *The Indra Hymns of the Rgveda* Brill (Or Rheno-Tr - 36) Leiden, 1989, ix + 226

considers all relevant facts concerning the structure (contents and composition of essential constituent parts) of these hymns investigates stylistic and phraseological peculiarities (through translated quotation)

56 GUPTA, Sudhir Kumar *Svāmīdayānandamatena rgvede dīye I 162-163 iti suktadvaye svamedhasya parīkālpaḥ* *J Dept of Sk*, Univ Calcutta 1987, 102-114

57 GUPTA Sudhir Kumar *RV* I 162 12, 13 *Bharatīyavidyāśāstrabhaṣyam*, Sept 84, 1-2

58 HAHN, Robert Being and non being in Rig Veda X, Lao Tzu and Chuang Tzu and in the later Plato *Journal of Chinese Philosophy* 8 (2) 119-142

59 HAZRA, R C Interpretation and importance of the word *pasutrp* in *Rgveda* 7 86 5 *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 451-55

60 Hymns from the *Rigveda* *IIVI* 17 (8), 20 2 66, 27-29

61 Hymns to Soma *Advent* 33 (1), Feb 76, 10-13

62 IKARI, Yasuke The Purusasukta in the Agnicayana rite (Jap) *Prof Ashikaga Asumuji Fel Vol*, Kokusho Kankokai, Tokyo, 1978, 397-409

63 JAGADISH CHANDRA, Sailendra *RV* V 20 2 *Veda-Savita* 9 (11), June 89, 379 82, 386  
on 'old age'

64 JANI Jaydev A Cāndupandita on *Rgveda* X 51 *Bh Vid* 45 47 (J H Dave Fel Vol), 1985-87 43-49

Cāndupandita (second commentator of *Naisadhīyatarita* of Śrīharsa the first being Vidyādhara) comments on the 9 vss of *RV* X 51 (dialogue bet Agni and other gods) in the context of *NC* IX 75

65 JAYAVELU, S R A Soorya mantra from the Vedas *SP*, 32 AIOC, Ahmedabad, 1985, 11-12

considers a *kṛsnena rajasa vartamanah* (*RV* Astaka 1 Adhyaya 1 Varga 6)

66 JOG, K P Is *Rgveda* I 117 a composite hymn? *A N Jani Fel Vol*, Baroda, 1983, 137-141

(paper Vedic section AIOC Santiniketan 1980) two units of vss viz 1-10 and 11 25 differ in the tenor of thoughts in them and also in the intention of the singer who proceeds to sing to the Asvins Madhavabhattacharya's suspicion that this hymn is composite is corroborated

67 JOG, K P Who is the seer of *RV* 8 29? *BDCRI* 44, 1985, 71-74

see *VBD* IV 3 110 applies statistical method concludes that Kaśyapa Marīca must have been the seer

- 68 JOG K P About a vedantic comment on *Rgveda*  
3 8 4 SP 32 AIOC, Ahmedabad 1985 p 12

Anandagiri's explanation of *Śatasloka* 45 *J vanmukta*

- 69 JOSHI N Y Gāyatri mantrāḥ vaijñānika vivaraṇa  
(Marathi) *Santakṛpa* 11 (9 10) 1986 20-28

exposition of *Gāyatri* in the light of science see 3 71 below

- 70 JOSHI, N Y Puruṣasukta (Marathi) *Santakṛpa* 11  
(11 12) Jan 87 39 41 Feb 87 15 18

mantrasastra and modern science

- 71 JOSHI N Y Gayatri mantra eka vaijñānika abhyāsa  
(Marathi) *Prasad* 43 (1) Aug 89 45 56

exposition of *G* in the light of science see 3 69 above

- 72 JOSHI Suhas Hari Śrī Gayatṛimantra amṛtamantra  
(Marathi) *Prasad* 43 (1) Aug 89 85 87

- 73 JORDENS J Two giants look at the cosmic man —  
Ambedkar and Dayananda interpret the *Puruṣa Sukta* *JOIB*  
33 (1-2) 1983 1-10

A *P* is an addition to the *RV* made at a later stage and is therefore no argument that there were 4 *varṇas* from the very beginning of the Aryan society D in the creation of God he who is *mukha* (the best and most prominent) is a Brāhmana to D the conceptions of social ethics and ideal society are basically static because they are enshrined in Veda and in Vedic times to A they are dynamic being progressively discovered in the march of history itself

- 74 JVALANTA KUMAR SASTRI *Rgveda bhasya paṭhalocana*  
*Vidavānī* 37 (9) July 85 10 12

*Śruti-kāśa* is comm by Bhaṭṭa Govinda on *RV* X 46-191  
B G earlier than Sayana and Venkaṭamādhava in the light of *Śruti-kāśa* some readings of S and V are comparatively studied

- 75 KALE Govind V *Rgvedantargata devīsūkta* (*RV* X  
125) (Marathi) *Santakṛpa* 11 (11) Jan 87, 28 29

text exposition in Marathi

76 KANTAWALA, S G RV I 154 6 a study in sectarian interpretation *JGJASV* 37 (1-4) (Baladeva Upadhyaya Fel Vol ), 1983, E 69-76 *JORM* 42-46, 1972-73 (1987), 72-77

see *VBD* IV 3 116

77 KESHAHA DAS *Gāyatrī The Highest Meditation* Mot Ban, Delhi, 1990, 144

Rev K K RAJA *ALB* 54, 219

78 KHOLE, G S Gāyatrī samālocana (Marathi) *Prasad* 43 (1), Aug 89, 75-79

79 KILLFDAR, Sulabha S Śataslokī and Rgveda mantras *SP*, 32 AIOC, Ahmedabad, 1985, p 349

. e g RV X 117 3 4 6 as basis of *Śataslokī* 20 and 21—

80 KOLHATKAR, B V Manduka sukta with biological angle *SP*, 33 AIOC, Calcutta, 1986, p 724

81 KOWALBHAI "KESH" RV I 24 2. *Veda Savitā* 8 (5), Dec 87, p 156, p 158 RV I 14 9 *Veda Savitā* 8 (6), Jan - Feb 88, 189 90

82 KONNUR B B *Srī suktam* Bombay, 1987, 149

83 KRISHNALAL Rgveda 7 33 kī adhyātmika vyakhyā (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 57

see 3 84 below

84 KRISHNALAL A spiritual interpretation of RV VII 33 *SP*, 7 WSC, Leiden, 1987 p 75

see 3 83 above (based on *ŚPB* VIII 1 1 6) Vas istha = *prāna* = best dweller Vasisthas = senses

85 KRISHNANANDA, Swami The message of the Purusha sukta *The Divine Life* 47 (6)—*Wisdom Light* 6 89, 1985-89

serially

86 KSIRASAGAR, D B Pitrśamiksā ke āloka men rgvedīya pitrśūkta kī vislesana (Hindi) A I Vīdvat Sammelana (M Ojha), Jodhpur, 1990, 6



*RV X 1 pitar* as the creative and regulative principle of *samastī* and *vyastī*

87 KULKARNI, G A *Rgvedātīla samvādasukte* (Marathi) *Prasad* 39 ( 9 ), April 86, 11-13  
dialogue hymns in *RV*

88 KUSUM LATA *Asyavāmiya sūkta tathā sattātraya* (Hindi) *SP* 34 AIOC, Visakhapatnam, 1989, p 34  
three eternal *sattas* *bhratṛs vrksas* and *kesins*

89 LAZZERONI R La madre di Vṛtra (in) *Studi indo-europei* (ed E CAMPANILE ), Pisa, 1985, 101-107  
Vṛtra's slaughter (*RV I 32 9*) has parallels in *Edda* and *Beowulf*

90 LAZZERONI R Analisi di un testo vedico rappresentazione e evocazione in *RV X 95 AION* 7, 1985 ( 86 ), 211-220

91 MAGGI, D I buoi rossi di Indra e l'Indovinello di mago Salomone (in) *Problemi di sostrato nelle lingue 1 e* (ed E CAMPANILE) Giardini Pisa 1983 117 147  
interpret of *RV VI 27 7* on OIA *khila kh lya* and Indo Ir agricultural terminology

92 MAGGI D Interpretazione di Rīgveda V 33 4 (in) *Scritti in onore di Riccardo Ambrosini* (ed E CAMPANILE et al) Giardini, Pisa, 1985, 135-146  
particularly interpret of *urvāra*

93 Main kona ? *saṁjayā* (Hindi) *Veda Savita* 8 ( 12 ), July 88, 409 10  
*RV X 159 2-3*

94 MANOHAR, Vidyalamkar *RV VIII 1 20 Veda Savita* 8 ( 10 ), May 88, p 316 *RV VIII 1 22 Veda Savitā* 8 ( 11 ), June 88, p 354 *RV VIII 1 27 Veda Savitā* 8 ( 12 ), July 88, 402-3

95 MAX MULLER, F , OLDENBERG, H *Vedic Hymns* SBE 32, 46, Mot Ban, Delhi 1979 Vol I cxxv + 536, Vol II , x + 500

reprint of *VBD* IV 30 90 English transl of select hymns  
from *RV* ed J L SHASTRI

- 96 MIGRON, Saul Living on in the son *Rgveda* X 10  
1 cd *MSS* 49, 1988, 79-84

(being) efficient he shd obtain for himself an offspring of  
the father (i.e. of himself) seeing (with his minds' eye) a  
continuer (*pratar*) on the earth

- 97 MODAK, B R *Nasadīya sukta arthat stisṛiṇī janma-  
lathā* (Marathi) Jayanta Prakashan, Nagpur, 1983, 86

*Nasadīya sukta* and the story of the birth of the world  
Rev D K TARE *J vana Vikasa* 28 (5) 283-84

- 98 MOGHE, S G Grammatical interpretation of *RV* II  
41 11 *JGJKSV* 38-39, 1982-83 (86), E 13-16

interpretation suggested by Haradatta (in his comm on *ĀpDS*  
I 4 14 4) is favoured by Sayana and Nagesa

- 99 MUKHOPADHYAYA, Samir Kumar Śasadvahririti man  
trasya putrikāpakse vyakhyānam yujyate na vā *SSPP* 63,  
1980-81, 68-81

*RV* III 31 1 (= *Śasadvahri mantra*) is generally regarded as  
being connected with *putrikavidhi* the author does not agree

- 100 MUKHYANANDA, Swami The Gāyatrī mantra upāsanā  
*PrBh* 96, April 91, 170-78

explains the import of this mystic formula

- 101 NARANG, S P On the interpretation of *asvyo varah*  
in *Rgveda* I 32 12 31 *PAIOC* Poona, 1984, 213-221

see *VBD* IV 79 372 *asvyo varah* = obstructions of the  
water (and not horse's hair)

- 102 NAVATHE P D Kampa pronunciation in *RV* X 74  
4a *SP* 34 *AIOC*, Visakhapatnam, 1989, p 45

unusual *kampa*

- 103 OGUIBENINE, B Le symbolisme de la razzia d'après  
les hymnes vediques *EIE* 5, 1983, 1 17

- 104 OORT M S Variations on the theme of *Rgveda* X.  
95 *SP*, 8 *WSC*, Wien, 1990

see 3 118 above geological findings point out that Indus valley and the neighbouring region have been hot bed of the tectonic activity since pre hist times this region may be identified with *nairṛtya dik* where great geological calamities were observed by the ancients to have originated therefore association with Nirṛti oblations to Nirṛti on *irīṇa* *irīṇa* is a crevasslike spot of land wh is unproductive this can occur due to tectonic movement

120 PATHRIYA, Satya RV I 3 10 *Vedavani* 37 (6), 1-2, RV I 97 8 *Vedavani* 37 (7) 1-2 RV X 63 10 *Vedavani* 37 (9) 1-3, RV I 41 9 *Vedavani* 37 (11) 1-2, RV *Khila* (*Sṛisukta*) 11 6 *Vedavani* 39 (9), 1-2 RV I 11 7 *Vedavani* 40 (4), RV V 62 3-10 *Vedavani* 40 (7), 1-2, RV X 15 8 *Vedavani* 40 (10), 1-2 RV X 24 6 *Vedavani* 40 (12), 1-2, RV I 24 15 *Vedavani* 41 (12) 1-2, RV I 113 19 *Vedavani* 42 (1), 2-3, RV I 36 14 *Vedavani* 42 (11) 1-2

121 PIRART, ERIC RS I 85 7 *dhāvat* *IJJ* 27 (2), April 85, 102-103

*Padapatha* *yad ha avat* author suggests *yad dhavat*

122 PRABHU ASHMIT SWAMI *Gajatri Rahasya* New Delhi, 1986 (reprinted) XII + 248

transl by J KRISHNA CHOWDHURY

123 PRADHAN Shruti S The Yama Yami sūkta new perspectives *ABORI* 71 1990, 109-138

see *SP* 32 AIOC Ahmedabad 1985 p 20 RV X 10 the views of early Western scholars (obviously influenced by their Christian background) are unacceptable so too of some Indian scholars author proposes interpretation of the *sukta* in the light of sociology and Marxism the *sukta* is a dramatic presentation of a past stage in the life of the Aryans—the transition from consanguinity to non consanguinity Yami represents the dying practice of incest Yama represents the new norm as laid down by Mitra and Varuna ref to other myths of Yama Yami both Indian and Iranian see 3 29 above

124 PRASHASYAMITRA SASTRI 'Kasmai devāya' para eka vicāra (Hindi) *Vedapradīpa* 3 (2), Aug 88, 16-17

*kasmai* = *ekasmai*

125 PURANIK, Hari Babaji, BHAYALIKAR, Annaji Ramachandra *Suktārthamuktāvalī A New Commentary on RV VI* 53. Baroda, 1933, xxxv + 40

126 PUSHPA, Srimati Aksasūkta aura usahsūkta ke paripreksya men vaidika samhitāen (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 70-81

. *Usahsūkta* the diff between nature and the sentient got rid of thro' poetic insight *Aksasūkta* relation of individual to society

127. RAMA CHANDRA RAO, S K *Śrī-Sukta* Kalpatharu Res Acad Publications, Bangalore, 1985, 112

..text English transl and exposition .

128 RAMANATH RV V 83 1 *Veda-Savitā* 4 (1), p 6; RV II 42 *Veda-Savitā* 4 (5), 107-109

(in Hindi)

129 RAMANUJA CHARI, S K The greatness of Gāyatrī Manthra *Visvātmā* 13 (3) July 87, 47-49

130 RAMBILASS, B A comparative study of the translations and commentaries on *Rgveda* I 112 *SP*, 8 WSC, Wien, 1990

Western scholars "myths" vs Arya Samaj "allegories" ..

131 RAM GOPAL Interpretation of jārah kanīnām (RV I 66 8) *VIJ* 3 (1), Mar 65, 13-16

see *VBD* III 3 166

132 RASTER, Peter Phonetic symmetries in the first sūkta of *Rig Veda* Maharshi Vedic Univ, 2nd week-end seminar, Mar 88

..summary

133 RAY, Pramod Ranja A stylistic analysis of the *Rgveda* X 127 1-8 *Prajñānetram* 1 (1), Orissan Centre for Oriental Res, Balasore, 1985, 69-80

*Ratrisūkta* .

- 134 RAY Upendra Nath Hiranyagarbha sukta men 'ka  
(Hindi) *Vedavani* 40 (1) Nov 87 11 13 *MUSRJ* 13 (1)  
Jan June 88 31 34

*ka* Prajapat (*SPB* 7 4 1 9 *MS* 1 10 10 *Kaṭṭaka S*  
36 5) *ka sukla kasma* = *ekasna* (*Śankara bhasya* on  
*Vs sahas anama* 10) *kasma* — unto whom? acc to author  
*ka a* to h m for h s sake (for Prajapat s sake)

- 135 Rishi Dirghatama s hymn to the sun (*RV* I 164)  
*Advent* 26 (4) 10-14 27 (1) 15 21 27 (2) 15 21

- 136 RUPACHANDA DIPAK *RV* I 90 9 *Veda Savita*  
8 (11) 355 56

- 137 SARMAH Thaneswar *Agn sukta* (*RV* I 1) *Srṣṭi*  
6 (1 2) Guwahati 1983 *Vayu sukta* (*RV* I 2) *Srṣṭi* 6 (8)  
*Aśvin sūkta* (*RV* I 3) *Srṣṭi* 7 (5) *Indra sukta* (*RV* I 4)  
*Srṣṭi* 7 (7 8) *Indra sukta* (*RV* I 5) *Srṣṭi* 7 (10) *Indra sukta*  
(*RV* I 6) *Srṣṭi* 8 (1 2) *Indra sukta* (*RV* I 7) *Srṣṭi* 8 (4)  
*Indra sukta* (*RV* I 8) *Srṣṭi* 8 (6) *Indra sukta* (*RV* I 9)  
*Srṣṭi* 8 (9) *Indra sukta* (*RV* I 10) *Srṣṭi* 8 (10-11)

Assamese transl w th annotat ons

- 138 SARMAH Thaneswar Vagambhṛnī vā Devisukta  
(*RV* X 125) *Dainika Asam Puja* vol 1986

Assamese transl and notes

- 139 SARMAH Thaneswar Yama Yamī Samvada (Ass)  
*Prakash* 14 (1) Guwahati 1988 50 54

- 140 SATHE Jayashree Is *RV* 10 121 a hymn to Prajapati?  
*JOIB* 36 1986-87 29 37

not related to P ajapa t s s mply a ph losoph cal poem—  
a spontaneous o come of the poet s burn ng des re for under  
stand ng the Sup eme Be ng the All pervad ng Be ng can t be  
really known — therefore quest on mark

- 141 SATHE R G (ed) *Tricabhasvara of Bhaskaracarya*  
GOS 170 Baroda 1982 VIII + 9 + 153

w en n 1708 tant c r tual named af er the t ca—*RV* I  
50 11 13

Rev W RAU *OLZ* 81 (5) 501

142 SATYAPRIYA RV I 31 7 *Vadavānī* 36 (11) Sept. 84, 1-2

143 SATYAVRATA, Siddhantalankar *Sāmmānasya sūkta*, *Vedic Path* 44 (1-2) Sept 81, 1-2, *Hiranyagarbha sūkta* *Vedic Path* 46 (4), 1-4, *Mana dvartana sūkta* (calling back the mind to the centre, RV X 58) *Vedic Path* 49 (2-3), 1-4

144 SCHLERATH, Bernfried *raksate śraṇ*, RV 9 68 4. *SII* 13-14 (W Rau Fel Vol) 1987 195-201

⇒ he (Soma) protects (his own) head (not 'Das Oberhaupt schützt' as suggested by LÜDERS) cryptic allusion to the killing (*śu* = *han*) of Soma

145 SCHMEJA, Hans *Interpretationen aus dem Rigveda* Innsbrucker Beiträge zur Kulturwissenschaft, Sonderheft 61, Innsbruck, 1987, 45

treats RV I 1 I 32 (mit einem Exkurs zu Y 9 11) X 119

Rev HARRY FALK *IJ* 32 (4), 287-89 B SCHLERATH *OLZ* 85 (3) 339 41

146 SHARAN, Mādhav The death conquering hymn *KKT* 34 (1), Mar 74 28-30

147 SHARMA Jagadish Chandra RV IV 5 2 *Veda Savita* 4 (6) 146-148, 162

ingratitude

148 SHARMA, Jayamangal RV X 46 *Veda Savita* 10 (12), 365 367, RV X 83-84 *Veda Savita* 11 (3), 78-79

149 SHARMA, Munshi Ram 'Soma' RV III 43 5 V 54 7 *Veda Savita* 8 (4), 112-113 115

Ṛsī and Raja are both comrades—are experts in ritual charity and penance

150 SHARMA, Shila Svarup RV II 41 11 *Veda Savita* 4 (6) 142-44

151 SHARMA Virendra Swami Dayananda on RV IX 113 *VIJ* 22 (1-2), 1984 (87) 118 137, *AH* 5, No 47, April 88, 19-24

acc to D as far as worship is concerned it is only the Supreme God who is invoked and supplicated in the Vedas by various names wh are expressive of his diff qualities D interprets Soma pavamana in vss 7-11 of this hymn as the Supreme God, and in vss 1 2 4 6 as *saṁnyasin*

- 152 SHASTRI, A D *Yūyam pata svastibhūh sada nah SP*, 35 AIOC, Haridwar, 1990, p 151

significance of this refrain of *Mandala VII* (only 75 hymns) why does it not occur in 29 hymns?

- 153 SHASTRI D V Some observations on the Brahma-jāyā hymn (X 109) in the *Rgveda SP* 32 AIOC, Ahmedabad, 1985, p 23

the hymn has its sociological parallel in *AV* 5 17 Brāhmana's wife ill treated by Soma *kilbisa* in woman is more a social stigma than a moral one

- 154 SHASTRI, D V The evil spirits in the Vasistha Mandala of *RV SP*, 33 AIOC, Calcutta, 1986, 72-73

Vasistha was perhaps the only sage of *RV* who came across the most enemies and inimical elements of this mortal domain—*yatunavai vandana yaksa k mudiñ 'ucchunta* (perhaps a dog affected by hydrophobia) *atrin d ih nrtti rirah* cf *RV VIII* 10 4

- 155 SHASTRI D V Some observations on the Rjuntī hymn (*RV* I 90) of Gotama Rāhugana *SP*, 34 AIOC, Visakhapatnam, 1989, p 32

religio ethical pt of view four layers of thoughts

- 156 SIMHA, Janardan Prasad *Vedamātā gāyatrī aura unakā svarūpa* (Hindi) *Kalyana* 64 (1), 1990, 268-270,

- 157 SINGH, S P Interpretation of *Rgveda* I 164 46 *SP*, 34 AIOC, Visakhapatnam, 1989, p 43

in this *mantra* a unique unification of gods has been accomplished both region wise and group wise the crux of Dīrghatamas's vision lies in realizing the Essential Being as manifesting diversely on different planes of Becoming including the physical as well as spiritual

- 158 SIVAPUJANA SIMHA, *RV* I 19 5 *Vedavani* 36 (8), 19-20, *RV* II 12 3 *Vedavani* 36 (11), 9 11

*RV I 19 5 rīśadāśah* → destroying d seases *s ksatrasah* = those who w eld sovere gnty in m dreg on *RV II 12 3 Indra* = *Agni*

159 SORESSI Tiziana *Āmhah* in *PI VI 3 1 AGI 72*, 1987 (88) 55 67

160 STUHRMANN Rainer *Rgveda X 119 Der Rausch des Kiebitz* *SI II 11/12* 1986 299 309

*laba* peew t lapw ng (not qua l) cf Lat *labo labor*

161 SUKUMAR SHASTRI Yama Yamī sukta vajñānika pṛīpreksya men (Hindi) *SP 33 AIOC Calcutta* 1986 71 72

Yama — hydrogen Yam — oxygen

162 SUNDER RAJ M The Purusasukta (*RV X 90*) *SP*, 34 AIOC Visakhapatnam 1989 p 33

*P r sasūktā* s an allegory a poet c v s on and s not to be taken n a l teral sense

163 THAKUR Bhagendra Simha *RV I 164 46 Veda Savita 7 (10)* 333 336

also see *Veda Savita* Suparnanka 38 39

164 THATTE R P Gayatri upasana tantra (Marathi) *Prasada 43 (1)* 31–44

165 THIEME P Bemerkungen zum Vrsakapī Gedicht (*RV X 86*) *ZDMG Supplement VI* 1985 238 248

explains the hymn as a burlesque recited dur ng the br dal n ght as a fert lity spell

166 THIEME P Zu *RV 10 72 Ernst Risch Fel Vol* Walter de Gruyter Berlin 1986 159 175

(cosmogon c hymn) d scuss on among d ff speakers inc dentally cons ders *v panya* We te fer

167 THIEME P Das Rätsel *RV 1 164 15–16 Ulrich Schneider Fel Vol* Freiburg 1987 329 339

also *SP 32 ICA NAS Hamburg* 1986 p 316 *RV I 164* = collect on of r ddles solut on of vss 15–16



- 168 TIWARI Anant Sharan A propos of the Vedic metre *viraj* (RV X 130 4 5) *31 PAIOC* Poona 1984, 231-34

Madhva (1238-1317 A D ) and Jayatirtha and Chalanī have discussed this subject

- 169 TIWARI Shashi *Rgvedīya Aprisukta Adhyayana aura Vyākhyā* (Hindi) Bharatiya Vidya Prakashan, Delhi, 1981, 19 + 344

The *Aprisuktas* of the RV A Study and Interpretation see *VBD* IV 3 254

Rev Priti SINHA *Rtam* 16-18 592 93

- 170 TIWARI Shashi *Rgvedīya Purusasukta* (Hindi) *Lakshmanadatta Chaturveda Comm Vol* Delhi 1986, 45-52

- 171 TOPOROV, V N The hymn to Vac - RV X 125 (Russ) *Poetica* 13 (3-4) 1981, 232-38

(in *Die Ursprünge der ie Poetik* —189 251)

- 172 TOPOROV V N RV I 51 9 X 99 5, 12, IV 19 9 Indra and the Ant (Russ) *Drev Ind*, Nauka Moscow, 1982, 327 341

- 173 TRIPATHI Ramadeva *Brahmaṇḍa gāyatrī aura usakī upāsana* (Hindi) *Kalyana* 61 (3) Mar 87, 612-19

- 174 VAN DEN BOSCH Leurens P The Āpri hymns of the Rgveda and their interpretation *IJ* 28 (2) April 85, 95-122, 28 (3), July 85 169-189

discusses earlier views (rejects the views of GONDA and POTDAR) analysis of Āpri hymns Āpri hymns and the animal sacrifice conclusions stanzas of the Āpri hymns handed down by the various priestly families of RV have functioned as a collection of texts used by Hotr as liturgical formulas in a popular ancient family sacrifice it was a sacrifice in wh the householder offered a sacrificial victim to the god Tvāṣṭr, the 'shaper' of man and animal and to the three fertility goddesses Sarasvatī Ilā and Bharatī (=Mahī) for the sake of well being and continuity of the family wh was realized by means of an abundance of sons and cattle

- 175 VASANTA RV VIII 58 2 *Veda Savita* 8 (4) Nov 87, 111-12

176 VEDABODHA, Swami *RV I 170 4 Veda Savitā 9 (1); 7-9, RV VII 32 9 Veda-Savita 9 (5), 166-68*

177 VEDIA, D G *Visahārini Upaniṣad SP, 33 AIOC, Calcutta, 1986, 82-83*

*RV I 191 words denoting antidotes shd be interpreted in the light of the respective deities*

178 VENIRAM SHARMA *Gajatrīrahasyam Chowkhamba Orientalia, Varanasi, 1984, 255*

(ed Umesh Mishra GAUD)

179 VERENNE, J *La revolution est faite (RV 10 124) EIE 1, 1987, 49-63*

(wrongly for VARENNE, J)

180 VIJNANANANDA, Swami *Mahagayatri mantra (Marathi) Samaj Sikshana Mala—461, Poona, Feb 89, 36*

181 VIKRAMADITYA 'VASANTA' *RV VI 60 11 Veda-Savita 6 (5), Dec 85, 157-58, RV IV 10 5 Veda Savita 6 (9), April 86, 300-301, RV VII 89 6 Veda Savita 7 (12), July 87, 402-404*

182 VINOBA *Gāyatrī kā tattvārtha (Hindi) Viśvatma 14 (8), Dec 88, 13-15*

183 VIRA RAGHAVACHARYA, K *Rgveda ke visnu mantra aura kundalinī yoga (Hindi) Viśvatma 13 (2), 23-24, 13 (3), 29-33, Rgveda ke viśvakarmā sukta (Hindi) Viśvatma 13 (9-10), 24-25, Nāsadiya sūkta aura srstividyā kā varmana (Hindi) Viśvātmā 14 (3), 22-25*

184 VIRASWAMI PATHAR, S *Gajatri 163*

*Rev Adient 27 (3) 49 52*

185 VISHNUBHADRA SUBRAHMANYA SAŚTRI 'Agne naya supathā rāye asmān' iti mantravicārah *SP, 33 AIOC, Calcutta, 1986, p 37*

186 VISHVANATH SHARMA *Smṛti sāhitya men rgvediya mantron kā bhāvavyakhyāna (Hindi) Vedavani 38 (1), Nov, 85, 18-21*

187. VON SIMSON, Georg. R̥śyaśṛṅga · Ursprung und Hintergrund. *Nils Simonsson Fel Vol*, Norwegian Univ. Press, 1986; 203-228

discusses the *Śṛyaśūkta* (RV X 85)

- 188 VYAS, R T Symbolism in Rgveda IV 58 A. I. Vidvat Sammelana (M Ojha), Jodhpur, 1990, 10

RV IV 58 contains a profound symbolic presentation of the typical process of the immortal spirit in the innermost recesses of human heart and the attainment of abiding bliss

- 189 WERNER, Karel The longhaired sage of RV 10 136 : a shaman, a mystic, or a yogi ? (in) *The Yogi and The Mystic* (ed. K WERNER), Curzon Press, London, 1987, 33-53

. stresses the spiritual dimension.

- 190 YUDHISTHIRA MIMAMSAKA Rgvedasya nadīsūkte śrūyamānānām gangāyamunādīpadānām paryālocanam SP, 33 AIOC, Calcutta, 1986, 789-90

the words *ganga*, *yamuna*, etc in the *Nadīsūkta* do not denote the Indian rivers they denote all the streams of the Soma principle, they flow in heaven earth, and mid region..

#### 4 GENERAL STUDY

1. ABHAYADEVA Rgveda kā adhyayana (Hindi). *Veda-Savitā* 7 (4), Nov 86

serially from Jan 81 (intermittently)

- 2 ANDROZINI, R Pervyj gimn Rigvedy i minimaja mnogoznačnosť poētičeskich tekstov *VJa* 1, 1981, 90-97.

- 3 The Atharvans in the Rgveda and the Atharvaveda. SP, 33 AIOC, Calcutta, 1986, p 87

- 4 BANERJEE, Ashim *Hidden Wisdom of the Rgveda Samhitā*, Vol I Calcutta, 1986, v + 70

- 5 BARUA, Ananda Chandra Rgveder kavita (Assam). *Manidip* 6 (4), Guwahati, 1966, 262-64

- 6 BHAGWAN SIMHA. Rgveda men pur (Hindi). *Ṛtambharā*,

- 7 BHARATI, H L N Quantification of intonation in the *Rgveda* SP, 32 ICANAS, Hamburg, 1986, p 32

tries to arrive at a norm for pitch features of the Vedic intonation

- 8 BHOJ RAJ Social mobility — its origin and evolution in the *Rgveda* JOIB 38 (1-2), Sept Dec 85, 1-5

a study of the Rgvedic society shows a transition from a state of egalitarianism to one of an incipient social stratification which in later Vedic period developed into full fledged castesystem (rita of RV was finally reborn in dharma) the change from the original state was occasioned by consequences of warfare

- 9 BREGENHOJ, Carsten *Rgveda as the key to Folklore An Imagery Experiment* Dansk Folkemindesamlings Studier 16-17, Copenhagen 1987, 79

(ed Eric HOVRING English transl by Martha Gaber ABRAHAMSON) popular culture — where does it all come from? central role of imagery in folklore study ordinary folktales are in fact transformations of metaphorical rel poetry the Ig of RV is the forefather of most Eur lgg the content of the Vedic hymns is the origin of much Eur folklore

Rev Daniel DUBUISSON RHR 205 (2) 219-20

- 10 BUDDHADEVA VIDYALANKAR *Rgveda Mandala Mani-sutra* Samarpana Shodha Sansthanam New Delhi, 1964, 74 + 564

- 11 CHAUHAN, D V The yak in the *Rgveda* ABORI 64, 1983, 215-220

gavo bhurisinga ajasah (RV I 154 6) are yaks having their habitat on high mountain plateaus (dv) vrsnah = of the one who releases water

- 12 CHAUHAN Devising *Understanding Rgveda* Bhandarkar Or Series 20, BORI Poona, 1985, ix + 358

(Foreword by R N D)

Rev Nilmadhav SEN ABORI 66, 340-48

- 13 DANGE, Sadashiv A The yupa — two images from the *Rgveda* SP, 34 AIOC, Visakhapatnam 1989 p 38

ref RV III 8 9 and III 8 10

- 14 DANGE, S S Rgvedic accounts (in) *Myths of Creation* (ed S S DANGE) Bombay Univ 1987, 7-11

ref RV X 129 90 121 72

- 15 DAVE Mrudula D Kya rgveda ki saranyū Saurāstra ki rannade hai? (Hindi) SP, 32 AIOC Ahmedabad, 1985, p 38

yes

- 16 DE MORA, Juan Miguel On death and other subjects in the Rgveda *Sanskrit and World Culture* (Proc 4 WSC), Berlin 1986 467-70

Rgvedic beliefs had no relation to the fear of the dead also in Rgvedic beliefs there was no spiritism whatsoever we find in RV beliefs born of exclusively material experiences and exclusively directed to the solution of issues of a material and worldly nature the primeval thought of Rgvedic man oriented by vital empiricism was altered by the concrete interests of priests

- 17 DEVASTHALI G V Panini and Rgvedic interpretation JORM 40 41 1970 72

- 18 ELIZARENKOVA T Y Towards the concept of a 'new song' in the Rgveda SP 8 WSC Wien 1990

the new character of a song was treated either as creation of new stylistic devices (DIVEKAR) or as a magical means of strengthening the deity (GONDA) The new approach to the problem regarding the 'new song' as a new communication act (in the sense of JACOBSON) bet the addresser Rsi who sends a message to the addressee Devata models both the formal and functional peculiarities of a 'new song' new channels of information are started on the expressive level phonetic hints at the theophoric name expressive paradigm of this name magical play with pronouns referring to the deity and his devotee phonetic hints at the contents of the message and at the name of Rsi

- 19 FRAWLEY, David Astronomical evidences of 12 500 B C in the Rgveda GI 5 (3-4) 1981

- 20 FRAWLEY David Vedic cosmology and the Supermind Advent 39 (3) 36-43, 39 (4) 201-209

- 21 FRAWLEY David, Rebirth in the Rgveda GI 7, New Delhi 1983, 1-12

- 22 FRAWLEY, David The image of the ocean in the *Rgveda* *GI* 8, 1984 (89), 17-23

one thing is certain from the symbolism and terminology of *RV* the Vedic people lived at least in part by the ocean had common knowledge of it had ships wh travelled on it *RV* is a poetic song a myth and a legend of maritime ocean going people a people who had the grace of the waters the rivers and the sea

- 23 GUPTA, M N On the Rgvedic riddle of the two birds in relation to the symbolism of the two birds on a seal from Mohenjodaro *Paper*, Indian Science Congress 1978

- 24 JEŽIĆ Mislav The transfer of divine attributes in the *Rksamhita* *JIES* 16 (1-2), 1988, 127-152, *Indol Taur* 15-16, 145-175

neither the characters nor the relative imp of diff divinities are clearly distinguished in *RV* even names and epithets may be substituted for each other feature expressing or revealing the essence of a divinity or a group of divinities are regarded as divine attributes in the context of this paper attributes like all embracing nature show the pre eminence of deity and may be applied to diff divinities but that does not necessarily prove that they are of the same nature but rather that they are of equal rank and so substantiate the henotheistic concept on of the Vedic pantheon author points out that the apparent synchronic chaos of kathenotheism appears clearly as a diachronic development of Rgvedic pantheon where identical attributes of diff divinities may point to diff ages from the IE period at least in wh they played partially analogous roles

- 25 JOHNSON Willard *Poetry and speculation of the Rig Veda* Calif Univ Press 1981, 18 + 192

see *VBD* IV 4 28

Rev Kenneth G ZYSK *JAOS* 104 783-84

- 26 KARLTUNEN, Klaus From the early days of Finnish Indology Metrical translations from the Rigveda by Otto Donner *Stud Or* 56 Helsinki 1984, 501-12

- 27 KAWATHEKAR P N The Panis in the Rgveda *Rtam* 11-15 (B R Saksena Fel Vol ), 1979-83, 217-19

RV X 108 Sarama Pant Sathvāda Pantis lived beyond the river Rasa they were the first coiners in the world

28 KHECHINASHVILI, M S Basic oppositions shaping the spatial orientation in the R̥gveda SP, Soviet Scholars, 6 WSC, 1984, 77-81

29 KHUTSISHVILI, K G On the method of studying personal names in the R̥g Veda SP, Soviet Scholars, 6 WSC, 1984, 81-84

30 KRISHNALAL R̥gveda men vasu (pumlinga ekavacana) (Hindi) Veda pradipa 2 (4), Nasik, Oct 87, 36-38

31 LADUKESHWAR SATAPATHI R̥gvedasya yajña mulatvam na vā Vamjyonh 1, Utkal Univ 1986, Sk 5-12

all Vedas are related to sacrifice so too RV Sruti as source of yajna yajna as source of sruti

32 MILLER, Jeanine The R̥gveda in the light of the secret doctrine Theosophist 95 (11), Aug 74, 228-36, 95 (12), Sept 74 373-82

33 MINKOWSKI C Z R̥gveda prose khilas (Nivids and Praisas) and their relation to Vedic texts and schools Paper, IWVS, Harvard Univ June 89

N and P being prose can never be included in Samhita being central to the ritual of RV priests they can't be forgotten tracing their progress provides information that is useful in establishing the till problematic hist of R̥gvedic textual trad Asvalayana and Śankhayana preserve significantly diff versions of N (and also P)

34 MOGHE, S G A note on Professor H D Velankar's 'Word economy and R̥gvedic interpretation ABORI 65, 1984, 251-57

(ref H D V ABORI 45 118 VBD III 4 58) V's attempt at introducing new interpretation of some RV passages does not appear to be sound and convincing in the light of the Mimamsa position of interpretation

35 NEUFELDT, Ronald W F Max Muller and the R̥gveda A Study of its Role in his Work and Thought Minerva Associates, Calcutta, 1980, viii + 192

. (DD Univ of Iowa) see *VBD* IV 4 37, (34 148) acc to M (1) *RV* presents the earliest gems of rel and mythological thought the most primitive stages of lg and genuinely savage or uncouth level of poetry, (2) its study provides the necessary tools for the discovery of true origins and development of mythology rel lg and thought (3) there is close relationship between the development processes outlined in *RV* and the processes that characterize each of the said four sciences

Rev K V SARMA, *IHR* 8, 121 22

36 OGUIBENINE, B *Le deesse Usas Recherches sur le sacrifice de la parole dans le Rgvda* Peeters, Paris Louvain, 1988

37 PANDA Snigdharani Numeral two (*dvī*) in *Rgveda* *SP*, 34 AIOC, Visakhapatnam, 1989, p 12

38 PANDEY, D K A note on the order of ten books of *Rigveda* Some observations on "Ross" paper *Patna Univ Journal* 27 (2-4), April Oct 72, 11-16

39 PANDEYA, Umesh Datta *Rgveda men gunariti vivecana* (Hindi) *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 82-86

*RV* in the light of poetics

40 PAPERSON, V *Inni del Rgveda* Rome, 1979  
reprint of *VBD* I 8 3

41 PARAKHE, M S *Agnimile* VSM, Poona, 1984, 24  
an essay in Marathi on Agnihotra

42 PRABHAKAR, C L The relevance of the *Rgveda* to the modern times *Triveni* 47 (1-2), Apr Sept 78, 77 83  
(see *VBD* IV 4 49)

43 PRASAD, Rameshwar *Rgvedīyam* Delhi, 1989, xviii + 318

44 RAMANATHIA VEDALANKAR *Rgvede prakṛticitrānam tatah prāptah samdesas ca* *JIDVP* 3 (2), June 90, 238-292

45 *Rgveda kā mahākāvyaṭva* (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 100



- 46 *Rgvede Śāṅkhyānakhyam* Poona, 1987, 6 + 48
- 47 Rīgveda and the United States Supreme Court *The Vedic Path* 46 (2) Sept 83, 82-83
- 48 SARMAH, Thaneswar *Rgveda paricaya* (Assam) *Souvenir*, 34th Assam Sk Board Convocation, Hatison, 1982
- 49 SARMAH, Thaneswar *Rgveda, iyār adhyayana āru arthoddhār ek drstipāt* (Assam) *Asam Sahitya Sabha Patrika* 14 (2), Jorhat Guwahati, 1989, 51-55
- 50 SCHETELICH, Maria *Fruhe Formen des Grundeigentums in Indien – urvara und ksetra im Rgveda* *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 62-66
- 51 SCHLERATH, Bernfried *Beobachtungen zum Wortfeld "singen, preisen, rufen verkunden" im Rīgveda* *MSS* 44, 1985, 191-214
- 52 SHENDGE, Malati J *Rationality as a criterion for the interpretation of Rgveda* *Proc 31 ICHSANA*, Tokyo, 1984, 534-35
- 53 SINHA, Nag Sharan *Rgveda paricaya* (Hindi) Delhi, 1990, 156  
(*vyāvan sūci*)
- 54 SIVARAMAKRISHNA SASTRI, S *Rgvedapratipādyo 'rthah* *V R Comm Vol*, Chowkhamba, Varanasi, 1982, 6-11
- 55 SOHNEN, Renate *Rgveda and the computer* (II) *SP*, IWVS, Harvard Univ June 89  
metrical studies may well be promoted with the aid of a computer *Tubingen RV* —metrically satisfactory new ed of *RV*
- 56 SRINIVASAN, Doris M *Findings from the Rīg Veda*
- 57 SUNDAR RAJ, M *Rg Vedic Studies* International Society for the Investigation of Ancient Civilization Madras, 1983-86 Series I (Study I 1-5) *Jyoti-Tamas*, 81, Series II

(Study II 1-5) Space 85, Series III (Study III 1-5) Time, 81, Series IV (Study IV 1-5) Rhythm of Life, 125, Series V (Study V 1-6) Sound - Nada, 132, Series VI (Study VI 1-6): Śakti - Power, 91

acc to author it is to the Veda that Hindu theology turns for legitimising authority. He deplores the fact that the Hindus have today a kaleidoscopic view of their rel. the present series aims at unravelling the mysteries of *RV* each cent es round a specific role of Agni

58 SURYAKANTA Once more to the kernel of the *Rgveda*. *KURJ* (Arts and Humanities) 3 (2), Sept 69, 297-305  
(= *VBD* III 4 52)

59 TATE, Paul D Comparative hermeneutics Heidegger, the pre Socratics, and the *Rgveda* *PEW* 32 (1), 47-59

60 TIWARI, Omkar Nath Dārśanikadrstyā rgvedasya mahattvam *SS* (Gopinath Kaviraj Birth Cent Vol ) 39 (1-4), 1984-85, 236-243

61 TIWARI, Shashi Rksamhitā men maranottara jivāna (Hindi) *Rtam* 16-18 (G C Sinha Comm Vol ), 1984-86, 377-389

considers such concepts as *marṭya amṛta pitṛs Yama devayana pitṛyana svarga-naraka punarjanma*

62 TRIPATHI, Kailash Chandra *Rksamhita evam Nighantu* (Hindi) 1968

63 UDAYAVIRA SASTRI Rgvede kutārthakathanam tathā bhutārthakathanam ca *JIS* 1 (1), Haryana Sahitya Akademi, 1986, 255-262

myth and reality in *RV*

64 URSEKAR, H S Rgvedic roots of Hindu law *SP*, 32 AIOC, Ahmedabad, 1985, 421-22

ref to Surya's marriage (X 85) purpose of marriage was pregnancy *gandharva vivaha* (X. 27 18) son alone is entitled to paternal property, *putrikaputra* (III 31 1)

65 VARMA, V P The R̥gveda, Buddha, and Marx SP, National Seminar (Ancient Indian Political Theories), TMV, Poona, Jan '91

R̥gvedic notion of *ṛta* is relevant today as a support for the sovereignty of Natural Law the Vedic concept of *abhaya* is highly significant both as a philosophy of dissent against injustice and as a concept stressing fearlessness against all odds including state power and terrorism significance of *tena tyaktena bhujā-  
thaḥ* (*Isa Up*)

66 VISHVANATH VIDYALANKAR *R̥gvedaparicaya* (Hindi) Ramlal Kapur Trust, Bahalgarh, 1986, 8 + 120 + 4

Rev Madan Simha CHAUHAN *Veda Savita* 7 (7) 238-39

67 ZIMMER, Stefan Tod und Sterben im *R̥gveda* III 28 (3), July 85 191-199

## II ATHARVAVEDA

### 5 TEXT, TRANSLATION EXEGESIS, ANCILLARY LITERATURE

1 GAUDA, Rāmaswarup Sharma *Atharvaveda Samhita Sayanabhasyasahita Hindibhasanuvādasamavalita* Varanasi, 1990, 8 volumes, 5077 pp

text Sayana's comm Hindi transl introduction to each vol

2 GRIFFITH, Ralph T H *Hymns of the Atharvaveda* Mun Man, New Delhi 1985, 2 volumes Vol I, 521 pp, Vol II, 433 pp

(reprint) transl into English with a popular comm by G introd and new appendix by S R SEHGAL Foreword by Siddheshwar VARMA

3 SHASTRI Vidya Nath *Atharvaveda* (Transl into Hindi) New Delhi, Vol I (Books I-X) 827 pp Vol II (Books XI-XX), 736 pp

4 TSUJI Naoshiro *Atharvaveda sanku kodan Indo no juho* Iwanami Shoten Tokyo, 1977, 270 8

Japanese transl of 41-excerpts (pocket book size) .

5 WHITNEY, William Dwight *Atharvaveda Samhita* HOS 8, Mot Ban, Delhi 1984 (reprint) Vol I (1-8) clxi + 470, Vol II (9-19) 471-704

5A WHITNEY William Dwight *Atharvaveda Samhita* Delhi, 1987 Vol I xlii + 632 Vol II 633 1010 + 103

(rev and ed Nag Sharan SINGH) text with English transl  
index of *mantras* *vis d satas*

6 ACHARYA, K C A Saunaka text vis a vis its Paippalāda version *Van jyotih* I (1) Uktal Univ 1986 E 12-15

(also SP 32 AIOC Ahmedabad 1985 1-2) considers s XIX 56 2 and P III 8 2 acc to author P presents authentic reading

7 BHATTACHARYA Dipak On the new material in the Atharvaveda Paippalāda *IJJ* 27 (3) July 84 173-188

1 A quantitative comparison of different versions (Or K and AV's hymns and stanzas) derangement of material in Kandas XI XII and XIII in K comments 2a General nature of the new material and its presentation 2b Some new material in Kanda VII 6 instances of lacunae

8 BHATTACHARYA Dipak Was Kashmir the home of the Atharvaveda Paippalāda? 33 *PAIOC* Poona 1989 133 139

(also SP 33 AIOC, Calcutta 1986 p 46) (C V HUGEL in the 2nd ed of *Kashmir und das Reich der Siek* 1840-48 noted that the Brahmins of Kashmir belonged to AV Papp AV sent from Kashmir was called by ROTH as Kashmirian AV) (No Atharvaveda was ever found in Kashmir) existence of AVP trad discovered in Orissa in 1960-70 by Durgamohan BHATTACHARYA acc to him AVP was brought to Kashmir by a single man Yuddhabhatta in 15th cent Dipak BHATTACHARYA suggested (1970) that southern kings of Angiras gotra who had moved to Eastern India around 10th cent AD could have been responsible for the transplantation of AVP into Orissa WITZEL favours a Kashmir AVP trad (VBD IV 5 41-42) Dipak BHATTACHARYA does not accept that there was any AVP trad in Kashmir before Yuddhabhatta introduced it there after having learnt the same in Karnataka at the same time the existence of a different AV trad in Kashmir from early medieval times can't be ruled out probably that trad was that of the Mauda recension (see § 8A and § 19 below)

8A BHATTACHARYA, Dipak The identity of the Atharva-vedic tradition of Kashmir *G B Comm Vol*, Kurukshetra, 1991, 1-7

ref *VBD* IV 5 41-42 (1) against and for a theory of Kashmirian origin of *AVP* (2) new facts since 1976—they go against the view that there was any *AVP* trad in Kashmir before Yuddhabhatta introduced it there after having learnt the same in Karnataka where *AVP* had been popular in medieval times (3) the case for *third AV* revision in Kashmir see 5 8 above

9 HOFFMANN, Karl Textkritisches zur Paippalāda-Samhitā *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986 457-461

(also *SP* 4 WSC Berlin 1979 194 197) considers *AVP*  
I 46 2 IV 11 5a II 36 4 II 66 4 II 19 3 II 73 3  
II 61 1 IV 21 6 IV 20 7ab

10 INSLEY, Stanley On the recensions of the Atharvaveda and Atharvan hymn composition *SP IWVS* Harvard Univ, June 89

did Kaṇva poets compose *AV* hymns? redactional hist of the corpus

11 MISHRA R C The extant *Atharvaveda śakhas* and their area of circulation 31 *PAIOC* Poona, 1984, 207-214, *A C Swain Fel Vol* Utkal Univ, 1985, 179-186

besides Saunaka and Paippalada there probably existed a third *śakha* namely Devadarsī (in Andhra region) see *VBD* IV 7 29

12 PATNAIK Minati Authenticity of the Paippalāda version of the *Atharvaveda* *SP*, 32 *AIOC* Ahmedabad, 1985, 18-19

discusses some words from *AVP* first *kāṇḍa* on the basis of fresh ms evidence

13 PATNAIK Minati A few readings in the second *kāṇḍa* of the Paippalāda Samhitā—Orissa version *SP*, 34 *AIOC*, Visakhapatnam, 1989, p 19

compared with those in D M BHATTACHARYYA's ed.,

14. PATTANAYAK, Dukhisyama. *Paippalāda-Saṁhitā* – the Orissan recension of the *Atharvaveda*. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 475–77.

..considers 20 readings..

15. SHARMA, M. D. *Paippalāda-Saṁhitā* and Patañjali's *Mahābhāṣya*. SP, 32 AIOC, Ahmedabad, 1985, p 307.

..(ref VBD IV 7 1) . P was acquainted with the text of *AVP*, the purpose of some *Vārttikas* of MB was directed to derive some words occurring only in *AVP*

16. VEERABHADRA SWAMY, M. R Identity of the commentator of the *AV* with Sāyana, the commentator of the *RV*. *JKU* 22, 1978; 39–46.

..see VBD IV. 1 75 .

17. VISVANATHA VIDYALANKAR. *Atharvaveda-bhāṣyam*. *Kāṇḍas* 14–17, Karnal, 1981, ja + 323, *Kāṇḍas* 4–6 Bahalgarh, 1991.

18. WITZEL, M. Die mündliche Tradition der *Paippalādas* von Orissa. *MSS* 44 (Karl Hoffmann Festgabe 1), 1985; 259–289.

19. WITZEL, M. Die *Atharvaveda*-Tradition und die *Paippalāda-Saṁhitā*. *ZDMG*, Suppl VI, 1985; 256–271

. stresses the imp of studying scribal mistakes based on local pronunciation, on misreadings, and on geographical spread of texts. suggests that Gujarat was the medieval centre of the *Paippalādas* but that their trad must have become extinct bet cir. 1250 and 1431, and that from 1431 until cir 1700 the *Śaunaka-Saṁhitā* was transmitted in Gujarat by one family (see 5.8 above) .

20. WITZEL, M Note on the transcription of the *Paippalāda-Saṁhitā*. *Paper*, IWVS, Harvard Univ, June 89.

21. BAHULKAR, S S The *Naksatrakalpa* and the *Śāntikalpa* 31 *PAIOC*, Poona, 1984, 179–184; *JOIB* 34 (3–4), Mar – June 85; 135–139.

..chronological sequence *AVŚ* (I–XVIII) → *Kaṇṭikasūtra* → *NK* (*Kṛttikārohini*) → *AVŚ* (XIX) → *ŚK* *NK* (present text) presents two strata—the former may be called *Kṛttikārohini* and the latter *NK* .

- 22 BAHULKAR S S *Angirasakalpa* a brief survey  
ABORI 68, 1987 571-579

five *Kalpas* of *AV* ref to *Āk* in Darila's *Bhāṣya* on Kegava's *Paddhati* and Sayana's *Bhāṣya* Angirasas known as Atharva vedin Brahmanas (ref to by Nagendranath BASU in *Arch Survey of Mayurbhanj* Vol I 1911) BAHULKAR gives information re *Angirasa* (— *Āk*) from 2 mss in BORI *Āk* of Śaunaka lost present text composed later by Atharvavedins of the Paippalada *śakha* in Orissa influence of Nṛsinha cult

- 23 BHAGAVADDATTA (ed) *Atharvavediḥ Pañcapatalika*  
New Delhi 1985 (reprint), 40

third *Lakṣaṇagrantha* of *AV* (with Hindi transl)

- 24 BOWER Alice et al (ed) *Vastuśāstra Upaniṣad* Mot  
Ban Delhi 1982 XXII + 192 + tables

(The Essence of Form in Sacred Art) supposed to belong to Paippalada *śakha* of *AV* but the text gives citations only from Śaunaka

Rev O v H ZDMG 134 (2) 385 W A P MARR BSOAS 47 (3) 576-77

- 25 CHAUSALKAR Ashok S Pre Kautilyan *arthaśāstra*  
tradition SP, National Seminar on Ancient Indian Political  
Thought, TMV Poona Jan 91

\* *Arthaśāstra* = *Upaveda* of *AV* based on *Pancama veda* emphasises role of Purohita

- 26 LAL S K Gṛhṭakambala rite in *Atharvaveda Parī-*  
*śista* 33 SP, 2 Seminar on Inst of Sacrifice VSM, Poona, 1986  
studies this rite from a psycho-religious view

- 27 LISHK Sajjan Singh SHARMA, S D Standardization  
of time unit *muhūrta* through the science of sciatherics in  
Atharva Vedanga Jyotisa *IJHS* 15 (2) New Delhi, 1980,  
193-203

- 28 MISHRA R C The Paippalādiya Naksatra Kalpa – a  
critical study SP 32 AIOC Ahmedabad 1985, p 475

*NK* of Paippalada *śakha* is completely diff from the *NK*  
hitherto known to scholars *NK* of P seems to be the real *NK*

the one among the five *Kalpas* of *AV* this is testified by the commentator Śrīdhara

29 MISHRA R C Paippaladiya Naksatrakalpa rite a brief survey SP 33 AIOC Calcutta 1986 p 21

NA of Paippalada diff from that of Śa naka (text edited for the first time)

30 MODAK B R Aspects of ritual in the *Atharva Pariṣtas* SP 33 AIOC Calcutta 1986 22 23 SP Seminar on Sacrifice in India Bombay Univ 1986 (in) *Sacrifice in India*, Viveka Aligarh 1987 41-48

*AV Par* 21 28 deal with this topic considers such items as ste alar k nda aran s etc

31 SASTRI Keshav Deva *Atharvāsamhitāvidhāna* New Delhi 1988 4 + 12 + 147

32 VAN DER BOSCH Laurens Peter *Atharvaveda Pariṣista Chapters 21 29* VRB Drukkerijen Groningen 1978 129

Introd transl notes *abhiṣṭhāna* practices and meteorological om na

Rev Ioan Petru CULIANU *H st Rel* 23 (2) 193 195

## 6 PARTICULAR HYMNS AND MANTRAS

1 ABHAYADEVA Atharvaveda ka adhyayana (Hindi) *Veda Savita* serially from 7 (2) Sept 86 onwards

con d from *Veda Savita* Aug 80 13 15

2 ABHAYADEVA *AV XI* 1 22 *Veda Savita* 7 (2) 43 45 *AV IV* 33 7 *Veda Savita* 6 (6) 183 184 *AV X* 8 32 *Veda Savita* 7 (4) p 109 *AV VIII* 1 3 *Veda Savita* 11 (11), p 313

(H nd )

3 ACHARYA K C A Śaunakiya text vis a vis its Paippalada version

see 5 6 above

4 AGRAWAL Kiran Prabha *Ekata* ka pratipadaka—Atharvaveda ka sammanasya sukta *VJ* 35 (7) Oct 86 18 20



5 AMBROSINI, R *Magia e sapienza dell'India antica Inni dell'Atharvaveda* Studi e testi orientali, Editrice Clueb, Bologna, 1984, liv + 183

selected *suktas* from *AV* transl and commented

6 ARYA, Ram Dayal *AV* VI 19 1 *Vedavani* 41 (8), June 89, 2-5

7 BALASUBRAHMANYAM, M D *Subhagamkarani* in *AV* 6 139 1 (in) *Amrtadhara* R N D Fel Vol, Ajanta, Delhi, 1984 21 27

*subhagam karan\** is the genuine reading the *pada* text analyses the word correctly Sāyana has rightly relied on Panini's rules for justifying the Vedic word formation and accentuation *subhagam* found in 9 mss is not correct

8 BAUMER, Bettina *Vena* a mystical hymn of the Atharva Veda *Nayonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 289-291

*AV* II 1 (English transl given) without mentioning once the word *brahman* this hymn is one of the most complete expressions of that Atharvanic *brahmavidya* which is a clear forerunner of the *Up* wisdom

9 BHARTIYA, Kanti Kishor *AV* VII 56 7, VI 100 2, IV 6 3, (*RV* VIII 102 21) *Vedavani* 38 (9), July 86, 19-21

10 BHATTACHARYA, Ramakrishna Identification of a quotation from the *śruti* in Appayyadiksita's *Vedanta Kalpataru-Parimala* *ABORI* 66, 1985 p 263

(ref Gode *ABORI* 19 93 95) *prthiv' pratisthā' iti śrutjantarāt* — B suggests that the *śruti* intended here is *AV* XVIII 4 5b

11 BLOOMFIELD, Maurice *Hymns of the Atharvaveda* (together with extracts from ritual books and commentaries) SBE 42, Mot Ban, Delhi, 1987, lxxiv + 716 + indices notes (reprint) English transl

12 CHAUHAN, Madan Simha *AV* VII 60 6 *Veda Savitā* 4 (2), 51-54, *AV* IV 17 15, VII 23 1 *Veda Savitā* 11 (7), 176-180

- 13 DANGE, Sadashiv A The Kuntāpa hymns and the 'silpa' *Amrtadhara*, R N D Fel Vol, Ajanta, Delhi, 1984, 85-93

*Kuntāpa sūktas* once formed part of a regular ritual for fertility the hymns must have been popular in the period of Ruramas Kaurava Pariksit their ritual was believed to destroy evil (*ku*) they were given the status of the 4 imp hymns and were mixed with them as the *silpa* as they were already settled in belief as wonder producing diff bet *brahman* and *śilpa*

- 14 DAYANANDA, M AV XII 1 1 *Veda Savita* 4 (2), Sept 83, 60-63

- 15 DVIVEDI, Kapil Dev *Vedamrtam Atharvaveda Subhā-sitavali* Varanasi, 1988, 10 + 424

- 16 ELIZARENKOVA, T Y (ed) *Translation of hymns from the Rgveda and the Atharvaveda*

see 3 43 above

- 17 ELIZARENKOVA, T Y, TOPOROV, V N The structure of AV X 2 an interpretation in the light of Vedic anthropology (Russ) (in) *Literature and Culture of Ancient and Medieval India* (Russ ed G ZOGRAP), Nauka, Moscow, 1987, 43-73

- 18 FATAH SINGH AV XII 1 45 *Veda Savita* 3 (10), 292-95, AV XIX 41 1 *Veda Savita* 4 (8), 216-222, AV III 25 2 *Veda Savita* 6 (7), 224-228, AV VI 2 1 *Veda Savita* 10 (7), 208, 212, AV X 8 7-8 *Veda Savita* 11 (2), p 51

- 19 GONDA, J The gods of the *godana* ceremony (AVŚ 6 68) *Amrtadhara* R N D Fel Vol, Ajanta, Delhi 1984, 153-158

—part played by Prayāpati in *godana* ceremony *godana* as a passage rite gods concerned with the rite connected with 'shaving'

- 20 GONDA, J *Nidhipati* (AVŚ 7 17 4 etc) *Rtam* 16-18 (G C Sinha Comm Vol), 1984-86, 115-126

the prayer accompanies the first *samistayajis* oblations indicating the completion of sacrifice *nidhipa* shd rather be

taken to mean the guardian of deposit(s)' and probably denotes the guardian of the 'treasure' deposited by the person who by performing a definite rite has acquired the merit which is usually called *sukṛtam*

- 21 GUPTA, Manoharlal Vedon ki prthivī (4) (Hindi)  
*Veda-Savitā* 11 (2), Sept 90, 53-55

*Prthivī śukta in AV*

- 22 GUPTA, M N The riddle of *trisaptah* of *Atharvaveda*  
I 1 1 in relation to symbolism on seals from Mohenjodaro in the  
Indus Valley (an archaeology aided solution) *A N Jani Fel*  
*Vol*, Or Inst, Baroda, 1983, 155-181

mentions earlier interpretations effort made by the Indus  
seer and the scribe for the presentation of the text of the Veda  
in a highly developed technique correct interpretation of 3 or  
7 or 3 × 7 will be found in a linguistic concept

- 23 GUPTA, P Hymns of Garutman in Atharva Veda 47  
*PIHC*, Srinagar, 1986 130-137

9 hymns in *AV* of exclusive toxicological character (IV 6-7,  
V 13 VI 12 100 VII 88 X 4) assigned to Garutman, one  
each to Samitā (VI 54) and Atharvan (VII 56) Garutman  
hymns deal with various poisons and various specific antidotes  
Garutman and Suparṇa significance of dice and divination .

- 24 HAUDRY, Jean Un croisement de formules dans l'  
*Atharvaveda* (AV, 10 2 22) *JA* 271 (3-4), 1983, 277-280

(English summary)

- 25 HEGDE, R D Hymns on Rātri in the *Atharvaveda*  
*Sambodhi* 12 (1-4), April 83-June 84, 35-38

- 26 Hymns to Skambha (the Pillar) *AV* X 7 *Advent*  
35 (2), 15-19, 35 (3), 12-14, 35 (4), 12-14

- 27 JAGANNATH, Vedalankar *Kuntapasūktasaurabham*  
Guru Gangeshvarī Chaturvedi Prakashan Samsthana, Mathura,  
1984, 153 + 14 + 4

spiritual exposition in Sanskrit of *AV* XX 127 139

Rev S SRIVASTAVA *Veda Savita* 4 (10) 276-78

28 KANTAWALA, S G Some remarks on *Atharvaveda* XIX 53 and 54 *J Dept of Sk*, Calcutta Univ, 1987, 47-50

(also *SP* 32 AIOC Ahmedabad 1985 12-13) 'time' as the highest principle these two hymns mark some development in speculative thinking

29 KAPUR, Karmanarayan *AV* IV 16 5 *Vedavani* 41 (7) May 89, 2-3

• (Hindi)

30 KOMALABHAI 'KESH' *AV* VII 2 1 *Veda Savita* 5 (6); 197-199, *AV* VII 16 1 *Veda Savita* 7 (1), 5 6, *AV* VII 23 1 and V 17 5 *Veda Savita* 7 (2) 41-42, *AV* VII 3 *Veda Savitā* 7 (7), 223-224 *AV* II 31 2 *Veda Savita* 8 (4), 116-117

(Hindi)

31 MANOHAR Atharvasrutī Muktaṁālā 2 28 (Hindi). *Veda Savita* (serially) 8 (11) 11 (11) 1988 91

various *AV* passages explained

32 MONE, Neelima N Study of *AVŚ* 6 51 *JGJKSV* 38 39, 1982-83, E 67-73

the 3 verses of the hymn do not form a consistent and congruent hymn its various *vinīyogas* also point to the same fact

33 MONE, Neelima N On the variant readings in *AVŚ* 3 12 as noted in Sayanabhāṣya *Sambodhi* 11 (1-4) 1982-83, 29-36

Sayana who has many diff readings (not only here but also elsewhere) presents some text available to him and that is apparently unacceptable

34 PANCHOLI, Badriprasad *AV* VI 1 3 *Veda Savita* 8 (4), 114-116, *AV* XIX 40 1 *Veda Savita* 8 (8) 237-238

(Hindi)

35 PATHRIYA, Satya *AV* III 25 2 *Vedavani* 37 (10), 1-2 *AV* VI 30 3 *Vedavani* 38 (9), 1-2 *AV* XIV 1 31 *Vedavani* 38 (10) 1-3, *AV* IX 1 22 *Vedavani* 39 (12), 5-6, *AV* XIX 47 46 *Vedavani* 40 (1) 1-3, *AV* III 30 5 *Veda-*

*vanī* 41 (1), 2-4, *AV* IX 9 3 *Vedavānī* 41 (2), 1-4, *AV* XX.  
126 20 *Vedavānī* 41 (6), 1-3, *AV* VI 81 3 *Vedavānī* 41 (11),  
2-4

36 PRABHAKAR, C L The *Prithivī-sūkta* of the *Atharvaveda*  
(XII 1 1-63) *SP*, 33 AIOC, Calcutta, 1986, 66-67

ref to literary excellences and other merits of the hymn *AV*  
regarded as a genesis for *kavi* and *kāvya* aspects of Indian  
literature

37 PRIYAVRATA *AV* XII 1 30 *Vedavānī* 39 (2); 1-2

38 RATH, Prativa Manjari Skambha-hymn of *Atharvaveda*  
— a literary appreciation *Bh Vid* 49 (1-4), 1989, 34-38

questioning method poetic images figures of speech..  
Vedic seer—both a poet and a philosopher

39 RUSTAGI, Urmila Rāstriya ekatā aura *Prithivī-sūkta*  
(Hindi) *Veda Savita* 11 (3) Oct 90, 70, 76

national integration and *Prithivī* *sūkta*

40 SATYAKAM VIDYALANKAR Vedic harvest songs *The*  
*Vedic Path* 47 (1) June 84 1-2

..*AV* III 24

41 SATYAPRIYA *AV* XII 2 28 *Vedavānī* 36 (7), May  
84, 1-2, *AV* XIV 1 38 *Vedavānī* 36 (8), June 84, p 1.

(Hindi)

42 SATYAVRATA SIDDHANTALANKAR *Prithivī Sūkta* Part I.  
*The Vedic Path* 49 (4) May 87, 1-4, Part II 50 (1), June 87,  
1-6, Part III 50 (2-4), Mar 88, 1-7

. transl and exposition

43 SATYAVRATA SIDDHANTALANKAR Brahmacarya Sūkta,  
*The Vedic Path* 52 (4), Mar 90 *AH* 7 [75], Aug 90, 17-18

*At* 11 5 1 26

44 SCHWARTZ, Martin *Atharvaveda* 2 27 : *paśā*, pig,  
and poetics *SP*, 7 WSC, Leiden, 1987, p 146

mention of the boar may be due solely to the poetics of the  
text, it need not reflect the reality of *paśā* (e. g that *p* is  
a truffle or mushroom)

45 SHARMA, Jayamangal AV VII 60 1 *Veda-Savita* 10 (8), May 90, p 249, AV IV 2 17 *Veda Savitā* 10 (9), April 90, 267-68

ideal householder ideal wife and mother

46 SHUKLA, Siddhanath *Atharvavedīya Bhūmisūkta* Allahabad, 1984, 56

47 SIVAPUJANA SIMHA Brahmacāri kā paṇḍhāna kṛsnājina (mrgacarma) (Hindi) *Vedavani* 37 (2), Dec 84, 9-18

AV XI 5 6 *karsna — kṛsnajina*

48 THIEME, Paul The first verse of the *Trisaptiṃyam* (AVŚ 1 1 — AVP 1 6) and the beginnings of Sanskrit linguistics *JAOS* 105 (3), 1985, 559-565

(— MS 4 12 1) 21 items of an old *Varnopadeśa* will be a, i u e o, ai au, r l v, k c t t p ś s h

49 TSUCHIYAMA, Y The coronation ritual of the Atharvaveda — AV 4 8 *Hokkaido Journal of Indological and Buddhist Studies* 3, Sapporo 1988, 155-169

50 VAJAPEYI Ram Saran Tāntrika paripreksya men kuntāpa (Hindi) (in) *Navonmesa*, G Kaviraj Comm Vol, Varanasi, 1987, H 207-214

51 VEDABODHA, Swami AV II 8 1 *Veda Savita* 8 (12), 403-405, 410, AV VIII 8 24 *Veda Savita* 9 (3), 73, 79, AV XVIII 3 17 *Veda Savita* 9 (4), 134-135, 140, AV V 30 11, *Veda Savita* 9 (10), 345-46, 350, AV IV 3 7 *Veda Savita* 9 (11), 423 24

52 VEDIA, D G Medhājanana suktas of the *Atharvaveda* — a study *SP*, 32 AIOC, Ahmedabad, 1985, p 27

AV I 1 IV 30 VI 108, VII 61 AV-seer gives practical usage of medicine in guise words *vacaspatis* and *vasospatis* denote medicinal plants *Acorus calamus* Linn and *Agati* Grand flora.. AV as origin of Āyurveda medicines

53 VIKRAMADITYA "VASANTA" AV XIX 44 6 *Veda-Savita* 7 (11), June 87, 371-72, AV II 34 3 *Veda-Savita* 8 (1),

Aug 87; 5-7, *AV* VII 8 1 *Veda-Savitā* 8 (11), June 88; 359-363

54 VIRENDRA MUNI, Sastri Kuntāpasūkta (Hindi) *Veda-  
vani* 36 (11), Sept 84, 12-13

*Kuntāpasūkta* as *prakṣipta* (= *parīkṣita*)

55 VISHVASHRAVA VYAS *Veda kā eka asamādheya sthala*  
(Hindi) *Vedāni* 39 (1), Nov 86, 9-15

a difficult Vedic passage—*AV* IX 6 3 *mamsa* = a thing  
wh. is dear to mind

## 7 GENERAL STUDY

1 AGRAWAL, Kiran Prabhu *Atharvaveda men ātithya-  
sātkāra* (Hindi) *Vedāni* 38 (7), May 86, 3-8

. hospitality in *AV*

2 The Atharvans in the Rgveda and Atharva Veda *SP*, 33  
AIOC, Calcutta, 1986, p 87

see 4 3 above

3 BAHULKAR, S S *Atharvanic element in the Āyurveda*  
(in) *Essays in Science*, S Mahdihassan Ed Vol , Karachi, 1987,  
66-74

a collection of 'treatments void of rational basis' mostly  
from 4 *Samhitās*

4 BHATTACHARYA, Dipak *The position of the Vāstu-  
sūtropaniṣad in the Atharvanic literature* *Vastusūtra Upaniṣad*,  
Delhi, 1982, 30-36

5 BHATTACHARYA, Ram Shankar *Reason for the Bhāga-  
vata view about the Upaveda of the Atharvaveda* *Pur* 27 (2),  
July 85, 376-380

*Bhag* 2 12 37 38 *Sthāpatya* as *Upaveda* of *AV*, because  
*sthāpatya* is treated at great length in *Tantra-Āgama* lit wh  
latter is intimately connected with *AV* also because Kṛṣṇa-  
Vāsudeva was an eminent practitioner of *sthāpatya*

6 CHAKRAVARTI, D *Occultism in the Atharvaveda* *SP*,  
26 AIOC, 1972.

7 DEVADATTA SASTRI *Atharvavedīya tantravijñāna* (Hindi) Allahabad, 1985, 8 + 256

technology in *AV*

8 DEVASTHALI, G V Name of the Atharvaveda *IA* 2 (3), July 67, 26-36

9 DEVASTHALI G V Form and arrangement of the Atharvaveda *IA* 2 (4), Oct 67, 29-39

10 DUBE, Rajadeva, SIMHA, Pramod Kumar Ayurveda ke vikāsa men Atharvaveda kā yogadāna (Hindi) *Vedavani* 36 (6), April 84, 13-15

ref Swami BRAHMAMUNI *Atharvaved ya Cikitsasastra*, RAMA GOPAL SASTRI *Vedon men Āyurveda*

11 DVIVEDI, Kapil Dev *Atharvaveda ka Sanskritika Adhyayana* (Hindi) Visvabharati Anusandhan Parisad, Varanasi, (cultural study of *AV*)

12 FATAH SINGH Veda kā vijñānakanda (Hindi) *Veda-Savita* 11 (9) April 91, 255, 270

13 KASHIKAR, Mandakini Samdhya worship of the Atharvans — a comparative study *SP*, 32 AIOC, Ahmedabad, 1985, p 474

*AVPar* 41 also ref to *Atharvavedaprayogabhanu* of Satpannagara Ravishankar DVIVEDI (*AV* trad in Gujarat in medieval period) *Atharvaveda trikalasandhya* by an anonymous writer of Sangam Mahuli near Satara probably in 18th cent (relates to practices current in Satara and Sangli districts) much similarity bet Gujarat and Satara Sangli practices

14 KESHAV DEV SASTRI *Atharvavedīya itibhiti nivarana : Vaidika Vijñana* New Delhi 1989, 168

remedies against natural and divine calamities

15 KODIKAL, Nandita Basic principle of Atharvaveda (in) *Proc Sem on Ultimate*, Bombay Univ, 1991, 247-253

16 KRISHNALAI Atharvaveda men yuddhaniti (Hindi) *D N Shastri Comm Vol*, 1989, 65-71



ethics of warfare in *AV*

- 17 MAHDIHASSAN, S Lac as drug in Atharvaveda and its identity (in) *Essays in Science*, Hamdard Foundation Press, Karachi, 1987, 221-244

the Aryans up to the time of ŠPB were nomads clad in animal skin there was not much of woollen cloth and no need for a dye to colour it red as nomads they frequently indulged in feuds and needed a drug to heal wounds and join fractured bones if *lakṣa* was such a drug it was quite enough for them

- 18 MANDE, K V Environmental awareness according to the Atharvaveda *Paper*, Sem on Environmental Awareness, CASS, Univ Poona, 1990

- 19 MAYANK, Manjul Pāṇini's acquaintance with the Atharvaveda *SP*, 7 WSC, Leiden, 1987, p 86

- 20 MEHTA R N Use of cutting tools of stone in Atharva Veda *JMSUB* 30 (1), 1981, 111-114

(= *DHB* 7 53) *AV* VI 138 5, VIII 4 9 (*AV* VII 50 5 *samlīkṣita* denotes writing)

- 21 MEHTA, Vinod P Some comparative aspects of Atarvaxś (Avesta) and Atharvan (Veda) *SP*, 32 AIOC, Ahmedabad, 1985, p 14

- 22 MISHRA, Shri Kishor Atharvasamhitānuśīlane vidusām visamgatayah *SP*, 33 AIOC, Calcutta, 1986, p 62

points out inconsistencies relating to the *Samskara-prakīraṇa*

- 23 NOOJBAIL, Maina A note on the interpretation of Atharvaveda — ancient and modern *SP*, 35 AIOC, Haridwar, 1990, p 133

particularly from the standpt of Indian philosophical thought

- 24 PUROHIT, Bhai Shankar Atharvaveda paṛicayah *Samvid* 24 (1), Aug 87, 4-10

- 25 RARATE, V R Atharvavedavānmayam *Naimisīyam* 1 (1), April 80

- 26 SINGH, H G Contribution to psychology in the Atharva Veda *The Vedic Path* 50 (1), June 87, 54 ff

I psychological applications to mental disorders (A) abnormality, nosology and symptomatology (B) the Atharvan psychotherapy, II psychological applications to education and guidance

- 27 SUNDAR RAJ, M *Veda and Tantra — the Atharva Veda* International Society for the Investigation of Ancient Civilization, Madras, 1984, xviii + 162

(1) in *AV*, we see the beginnings of *Tantras* and *Āgamas*, (2) all Hindu *samskaras* have their origin in that work, (3) roots of both *RV* and *AV* lie in the IV civil (4) it is possible to attempt the reconstruction of *Ur* or *Mother Veda* from wh the various ancient texts have become differentiated

- 28 THAKUR, Prajna H Atharvavedamān nirdista keśavar-dhananā upāyo (Guj) *Svadhya* 26 (1-2), 1988-89, 1-6

remedies for growth of hair in *AV* ref VI 21 2 3 30 3, 136 1-3, 137 1 3

- 29 TIWARI, Kailash Nath Atharvaveda men bhakti (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 23-24

- 30 TIWARI, Shashi Atharvaveda samhita men pasupālana (Hindi) *Rtam* 11-15, B R Saksena Fel Vol, 1979-83, 459-466

cow bull horse, lamb goat etc animal rearing for people's own maintenance

- 31 TURSTIG, Hans Georg The Indian sorcery called *abhicāra* *WZASA* 29, 69-117

- 32 VEERBHADRA SWAMY, M R Black magic in the Atharvaveda *SP*, 34 AIOC, Visakhapatnam, 1989, p 4

*abhicara* in *AV*

- 33 VISHWAKARMA, Hiralal, DWIVEDI Upendra. *Atharvacikitsā vijñāna* (Hindi) Krishnadas Ayurveda Series 12, Varanasi, 1984, 607

## III SĀMAVEDA

## 8 TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE

1 ASHU RAM ARYA *Sāmaveda* Vedaprakashan, Chandigarh, 1988, 540

Urdu Hindi exposition

2 BHATTACHARYYA, Satyavrata Samāsrāmī (ed ) *Sāmaveda Samhita* ( with the commentary of Sāyanācārya ) Mun Man , New Delhi, 5 volumes, 936, 547, 688, 562, 673 ( each with an introduction )

reprint of 1871 78

3 DEVI CHAND *Hymns of the Sāmaveda* Mun Man , New Delhi, 1986, 318

see VBD IV 8 3

4 GANAPATI, S V (ed ) *Sāma Veda* Sanskrit text in Devanāgarī with English translation Mot Ban , Delhi, 1982, xxxiv + 491

see VBD IV 8 4 acc to ed SV presents a cogent and consistent system of ideas bearing on (1) evolution and (2) how the operations of brain and sense-organs and body take place and how Devas are responsible for carrying them out he also suggests that RV wh came into being much later after the Vedic people arrived in India has borrowed in bulk from SV and YV acc to G SV (c 9100 B C ) RV (5000 B C ), SV belongs to Devas who lived with related Asuras in the polar region

Rev B B CHAUBEY *VJ* 24 156-158 P D NAVATHE *ABORI* 65, 301-302 A V N SARMA *JORM* 42-46, 231 32, H G SINGH *The Vedic Path* 46 (2) 88-89 M WITZEL *ZDMG* 136 149

5 GANAPATI, S V *Man's Origin and Destiny Sāma Veda* ( with text, English translation and commentary ) Kalakshetra Publications, Madras, 1982, V + 103

[see BSOAS 47 (3) 1964 p 616]

6 GAUDA, Ramasvarupa Sarma (ed ) *Sayanabhasyasahitā Sāmavedasamhita*, Varanasi, 1989, 967,

with Hindi transl

7 GRIFFITH Ralph T H *Hymns of the Sāmaveda* Mun  
Man, New Delhi, 1986 (reprint), viii + 310

transl into English with a popular comm see VBD IV  
8 6

8 JOSHI Maganlal B *Samaveda* B L Joshi Charity  
Trust Porbandar, 1982 15 + 588

simple transl in Gujarati

9 MRIDULA KIRTI *Samaveda* Delhi 2 + 63

transl

10 PANDIT, Vishnudeva Sankaneshvara *Samaveda Sansara  
Bhasabhasya* (Guj) Veda Prakashan Samiti, Ahmedabad 1978

*Samaganaprakriya* (pp 481 555) (a) prime nature of Sama  
notes (2) the Samhita follow ng chandas

11 PARPOLA A Field research on Sama Veda traditions  
in South India *Univ Circle Newsletter of Helsinki Univ* 4 (2),  
16 5 85, 6-10

12 PARPOLA A Texts of the Jaiminiya Sāmaveda an  
updated catalogue SP, 8 WSC Wien 1990

updates VBD III 24 38 and VBD IV 8 35 report on the  
work carried out in South India since 1983 ref to res  
project Domestic rituals of the Jaiminiya Brahmanas

13 RAMANATHA DIKSHITA M *Samasarasarvasvam* Madras,  
1972

(~ VBD IV 8 21) (R D s Tamil work called *Samasara  
sarvasvam* publ 1962 contains all information re SV and its  
accessories covers 72 Samavedic texts) in the present *Sama  
sarasarvasvam* in Sk author gives salient points of more than  
90 texts connected with SV (Kauthuma)

14 RAMANATHA DIKSHITA M *Samavediyah Uttararcikah  
padapathaś ca Śruti Smṛti Purāna Prakasana Samiti Granthamala*  
5 Madras 1982, XII + 142

15 RAMANATHA VEDALANKAR *Samaveda bhasyam* Paro  
pakarini Sabha Ajmer, 26 + 4

(Sanskrit and Hindi) *prathama prapāthaka, prathama adhyāya, prathama khanda*

16 TOTTAM SUBRAMANYAM NAMBUTIRI Jaiminiya Sāmavedam (Malyalam) (in) *Tali Temple Kalasam Souvenir*, Calicut, Jan 77

17 VISVANATHA SARMA, V, RAMACHANDRA SARMA, V. (ed) *Sāmavedasamhitā Āgneya Kānda Śruti Smṛti-Purāna Prakāśana-Samiti*, Madras, 1983, 20 + 89 + 198 + xix

text with (1) *Varana* by Madhava, (2) *Bhasya* by Bharata-svamin and (3) *Vedarthaprakāśa* by Sāyana..

Rev A V N SARMA, *JORM* 42 46 236-37, K V SARMA, *ALB* 47, 209 10

18 KARTTUNEN, K Medieval texts on the *grhya* ritual of the Jaiminiya Śākhā *SP*, 8 WSC, Wien, 1990

ref to *Jaiminisamprayoga*, *Grhyakarmakriyākarma*, and *Anukramanika* (the mss of wh were newly discovered in Kerala by PARPOLA and the author)

19 RAMANATHA DIKSHITA *Sāmatantra* BHU, Varanasi, 1961

introd pp 1-55

20 SANKARA RAMA SASTRI, C *Sāmaveda-Samdhya-vandana, Sāmaveda-Upākarmaprayoga, Samaveda Śrāddhaprayoga* Sri Balamanorama Series 55, 58, Madras, 1987, X + 178

21. SHARMA, B R *Puspasūtra* Prapāthakas 1 and 2

. (= VBD IV 8 28) (see relevant entry in Section 23)

Rev Lewis ROWELL *JAOS* 105, 386-87

22 PATIRIYA, Satya *Yo jagāra tam reah kāmāyante*, *SV*, *Vedavānī* 36 (4), 1-2, *SV* (Pūrva) 6 1 9 *Vedavānī* 36 (6); 1-2, *SV* (Pūrva) 65 *Vedavānī* 37 (12), 1-2, *SV* 3 4 10 *Vedavānī* 39 (1), 1-3, *SV* 2 2 2, 4 3 *Vedavānī* 42 (12), 1-2

23 VEDABODHA, Swami *SV* 4, 4 *Veda-Saviṭā* 9 (7); 236-37.

## 9 GENERAL STUDY

1 HOWARD Wayne Sāmaveda Ārcika recitation of the Nampūtiris *F R Srikrishna Sarma Fel Vol*, Tirupati, 1983, 145-169

2 JAGADISAN, S A study on the social, cultural and physical background of the Sāmavedic seers from their names *SP*, 33 AIOC, Calcutta, 1986, 54-55

ref to *Vandabrahmarā* most of the names mentioned in this Br are found in the *Tādīlī* portion of Panini's *Asādhyāyī*

3 JOSHI, Purushottam H Gujarātānā vidvān Śivarāma Śukla nī sāmavedīya kṛtī (Guj) *Śādhyāya* 24 (3-4) 1987, 409-414

mentions 12 works on *SV* in Gujarati by Śivarāma Śukla (17th cent A D)

4 PANDEY, Kapil Sāmaveda kī utpatti (Hindi) *Veda-Prādīpa* 4 (5), Dec 89, p 10

5 PANDIT, Vishnudeva Sankanashvara *Samaveda paricaya* (Guj) Univ Granthanirmanā Board Gujarat State 1973-74

introd to *SV* in 6 booklets in Gujarati

6 PARPOLA, Asko On the Jaiminīya and Vādhūla traditions of South India and the Pandu/Pandava problem *Stud Or* 55, Helsinki, 1984, 429-468

imp of Vadhūla's school of *KYV* adds to WITZEL's report on Vadhūla) close parallel of Vadhūla school to Jaiminīya school (Pandava Kaurava war it is tentatively suggested that it might reflect battles associated with the arrival of the megalithic tribes in India cir 800 B C) Nambudiri houses belonging to *JSV* the houses belonging to Vadhūla branch of Taittirīya Śākha of *YV* the Agnivesyas and their relations to the Vadhūlas Bhavatrata and the early hist of the Jaiminīyas the earliest Vedic traditions of Kerala and Tamilnadu the origin of the earliest dynasties of South India and Sri Lanka Pandu/Pāndavas and megalithic culture Jaiminī and *MBh*

7 PRATIBHA Sāmavedasya svatantram mahattvam vaiśistyam ca *SP*, 35 AIOC Haridwar, 1990, p 44

references like *Sāmaveda eva puspam, sāmāni yo veti sa veda tattvam Sāmavedas ca vedānam, vedānam sāmavedo 'smi*. SV-lit most profuse 8 *Bṛhmanas*, 2 *Āraṇyikas*, many *Kalpa-sūtras*, *Pratīśakhya*s, and *Śikṣās* the order of *Kāndas* of the *Ārcika Saṁhitā* and of the *mantras* in those *Kāndas* is quite regular and scientific.

8. RAI, Ganga Sagar Importance of the Sāmaveda *Pur* 26 (1), Jan 84, 68-70

glorification of SV in later lit SV also regarded as āśuci

- 9 RAJAGOPALAN, L S Studies in Sāma Veda — some problems encountered *Pūrnatrayi* 16 (1), Govt. Sk. College, Tripunithura, Jan 89, 7-10

(ref to *Bhagavadajjuka-Prahasana* mentions six branches among Nambudiris of Kerala, viz, Āśvalāyana (Pakazhiya), Kausika, Bodhāyana, Bādhūlaka, Talavakāra (Jaiminīya), and Chandoga (Kauthuma) the first five still followed by Nambudiris, but Chandoga is absent why? changes effected in the new Tanore style of chanting (from the old Puthokode style).. probable explanation

- 10 RAJAGOPALAN, L S, HOWARD, Wayne A report on the Pracheena Kauthuma Sāmaveda of Palghat *Journal of Indian Musicological Society* 20 (1-2), Baroda, June-Dec 89

- 11 RAJU, P V R Sāma Veda in the light of Meher Baba *The Avatar*, Meher Chaitanya Niketan Trust, Mandapta (AP).

serially from 8 (7)—9 (9), 1989-90

- 12 TARALEKAR, G H *The Sāman Chants A Review of Research* Indian Musicological Society, Baroda, 1985; viii + 123 + 6

Part I Literature in English short synopses with comments, Part II Lit in Hindi, Marathi, Guj, and Sk., Part III In retrospect

Rev S JAYASREE, *ALB* 50, 667

#### IV YAJURVEDA

##### 10 *Kṛsna-YV* · TEXTS, EXEGESIS

1. *Kōṭhaka-Saṁhitā*. Mehr. Lach, New Delhi, 1981,

2 MITTWEDE, Martin *Textkritische Bemerkungen zur Kathaka Samhita* Steiner, Stuttgart, 1989, V 1-160

3 NAVATHE P D *Agnihotra of the Katha Śakha (Kathaka-Samhita 6 1-9, 7 1-11)* Publ CASS-C 13 Poona Univ, 1980, 85

introd text transl notes

Rev Harry Falk *ZDMG* 137 (1) 161-62 M MITTWEDE  
*OLZ* 83 (1988) 1 84-86

4 BHIDE, V V *Krsnayajurvedīya Taittirīya Samhita* Publ CASS-C 17, Poona Univ, 1987, 10 + 336

(ed G U THITE) Part I Kandas 1 and 2 text and transl into Marathi

5 DHARMADHIKARI T N (ed) *Taittirīya Samhita* VSM, Poona, Vol II, Part II (Kanda 3) 1985, xx + 448 Vol III, Part I (Kānda 4), 1991, xxxii + 655

text with *Padapāṭha* and *Bhāṣyas* by Bhatta Bhaskara Miśra and Sayanācārya (for earlier Vols see *VBD* III 10 1 IV 10 3 and 3A)

6 KEITH A Berriedale *The Taittirīya Samhita Its Padapatha, its Pratishakhya and the Baudhayana Shrauta Sutras* *JIDVP* 3 (1), Feb 90, 21-39

(reprinted)

7 MAHADEVA SASTRI, A RANGACHARYA, K (ed) *Taittirīya Samhita Bhattabhaskaramiśraśrāvatībhāṣyasahita* Mot Ban, Delhi, 1986, 10 vols xciv + 3932

reprint of *GOL Series Mysore 1894-98 12 vols Foreword* by R N D

8 MANDANA MISRA (ed) *Krsnayajurvedīya Taittirīya samhita* L B Sastri KSV Series 39 New Delhi 1981

with comm by Sayana and Hindi transl of Sayana's comm by PARAMESVARANANDA SASTRI Kanda 1 Prapathaka 1 Anuvakas 1-5

9 MISHRA Rajendra (ed) *Yajurveda Samhita (Gutaka)* *Rsyadisamvafita* Delhi, 1986 688



Ajmer Vaidika Press Publ 1924 159

- 10 SATAVALEKAR S D (ed) *Kṛṣṇa-Yajurvedīya Taittirīya-Saṃhita* Ramlal Kapur Trust, Bahalgarh, 1983, 16 + 397  
reprint ed YUDHISTHIRA MIMAMSAKA  
Rev K V SARMA ALB 47 202

- 11 SATAVALEKAR, S D *Yajurveda ka Subodha Bhasya* (Hindi) Svadhyaya Mandal Pardi, 1985, 675

- 12 *Taittirīya Saṃhita* Anandashram, Poona, 1979  
with *Saṃjanabhāṣya* 8 vols (reprint)

- 13 *Taittirīya Saṃhita*, Josyer and Sons, Mysore, 1978

- 14 AMBIYE, Nirmala *Taittirīyapadapāṭha*  
DD Univ Poona

- 15 AMBIYE, Nirmala Atreya's treatment of the free prefixes in the Taittirīya Padapāṭha ABORI 66, 1985, 31-46

(paper 31 AIOC 1982) (A) the purpose of *iti* karana (B) repetition of the *Saṃhita* word in the *Padapāṭha* as a marker of some comment (C) Ātreya has extended the device of *iti* karana in the case of free prefixes

- 16 AMBIYE, Nirmala Atreya the Taittirīya Padakāra Lokaprajña 1 (1), Puri 1987 123-134

*Baudharyana* GS (600 B C) is the oldest text wh mentions Ātreya very likely Ātreya the redactor and Ātreya, the Padakāra are one and the same Ātreya is later than Rkpadakāra Śākalya (700 B C) Ātreya bet 700 B C and 600 B C

- 17 VAIDYANATHIA SASTRI, M A NARAYANA SASTRI, M (ed) *Taittirīya Saṃhita - Padapāṭha* Ramlal Kapur Trust, Bahalgarh, 1985, 6 + 651 + 5

- 18 DHARMADHIKARI, T N *Maitrāyaṇī Saṃhitā* (in) *Vedic Texts A Revision*, Mot Ban, Delhi, 1990, 1-9  
specimen of revised text

- 19 MITTWEDE, Martin *Textkritische Bemerkungen zur Maitrāyaṇī Saṃhitā* Alt- und Neu Indische Studien 31, Steiner, Stuttgart, 1986 IV + 207

Sammlung und Auswertung der in der Sekundärliteratur bereits geäußerten Vorschläge (ref to L. VON SCHROEDER's ed of *MS* Leipzig 1881/86)

Rev. Joel P. BRERETON *JAOS* 109 314-15 J. C. BROCKINGTON *JRAS* 1988 (1) 209-10 G. B. (UDDRUSS) *ZDMG* 138 (1) 198 Ed. *IJJ* 31 (1) 43 F. B. J. KUIPER *Kratylos* 33 170-72 Jacques MAY *AS* 41 172 M. A. MEYENDALE *ABORI* 69 358 K. K. RAJA *ALB* 53 215-16 R. TSUCHIDA *OLZ* 85 (1990) 81-82

20 TSUJI Naosiro The Agnicayana section of the Maitrayani Samhita with special reference to the Manava Śrautasutra *Memoirs of the Res. Dept. of the Toyo Bunko* 39 Tokyo 1981 125-148

21 VEDAKUMARI (ed.) *Maitrayani Samhita* Agra 1986 21 + 343

22 AMBIYE Nirmala On the interpretations of *abhir asi narir asi* *TS* 1.3.1 *SP Seminar on Sacrifice VSM* Poona Aug 1985

interp. etym. on of *nār ra* *Pp* gives *nār r* without analysis as a single word commentators *na + ar* in *MS* and *KS* the word occurs as *nār ras* *RV* *na* = woman IE etymology also supports non analysis as in *Pp* comm. often guided by folk-etymology

23 BHAGWAT Bhagyashree A note on *vihi* in the *Maitrayani Samhita* *SP* 34 AIOC Visakhapatnam 1989 p 15

*vi h* occurs in *MS* with three different accents discussed *Pp* of the verb see 10 23A below

23A BHAGWAT Bhagyashree Accent variation in some forms of the *Maitrayani Samhita* (*MS*) *Sambhasa* 12 Univ of Nagoya 1991 21-23

two forms *taya ahan e* (*MS* 1.1.2) and *i* (*MS* 1.1.13) are discussed differently accented in the editions of SCHROEDER and SATAVALEKAR variation of accent brings about change in meaning problem of authenticity of text see 10 23 above

24 CARRI Sebastian J *Contribution of Bhatta Bhaskara to Vedic Exegesis A Critical Study of Taittiriya Recension* Studies in Indian Religious Texts No 1 Inst for the Study of Religions, Poona 1985, xvi + 236 + xix

comm on *Taittirīya Śākha* BB's approach to the text is grammatico liturgical BB—an authority on ritual author studies BB's work re *Darśapūrramasa*

Rev E R SREEKRISHNA SARMA *ALB* 50 632

- 25 DHARMADHIKARI T N On the untraced Kalpa-citations in Sāyana's commentary on the Taittirīya Samhitā *K S Birth Cent Comm Vol*, KSRI, Madras, 1985, 27-32

mentions 15 such citations it may be surmised that certain portions of *Baudh ŚS* wh Sāyana cd utilise have not come down to us

- 26 DHARMADHIKARI, T N Extant Bhatta Bhāskara's commentary on Rudrādhyāya—a compendium *ABORI* 68, 1987, 589-91

*Rudradhyāya* = *TS* 4 5 1-11 and 4 7 1-11 mss of BB's *bhasya* on *TS* 4 was not available to Mysore Govt Or Library several mss have now become available to VSM BB's comm on *Rudradhyāya* as printed and as available in newly collated mss seems to be an abridged adaptation of the original exhaustive one such adaptations are more than one

- 27 HAZRA, R C Interpretation and interest of a word and an expression of the Taittirīya Samhitā *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 456-465

*bautasamkraminon* and *padavupajivatah* (*TS* 7 1 1 4-6)—the word and the expression are used with respect to Sudra and the horse

- 28 KODANDARAMACHARYA, K *Kṛsnayajurvede kathānikāh* *SP*, 34 AIOC, Visakhapatnam, 1989, 3 4

*vanmana kalahah* (2 5 11) *rajayakṣma* (2 3 5) *kṛsnajinam* (6 1 3) etc

- 29 MISHRA, Virendra Kumar *Kṛsna Yajurveda eka adhyāyana* (Hindi) Delhi, 1990, xviii + 356

with special ref to *Āpisthala katha samhitā*

- 30 NAVATHE, P D *Sanim sasanamamam* (Pān 7 269) and the Vedic dṛta *ABORI* 66, 1985, 227-229

..ref . MS mantra mentioned in *Mānava ŚS* I 3 4 2 and *Vārāha ŚS* I. 3 5 16.. the mantra is missing in the extant MS . *VaitŚS* 1.4 2 reads *śaśanvāmsam* .

31. SUBRAHMANYA SASTRI, P. S. “*Prajāpatim manasā dhyāyan*” *ityasya arthah*. *V R Comm. Vol*, Chowkhamba, Varanasi, 1982; 12-13.

..TS II 5..

32. *Taittirīya-Mantrakōśah*. Madras, 1988, Vol. I : 124; Vol. II : IV + 144.

33. UNITHURI, N. V. P. *Padapradīpikā* of Vātsyanārāyana. *Pūrnatrayī* 16 (1), Govt. Sk College. Tripunithura, Jan 89; 21-31.

..(also, *SP*, 32 AIOC, Ahmedabad, 1985, 27-28) . *PP* (a newly discovered treatise) deals in 140 *kārikās* with the *Padapaṭha* of *TS*, also contains a prose comm on the *kārikās* by the author himself.. Vātsyanārāyana of Kerala 1667 A D only one ms known so far Vātsyanārāyana has written a similar work called *Saptalakṣana* .

## 11. Śukla-YV : TEXT, COMMENTARY, TRANSLATION, EXEGESIS

1 PANDA, Jogesh. *Kāṇva Samhitā* in Orissa *SP*, IWVS, Harvard Univ., June 89.

..Orissa *Kāṇva Sam* has 41 chh (2095 *mantras*), but accepts the customary division of the *Sam* into two books of ‘twenties’.. 41st ch = *Īśa Up* .. compared with the southern *Kāṇva Sam*

2 SHARMA, B R (ed.), *Kāṇva-Samhitā* VSM, Poona, 1988; Vol I (Chh. 1-10) : xix + 558.

..with comm of Sāyana and Ānandabodha..

3. ASHURAM ARYA. *Yajurveda - Mādhyamdina* Arya Prakashan, Chandigarh, 1984; Vol. I (adhyāyas 1-4) . 12 + 440

..Urdu transl and comm ..

Rev. : *VIPASII, Vedavānī* 37 (1), 22

4. DEVI CHAND. *The Yajurveda* : English translation. Mun. Man , New Delhi, 1989; 489.

. reprint of *VBD* IV. 11.1..

4A GANAPATI SANKARA VEDACHARYA (ed) *Śuklayajurveda Madhyandiniya Samhita* Gokuldas Sk Granthamala 84, Varanasi, 1991 viii + 1044

*Blum ka* by ed

5 GOVINDANANDA Paramacharya *Sukla Yajurveda Samhita* Sadeuru Gangeshwar Intern Veda Mission, Bombay, 1982, 492

with Srikantha's comm *adhyayas* 19-40 text Hindi transl with notes

6 GRIFFITH Ralph T H *The Texts of the White Yajurveda or Vajasaneya Samhita* Chowkhamba Sk Studies 95, Varanasi, 1976 (4th reprint) xx + 344, Mun Man, New Delhi, 1987 (revised and enlarged), xi + 388

English transl with a popular comm

7 MUSALGAONKAR, Gajanan Sastri (ed) *Vajasaneyi Madhyandina Śuklayajurveda Samhita Karapatrabhasyasamamita* Calcutta, 1986 *Prathama adhyaya* 296 + 20

transl by ed

8 SHARMA, Ramji (ed) *Sukla Yajurveda Rudra Asta dhyayi* Allahabad 149

9 SHASTRI Jagdish Lal (ed) *Vajasaneyi Madhyandina Śuklayajurveda Samhita* Mot Ban, Delhi 1987 (reprint), vii + 610 + 18 + 16

with *Matrabhasya* of Uvāṇa and *Vedatīpabhasya* of Mahī dhara introd alphabetical list of *matras* and appendices

10 SRIVASTAVA Jagdish Prasad BALAMUKUNDA (ed) *Śukla Yajurveda Madhyandiniya Samhita* Varanasi, 1988, 232 + 217

11 *Suklayajurveda-Madhyandiniya-Samhita-Pratambhak* Bombay, 1984, 22

12 *Sukla Yajurveda-Samhita* Gokuldas Sk Series 60, Varanasi, 1983, 32 + 514

13 TRIPATHI, Harishankar (ed) *Śuklajajurveda-Mādhyandina-Samhitā : Darśapūrnāmāsaparyantā* Allahabad, 1983; 10 + 112.

with *mantrānuvāda*, *vinivoga*, *prayoga* . notes in Hindi, *Mahidhara bhāṣya* and *KaṭyāyanaśS* .

14. VISHVANATH VIDYALANKAR *Śatapathabrāhmaṇastha-Agnicayanasamiksā*. Narayan Singh Pratap Singh Trust, Karnal, 1985; 24 + 299.

.. śPB 6-10, śYV 11-17 .

15. ABHYANKAR, S. S. Peculiarities of the Vājasaneyi Padapāṭha SP, 32 AIOC, Ahmedabad, 1985, p. 1.

relating to *avagraha*, *sthitopasthita*, *saḥ krama* based on *Vajasaneyi Pratiśākhya*

16 Yajurveda-Kramapāṭha-Samhitā *Vedavānī* 36 (5), Mar. 84; 22-23.

17. YUDHISTHIRA MIMAMSAKA *Mādhyandina-Samhitāyāḥ Padapāṭhah* Bahalgarh, 1971.

18 YUDHISTHIRA MIMAMSAKA *Mādhyandina-padapāṭhasya samksiptah paricayah V. R Comm Vol*, Chowkhamba, Varanasi, 1982; 14-25

. *padapāṭha* of śYM is of four kinds its author is 'ākalya.. peculiar way of writing *ja* and *ra*

19 PRASASYAMITRA SASTRI *Ācārya Mahidhara aura Svāmī Dayananda kṛt Mādhyandina-bhāṣya* (Hindi) Akshayavata Prakashan, Allahabad, 1984, 16 + 248.

. acc to D, śYM is the original YV, it is *apauruṣeya*, other *śaḥkṛts* are of the nature of its exposition M's *bhāṣya* is one-sided (ritualistic) but *pramanika* and well-organized D's *bhāṣya* is popular, useful for everyday use, but *apramanika* and full of deficiencies and imaginative hypotheses . see 11 20 below..

Rev. Badriprasad PANCHOL, *Veda Samitā* 5 (12), 424-25, VIJAY, *Vedayan* 37 (6) 21-22.

20 SIVAPUJAN SIMHA, Kushavaha Sastri "Ācārya Mahidhara aura Svāmī Dayānanda kṛt Mādhyandina Bhāṣya" kṛt

*alocanatmaka adhyayana* (Hindi) Dayananda Vedic Shodha Samsthana, Jwalapur, 32

critique of 11 19 above

21 BANDYOPADHYAY, Nabhanarayan Some observations on the Nigama Parisista SP, 33 AIOC, Calcutta, 1986, 4-5

*Nigama Parisista* = 14th of 18 *Parisistas* of Katyayana school of ŚYV it is a glossary of synonymous words in ŚYV

22 ABHAYADEVA YV 17 68 *Veda-Savitā* 7 (7), p 219, YV 1 9 *Veda-Savitā* 7 (9), 297-98, YV 1 16 *Veda-Savitā* 9 (2), 46-48, YV 36 19 *Veda Savita* 10 (7), 205-207.

all in Hindi

23 BALADEVA YV 34 1-6 *Veda-Savita* 4 (10), p 279

24 DEVASTHALI, G V On the pronunciation of *repha* in the Mādhyandina Samhitā JASBom 52-53, 1977-78 (1981), 122-28

25 GONDA, J The Śatarudriya Ingalls Fil Vol, 1980, 75-91

66 subdivisions of Vāṣam 16 Ś = litany accompanying no less than 425 oblations and addressed to the 100 forms and powers of Rudra

26 GUPTA, Manoharlal YV 1 12 *Veda-Savitā* 9 (4), 136-139

Hindi

27 KHANNA, T R YV 34 37 *The Vedic Path* 48 (3-4), Mar 86, 1-3

Hindi

28 KOMALBHAI "KESH" Exposition of YV 35 *Veda-Savitā* (serially) 9 (5)-11 (10), Dec 88-May 91 (intermittently)

Hindi

29 MATSUNAMI, Yoshihiro The relationship between the Vājasaneyi Samhitā and the Mahābhārata with reference to a mantra recited in the Rājāsuya (Jip) *Tuishō Daigaku Kenkyū* 40 65, Mar 80, 315-328

30 MEHTA, Harivamsalal YV 18 35 *Veda Savitā* 4 (4),  
Nov 83, 83-84

Hindi

31 PATHRIYA, Satya YV 2 28 *Vedavani* 36 (3), 1-2,  
YV 11 44 *Vedavani* 36 (9), 1-3, YV 12 92 *Vedavani* 36 (10),  
1-2, YV 20 50 *Vedavani* 36 (12), 1-3, YV 11 7 *Vedavani*  
37 (3), 1-3, YV 19 48 *Vedavani* 38 (2), 1-3, YV 40 12  
*Vedavani* 38 (5), 1-3, YV 25 21 *Vedavani* 38 (6), 2-3, YV  
11 37 *Vedavani* 38 (11), 1-3, YV 32 3 *Vedavani* 39 (11),  
1-2

all in Hindi

32 PRASHASYAMITRA SASTRI YV 8 36 *Vedavani* 37 (3),  
Jan 85, 8-10

Hindi meaning of *śodas*

33 SATYAPRAKASH SARASVATI, Swami Mutilation of  
Shukla Yajurveda Sanhita by ritualistics or yajnikas *JIDVP*  
3 (1), Feb 90, 41-64

see 12 2 below

34 SATYAPRIYA VRATI, Acharya YV 11 67 *Vedavani*  
37 (1), p 21

Hindi

35 SRIVASTAVA, Soma Chaitanya YV 16 41 *Veda Savita*  
8 (1), 8-12

contd Hindi

36 VEDABODHA, Swami YV 11 45 *Veda Savita* 9 (8),  
274-75, 282

Hindi

37 VIDAPAL Sargādi men prāpta mula yajurveda kauna  
sā (Hindi) *Vedavani* 38 (5), 7-13

Dayananda distinguished bet *śajasaney Sam* and *Mādhyan  
dina Sam* the *pratikalhaga* in the *mantras* in *Mādhi-Sam* not  
recognised as *mantrabhaga*



## 12 GENERAL STUDY

1 APTE, K V Yajurvedātula Śivasamkalpa Upanisad  
( Mar ) *Santakṛpa* 10 ( 9-10 ), Nov 85, 57-60  
text transl, exposition

2 BHARATIYA, Bhavanilal Svāmī SatyaprakāśaḥI aura  
Yajurvedavikāyaka kucha samasyāen ( Hindi ) *Vedavānī* 43 ( 8 ),  
June 91, 11 15

ref Yajurveda eka adhyāyana by SATYAPRAKASHI 1990 . see  
12.22 below also see 11 33 above discusses (i) employment  
of *mantras* in ritual (ii) have ritualists interpolated matter in  
YV ?

3 BHATTACHARYA, Ram Shankar Yajurvedagata sūkta  
vibhāga ( Hindi ) *Vedavānī* 37 ( 11 ), Sept 85, p 20

YV as *sūktabrahmanamantravān* ( Yajur P 65 25, *Brahmānda*  
P 3 1 24 ) some lost *śaḥkṛ* of YV may have contained  
separate *sūktavibhāga*

4 CHATURVEDI, Mahashveta Yajurveda kā svarūpa ( Hindi )  
*Vibhātma* 12 ( 5 ) Sept 86, 20 23

10 KULKARNI, Nirmala Relation between man and nature in the Śukla-Yajurveda and the Kṛṣṇa Yajurveda SP, National Seminar on Environmental Awareness, CASS, Univ. Poona, 1990

description of elements of nature perceived by Yajurvedins

11 MISHRA, Virendra Kumar *Kṛṣṇa Yajurveda eka adhyayana* Delhi, 1990, xviii + 356

. = 10 29 above

12 NARAYANA SHARMA *Śrīśuklayajurvedīya mādhyamdina-vājasaneyinam āhnikasūtravalī* Varanasi, 1985 (reprint), 10 + 366

13 MITTWEDE, Martin The concept of *yajña* in the Yajurveda SP, 1st Week-end Seminar, Maharsī Vedic Univ, Feb 85

*yajna* as link bet the observations of Ṛsis and the teaching of *Up* YV describes how the inner self is the real basis of the performance of a *yajna* *yajna* is the process of doing something in accord with cosmic order materials of the *yajna* are already symbols of cosmic powers the science of YV can be said to be a total science because it deals with the relationship bet the individual and cosmic order thro the process of *yajna*

14 PANDEY, Uma Kant *Political Concept and Institutions in the Śukla Yajurveda* Janakī Prakashan, Patna, 1979, viii + 180

= VBD IV 71 66

Rev G P UPADHYAY JHR 7 (1-2) 218-20

15 PARPOLA, Asko On the Jaiminīya and Vādhula traditions of South India and the Pāṇḍu/Pāṇḍava Problem *Stud Or* 55, Helsinki, 1984, 429-468

see 9 6 above

16 PRABHAKAR, C L The contribution of the Śukla Yajurveda to the culture of India *QJMS* 62 (1-4), 1971, 43-55

see VBD III 12 15

17 PRABHAKAR C L Want and desire in the Yajurveda SP, 32 AIOC, Ahmedabad, 1985; 19-20

foundation of culture and develop of India — of the world itself — rests upon the nature and details of 'want' and 'desire' of man as reflected in the *mantras* of YV

18 PRABHAKAR C L Secularism in the religious content of the Yajurveda SP, 34 AIOC, Visakhapatnam, 1989, p 26

19 RAJAGOPALA AIYAR, T R *Sri Rudram and Chamasa* Bombay, 1986, xi + 252

20 SARMA, S S *Plants in Yajurveda* KSV, Tirupati, 1989, viii + 286

I Introd II ritualistic significance III magical significance IV medicinal significance V secular significance conclusion glossary

21 SATAVALEKAR, S D *Yajurveda ka Subhoda Bhāṣya* (Hindi) Pardi, 1985, 675  
see 10 11 above

22 SATYAPRAKASH, Swami *Yajurveda eka adhyayana* (Hindi) 1990  
see 11 33 above see 12 2 above

23 SINGH R S On the identity and critical appraisal of the Vedic plant *pīṭika* of YV-Saṃhitā (Katha and Taitt) SP, 32 AIOC, Ahmedabad, 1985, p 25

*Kaṭṭa Saṃ* 31 5 3 p as substitute for Soma *Taitt Saṃ* 2 5 3 5 p as a means of making milk curdle, being an alternative to the bark of *Butea monosperma* author suggests probable identity

24 TRIPATHI, Bhāgiratha Prasad *Sāhityamādhuri · Yajurvedasya rudrādhyāyī* *Paramārthasudhā* 11 (2), 1988; 23-26

25 THATTE, R P Recent scientific discoveries reveal the real significance of the Kṛṣṇa Yajurveda SP, 32 AIOC, Ahmedabad, 1985, 26 27

26 WITZEL, Michael "Magical" thought in Yajur Veda SP, 2nd Week-end Seminar, Maharsi Vedic Univ., Vlodrop, Mar 85,

basic concept of 'magical' thought in YV lies in a process called identification where any entity used in the ritual can be identified with another provided they have at least one common element

27. WITZEL, Michael An unknown Yajurveda Sāṃhitā (AV-Par 46) *IJ* 27 (2), April 85, 105-106

Materials on Vedic Śakhas — 6

## V BRĀHMANAS

### 13 *Brahmanas* OF THE *Rgveda*

1 *Aitareya-Brahmanam* Varanasi, 1987, 200

Sk text

2 ANANTA KRISHNA SASTRI *Aitareya-Brahmana* 1990

text with *Sukhaprada T ka* 3 vols

3 MALAVIYA, Sudhakar (ed) *Aitareya-Brahmana of the Rgveda* Prācya Bhāratī Series 14-15, Tara Printing Works, Varanasi, Vol I • 1980, Vol II 1983, 56 + 1373

text with comm *Vedārthaprakāśa* by Sayana and Hindi transl by S M

4 VIRENDRA MUNI, Sastri (ed) *Rgvedīya Aitareya-Brahmana* Vishva Veda Parisad, Lucknow, 1983, 22 + 164 + 18

Hindi transl

5 RAY, Ganga Sagar (ed) *Śaṅkhyāna Brahmanam* Ratna Publications, Varanasi, 1987, 44 + 290

text with Hindi transl introd *Śaṅkhyāna-Śakha* of RV and its lit, index of *mantras* cited (Foreword by R N D, *Brahmanasāhityasya mahima* by Baladeva UPADHYAYA)

6 BODEWITZ, H W The cosmic, cyclical dying (*parimara*) Aitareya Brāhmana 8, 28 and Kausītaki Upanisad 2 11-12 (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 438-443

*parimara* doctrine is essentially cosmic and ritualistic *parimara* of Br is the cycle of two ways based on the Agnihotra

alternations *parimara* of *Up* is a linear series wh ends in wind and starts anew in the same order (fire sun moon lightning wind fire sun moon lightning wind)

7 CHAUBEY, B B Principles of nomenclature of Vedic mantras with special reference to the Aitareya Brāhmaṇa SP, 34 AIOC, Visakhapatnam 1989 p 38

8 DANGE Sadashiv A Some ritual variations from the Aitareya Brahmana AJOS 2 (1 2) (R S Tripathi Comm Vol ) 1985 45 52

in *d kṣa samsava* etc intra school variations and evolution variations bet d ff schools

9 DANGE Sadashiv A Ritual variation and the principle of 'Sampad' (from the Aitareya Brāhmaṇa) ALB 50 1986, 498-511

10 DANGE Sindhu S Sampads of metres (as seen in the Kausītaki Brāhmaṇa) SP 34 AIOC, Visakhapatnam, 1989, p 2

various permutations and combinations of metres of Vedic mantras employed in Vedic ritual these are regarded *sampads*

11 KUMUD RANI Aitareya Brahmana men rājanaitika acara eka drsti (Hindi) Meerut Univ Sk Res J 10 (1-2), 1985, 1 8

political concepts and practices in *At Br* *raja piroh ta* war pol ty

12 MAAN SINGH Vedon men rāstriya bhāvanā (Hindi) AJIRSA 3 (1-2) Faizabad 1980 81 39-44

national consciousness in Veda in *At Br* *vis* was synonymous with India

13 PATHAK Nathulal Aitareya Brahmana ka eka Adhyāyana (Hindi) Jaipur 1966

14 SATYAVRATA SAMASHRAMI Aitareyalocanam Calcutta 1963

15 SHARMA Rameshwar Datta Aitareya Brahmana kā amara sandeśa (Hindi) Vedavani 38 (4) Feb 86 4 6

message of *At Br* cara eva iti

- 16 SHARMA, Suman Aitareya Brāhmana aur Aranyaka kā sambandha (Hindi) *JGJKSV* 38-39, 1982-83, H 139-146

similarity of contents and lg of *Ait Br* and *Ait Ār* shows that the author of *Ait Br* and the first 4 Āranyakas of *Ait Ār* is one and the same person, viz Mahidāsa Aitareya. KEITH's doubt in this regard is baseless

- 17 SREEKRISHNA SARMA E R The Jaiminīya Brāhmana and the Kausītaki-Brāhmana *ALB* 54, 1990, 151-161

(in Kerala *Srauta* ritual the Hotṛ follows *Kaus Br* and the Udgatṛ chants *samans* from *Jaim SV*) the two *Brahmanas* have close affinity in many matters (1) relationship bet man and animal (2) consecration for sacrifice (3) *svarasamans*, (4) consecration of *kesin* (5) *aulgrahana* (6) *patn samyajas*, (7) *sraddha* (8) *agnyadhana*

#### 14 THE *Brahmana* OF THE *Athravaveda*

- 1 VIJAYAPAL (ed) *Gopatha-Brahmanam* Savitri Devi Bagdia Trust, Calcutta 1980, 44 + 202

text only

Rev P D NAVATHE *ABORI* 64 299-300

- 2 PATYAL, H C Gopatha Brāhmana (in) *Vedic Texts: A Revision* Mot Ban, Delhi, 1990, 10-23

specimen of revised text

- 3 ADHIKARI, T N The concept *om* according to the Gopatha Brāhmana *SP*, 34 AIOC, Visakhapatnam, 1989, p 36

ref to discussion in Ch 1 of *GB*

- 4 ADHIKARI, T N Some original features of the Gopatha Brāhmana *SP*, 8 WSC, Wien, 1990

(1) creation of the universe in *AV* style (2) concept of *om* (3) concept of *gayatrī* (4) legends to establish the predominance of *AV* over other Vedas (5) some original *Kārikas* etymologies of words elaboration of various rituals and Brahmanical peculiarities

- 5 VAJAPÉYI, Ramasharāṇa Gopatha Brāhmana kā samayanirbhāraṇa (Hindi) *Naumisam* 8 (1), Sitapur, 1987.

15 *Brahmanas* OF THE *Samaveda*

1 PARANJAPĪ, Sucheta M A critique to the critical edition of *Samaveda Ārseya Brāhmaṇa* SP, 33 AIOC, Calcutta, 1986, p 35

wrong punctuation see VBD IV 15 2

2 BISWAS, K Aspects of the *Chāndogya Brāhmaṇa* and its commentaries SP, 32 AIOC, Ahmedabad, 1985, p 31

discusses some archaic forms in *ChB* wh indicate its ancient origin

3 RAGHU VIRA, LOKESH CHANDRA (ed) *Jaiminiya Brahmana of the Samaveda* Mot Ban, Delhi, 1986 (2nd rev ed), xvi + 541

notes

Rev O P BHARADWAJ *HSASIS* 2 (1 2) 292 93,

4 EHLERS, Gerhard *Emendationen zum Jaiminiya-Brāhmaṇa* (Zweites Buch) *Indica et Tibetica* 14, Bonn, 1988; xxxvi + 135

DD Marburg 1986

Rev H W BODEWITZ *IJJ* 33 309-10

5 RAU, Wilhelm Sundry remarks on the printed text of the *Jaiminiya-Brahmana* *E R Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 141-44

(also *As Stud* 20 1966 98-100)

6 RAU, Wilhelm Die Handschriften des *Jaiminiya-Brāhmaṇa* *Werner Thomas Fel Vel*, SPh SS 26, Verlag Otto Sagner, Munchen, 1988, 21-35

7 TSUCHIDA, Ryūtarō *Das Sattra Kapitel des Jaiminiya-Brāhmaṇa* ( 2, 334-370 ) nach den Handschriften herausgegeben, ins Deutsche übersetzt und erklärt Mauesberger, Marburg, 1979, x + 231.

DD Marburg Univ text German transl and exposition

8 ANANDA CHANDRA (ed) *Tandjamahabrahmana with the commentary of Sāyanacārya* Delhi, 1989, Vol I (Chh 1-12), 855, Vol II (Chh 13-25), 887

9. CHINNASWAMI SASTRI; PATTABHIRAMA SASTRI (ed.). *Sāmavedīya-Tāndya-Mahābrāhmaṇa* ( *Sāyanavīracīta-bhāṣyasahitam* ). Kashi Sk. Granthamala, Varanasi, 1987 (2nd ed.); Part I : 9 + 25 + 494; Part II : 46 + 611 + 31.

10. CALAND, W. *Pañcaviṃśa Brāhmaṇa - English translation*. Sri Garib Dass Or. Series 7, Indian Books Centre, Delhi, 1982; Asiatic Society - Work No. 255, Calcutta, 1982; xxxvi + 644.

..reprint.. see VBD IV 15.6.. (acc to C, JBr is older than PBr . the latter is sketchy, often incomprehensible .

11. SARMA, V. R. L. *Sāma Veda Aṣṭa Brāhmaṇam*.

12. BISWAS, Kamalpriya. Chāndogyabrāhmaṇa 1 2. 13 : some problems. *JOIB* 38 (3-4), 1989; 209-215.

..all corruptions in ChBr do not bear regional stamp.. linguistic tests do make that Br as young as some scholars wd take it to be..

13. BODEWITZ, H. W. Jaiminīya Brāhmaṇa I 153-155 on the Kāleya Sāman. *E. R. Sreekrishna Sarma Fel Vol*, Tirupati, 1983; 179-191.

..text with English transl.. Kāleya Sāman employed in the 4th *prsthā* laud of the Agniṣṭoma . the explanation of the name Kāleya —; c stories and myths about the origin of that Sāman..

14. BODEWITZ, H. W. Emendations in Jaiminīya Brāhmaṇa 1.66-104. *Ṛtam* 16-18 (G C. Sinha Comm. Vol.), 1984-86: 47-51.

15. BODEWITZ, H. W. The relation between the Pañcaviṃśa Brāhmaṇa and the Jaiminīya Brāhmaṇa. *SP*, 7 WSC, Leiden, 1987; p. 24.

..the present arrangement of the first book of JB is an indication of a relatively late date.. CALAND's view that JB is older can't be accepted..

16. BODEWITZ, H. W. *The Jyotiṣṭoma Ritual. Jaiminīya Brāhmaṇa I. 66-364*. *Orientalia Rheno-Traiectina* 34, Brill, Leiden, 1990; x + 334.



. introd, transl, comm for JB I 1-65 by the author see  
VBD IV 15 3

- 17 HOFFMANN, Karl JB III 304 *arikseva lokam* E R  
*Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 196-77

suggests that JB III 304 3 shd be read *iyam vai prithivy  
rksevalomakas i* (this earth was bare as it were, hairless)

- 18 O'FLAHERTY Wendy Deniger *Tales of Sex and Violence  
Folklore, Sacrifice, and Danger in the Jaiminiya Brahmana* Univ  
of Chicago Press, 1985, Mot Ban, Delhi, 1987, xiv + 145

transl of 27 tales five chh fear of death — of demonic  
women — of God — of the father — of wives why is JB diff  
from all other *Brahmanas*? author examines JB in many  
dimensions its roots in the earlier RV its link to the later epic  
trad (as exemplified by the MBh) its relation to the other  
Br its parallels with folktales of the world its deeper psycholo  
gical meanings

Rev AGEHANANDA BHARATI AA 88 991-92 O P BHARADWAJ,  
HSAJIS 3 (1 2) 366 68 K R NORMAN *Modern Asian Studies*  
20(3) 601 611 John D SMITH BSOAS 50 (2) 389, Karl  
WERNER JRAS 1986 (1) 130-31

- 19 SREEKRISHNA SARMA, E R The Jaiminiya Brāhmaṇa  
and the Kausitaki Brāhmaṇa ALB 54, 1990, 151-161

see 13 17 above

- 20 TSUCHIDA, R JB and ŚPB comparisons 1979

- 21 VERPOORTEN, Jean Marle *Iti* in the Jaiminiya Brāhmaṇa  
and the Śābara Bhasya SP, 7 WSC, Leiden, 1987

French version in *The Syntax of Direct Speech in Vedic* (ed  
JAMISON and BRÉRETON)

- 22 WITZEL, Michael JB *palpulan* The structure of a  
Brāhmaṇa tale B R Sharma Fel Vol, Tirupati, 1986, 189-216

- 23 BODEWITZ, H W Reaching immortality according to  
the first anuvaka of the Jaiminiya-Upaniṣad Brāhmaṇa B R  
Sharma Fel Vol, Tirupati, 1986, 32-42

- 24 DESHPANDE, Indu The religion and philosophy in the  
Jaiminiya Upaniṣad-Brāhmaṇa SP, 32 AIOC, Ahmedabad, 1985:  
340-41.

25 FUJII, Masato On the unexpressed *gayatra saman* in the Jaiminīya-Upanisad-Brāhmana *JIBS* 32 (2), Mar 1984, 1123-21.

26 FUJII, Masato The *Gayatra* and ascension to heaven (Jaiminīya-Upanisad-Brāhmana 1, 1-7, 3, 11-14) *JIBS* 35 (2), Mar 1987, 1005-1002

27 FUJII, Masato Three notes on the Jaiminīya-Upanisad-Brāhmana 3, 1-5 *JIBS* 37 (2), Mar 1989, 1002-994

*JUB* 3 1 2 on Vayu = *prana*, *JUB* 3, 3-4 on *Uktiha*, *JUB* 3, 5 on *yukti*

28 FUJII, Masato On the formation and transmission of the Jaiminīya Upanisad Brāhmana *SP*, IWVS, Harvard Univ, 1989

author scrutinizes the Śākhyā trad past and present of *JUB* for the purpose of gaining a perspective of the hist of its formation and transmission and of its relations with the Vedic movement of the formation of *Āraṇyakas* and early *Up*

29 BUDDRUSS, Georg Zu Pañcaviṃśa-Brāhmana 14 6 6 *MSS* 44 (Karl Hoffmann Fei Vol 1), 1985, 9-14

*ṛtena agnim vyajava* (= for the sake of truth, may we two stride thro fire) evidence for synonymity of *ṛta* and *satya*

30 RAU, Wilhelm Kuriosa vom indologischen Buchermarkt (1) *ZDMG* 135 (2), 1985, 288-298

ref to *Pancaviṃśa Br* (Śata pitaka Series 270) fasc reproduction of a Devanagari ms

31 SASTRI, Rupa Kishor *Samavedīya Brahmana Darśanika Adhyayana* (Hindi) Delhi, 1990, xxii + 165 + one chart

### 16 Brāhmanas of the Aṣṭma-Pauruṣa

1 *Taittirīya-Brahmana with Sajanabhasya* Anandashram, Poona, 1971

3 vols

2. *Taittirīya-Brahmana* Josyer and Sons, Mysore, 1978.

- 3 MAHADEVA SASTRI, A , SHAMA SASTRI, R , SRINIVASA CHARYA, L (ed ) *Taittiriya Brahmana* Mot Ban , Delhi, 1985 (reprint), 4 vols 1779

text in Devanagari comm by Bhatta Bhaskara Misra, introd by T N DHARMADHIKARI (original ed Govt Or Library Mysore Bibliotheca Sankrita 42)

- 4 MYLIUS, Klaus *Taittiriya Brahmana* 1.1.1-7 *Altorientalische Forschungen* 11 (2) 1984, 282-298

German transl with notes

- 5 GONDA, J The Mantras of Taittiriya Brāhmaṇa 1, 5, 5 *K Handiqui Fel Vol*, Gauhati 1982, 1-17

mantras in TB 1.5.5 form a curious collection there are among them incomplete sentences and many repetitions these mantras reflect a belief in a victorious course or gradual progress along a road past the three stages of Vaisvadeva Varuna praghosa and Sakamedha to some form of welfare and prosperity (sasti)

### 17 Śatapatha Brahmana

- 1 CALAND, W (ed ) *The Śatapatha Brahmana in the Kanva Recension* Mot Ban , Delhi, 1983, (three vols bound in one) 120 + 474

reprint of 1926 Punjab Series A (revised by RAGHU VIRA)  
Sk text and English introd see VBD IV 17.1

Rev O P BHARADWAJ *HSJIS* 1 306-08

- 2 CHAUBEY, B B (ed ) *Śatapatha Brahmana* Varanasi, 1979, Vol I 38 + 763 Vol II 24 + 6 + 15 + 766-1529

text introd in English

- 3 CHINNASWAMI SASTRI A et al (ed ) *Śatapatha Brahmana of the White Yajurveda in the Madhyandina Recension* Kashi Sk Series 127, Varanasi, 1983, 1453

text introd notes comprehensive *Brahmana* index

- 4 *Śatapatha-Brahmana* with Sāyan's *bhasya* (*Vedārtha prakāśa*) and Harisvāmīn's *śikha* 1990

5 *Vajasaneyi Madhyandina Śatapathabrahmana* Delhi Sk Series 2 Gian Publishing House Delhi 1986 5 vols 289 + 3440

with commentaries by Sayana and Harisvamin also contains Vasudevabrahman's comm. on *BAU* Katyayana's *Pratijñasūtra* and *Bhāṭikāsūtra*

6 VIRENDRAMUNI SASTRI (ed) *Śatapatha Brahmana Grantha (Kanda 1-2)* Vishvaveda Parishad Lucknow  
transl. by ed

7 WEBER A (ed) *Śatapatha Brahmanam Madhyamdini Śakha* Delhi, 1988 (reprint) Part I 20 + 621, Part II 691, Part III 501

text transl. by A. W. reprint ed. by Ganga Prasad UPADHYAYA

8 ANDERSEN Paul Kent On the word order typology of the *Śatapathabrahmana* *JIES* 10 (1-2) 1982 37-42

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9 BANDOPADHYAY Santi Vedic culture as reflected in the *Śatapatha Brahmana* *JAS* 27 (1) 1985 59 ff

10 BANERJEE Santi Purusamedha its symbolical implication in the *Śatapatha Brahmana* *SP*, 32 AIOC Ahmedabad, 1985 30-31

a symbolical performance—the human victim being set free after some purificatory rites

11 BANERJEE Santi Grhya rites in the *Śatapatha Brahmana* *SP*, 33 AIOC Calcutta 1986 3-4

12 BANERJEE Santi Brahmodyas in the *Śatapatha Brahmana* *SP* 8 WSC Wien 1990

its and philosophical significance of *brahmodyas* or theological riddles

13 BANERJEE Santi Historicity in *Śatapatha Brahmana*, *SP*, 35 AIOC, Haridwar, 1990 p 126

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- 14 CHAKRABORTY, Pranada Sankar The skeleton burial — a remotest mode in disposal of the dead in the Śatapatha Brahmana SP, 33 AIOC, Calcutta 1986, 9-10

(AV XVIII. 2 2 4 speaks of four varieties of the disposal of the dead) ŚPB XI 6 3 11 Śakalya Yajñavalkya confrontation — ref to bone burial ŚPB XIII 8 1 2 19 2 5, 3 2 5 6 etc — ref to skeleton burial

- 15 DANGE, Sadashiv A "Ukhā"-variations from the Śatapatha Brahmana SP, 32 AIOC, Ahmedabad, 1985, 35-36

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- 16 DESHPANDE, Indu Environmental awareness in the Śatapatha Brāhmana SP, National Seminar on Environmental Awareness in Sk Lit, CASS, Univ Poona, 1990

*atas tvam deva vanaspate katavalso viroha* (ŚPB 3 5 3 15 16) concern for regrowth of trees felled for ritual purposes

- 17 DRURY, Naoma *The Sacrificial Ritual in the Śatapatha-brahmana* Mot Ban, Delhi, 1981, xiii + 137

see VBD IV 17 14 54 87

Rev Andre PADOUX RHR 201 (2) 201

- 18 GONDA, J All, universe and totality in the Śatapatha Brāhmana JOIB 32 (1-2), 1982, 1-17

- 19 GONDA, J Soma's metamorphoses (The identifications in the oblatory rites of the Śatapatha brāhmana 12 1 1 MANAW, Afd Lett, N R deel 46 (2), 31-54

- 20 GONDA J A propos of Satapatha Brahmana 2 4 1 VII 24 (1-2), 1986 (89), 1-8

15 *Brahmanas* OF THE *Samaveda*

1 PARANJAPÉ Sucheta M A critique to the critical edition of *Samaveda Arseya Brāhmaṇa* SP, 33 AIOC, Calcutta, 1986, p 35

wrong punctuation see *VBD* IV 15 2

2 BISWAS, K Aspects of the *Chāndogya Brāhmaṇa* and its commentaries SP, 32 AIOC, Ahmedabad, 1985, p 31

discusses some archaic forms in *ChB* wh indicate its ancient origin

3 RAGHU VIRA, LOKESH CHANDRA (ed) *Jaiminiya Brahmana of the Samaveda* Mot Ban, Delhi, 1986 (2nd rev ed) xvi + 541

notes

Rev O P BHARADWAJ *HSJIS* 2 (12) 292-93

4 EHLERS Gerhard *Emendationen zum Jaiminiya-Brahmana* (Zweites Buch) Indica et Tibetica 14, Bonn, 1988, xxxvi + 135

DD Marburg 1986

Rev H W BODEWITZ *IJJ* 33 309-10

5 RAU, Wilhelm Sundry remarks on the printed text of the *Jaiminiya Brahmana* E R Sreekrishna Sarma Fel Vol, Tirupati 1983, 141-44

(also *As Stud* 20 1966 98-100)

6 RAU Wilhelm Die Handschriften des *Jaiminiya Brāhmaṇa* Werner Thomas Fel Vol, SPh SS 26, Verlag Otto Sagner, München, 1988, 21-35

7 TSUCHIDA, Ryutaro *Das Sattra Kapitel des Jaiminiya Brahmana (2, 334-370) nach den Handschriften herausgegeben, ins Deutsche übersetzt und erklärt* Mauresberger, Marburg, 1979, x + 231

DD Marburg Un v text German transl and exposition

8 ANANDA CHANDRA (ed) *Tandyanahabrahmana with the commentary of Sayanacarya* Delhi 1989, Vol I (Chh 1-12), 855, Vol II (Chh 13-25), 887

9. CHINNASWAMI SASTRI; PATTABHIRAMA SASTRI (ed.). *Sāmavedīya-Tāṇḍya-Mahābrāhmaṇa* (*Sāyanavīracita-bhāṣyasahitam*). Kashi Sk. Granthamala, Varanasi, 1987 (2nd ed.), Part I : 9 + 25 + 494; Part II : 46 + 611 + 31.

10. CALAND, W. *Pañcaviṃśa Brāhmaṇā* · English translation. Sri Garib Dass Or. Series 7, Indian Books Centre, Delhi, 1982; Asiatic Society - Work No. 255, Calcutta, 1982; xxxvi + 644.

..reprint.. see VBD IV. 15.6 . (acc to C, JBr is older than PBr.. the latter is sketchy, often incomprehensible .

11. SARMA, V. R. L. *Sāma Veda Aṣṭa Brāhmaṇam*.

12. BISWAS, Kamalpriya. Chāndogyaabrāhmaṇa 1.2.13 : some problems. *JOIB* 38 (3-4), 1989; 209-215.

..all corruptions in ChBr do not bear regional stamp . linguistic tests do make that Br as young as some scholars wd take it to be..

13. BODEWITZ, H. W. Jaiminīya Brāhmaṇa I 153-155 on the Kāleya Sāman. *E. R. Sreekrishna Sarma Fel. Vol.*, Tirupati, 1983; 179-191.

..text with English transl .. Kāleya Sāman employed in the 4th pṛstha laud of the Agniṣṭoma.. the explanation of the name Kāleya—: e. stories and myths about the origin of that Sāman .

14. BODEWITZ, H. W. Emendations in Jaiminīya Brāhmaṇa I. 66-104. *Ṛtam* 16-18 (G C. Sinha Comm. Vol.), 1984-86: 47-51.

15. BODEWITZ, H. W. The relation between the Pañcaviṃśa Brāhmaṇa and the Jaiminīya Brāhmaṇa. *SP*, 7 WSC, Leiden, 1987; p. 24.

..the present arrangement of the first book of JB is an indication of a relatively late date.. CALAND's view that JB is older can't be accepted..

16. BODEWITZ, H. W. *The Jyotiṣṭoma Ritual. Jaiminīya Brāhmaṇa I. 66-364*. *Orientalia Rheno-Trajectina* 34, Brill, Leiden, 1990; x + 334.

..introd transl comm for JB I 1-65 by the author see  
VBD IV 15 3

- 17 HOFFMANN, Karl JB III 304 *arikseva lokam* E R  
*Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 196-77

suggests that JB III 304 3 shd be read *iyam vai prthivy  
rksevalomakas i* (this earth was bare as it were, hairless)

- 18 O FLAHERTY Wendy Deniger *Tales of Sex and Violence  
Folklore, Sacrifice and Danger in the Jaiminiya Brahmana* Univ  
of Chicago Press, 1985, Mot Ban, Delhi, 1987, xiv + 145

transl of 27 tales five chh fear of death — of demonic  
women — of God — of the father — of wives why is JB diff  
from all other *Brahmanas*? author examines JB in many  
dimensions its roots in the earlier RV, its link to the later epic  
trad (as exemplified by the MBh) its relation to the other  
Br its parallels with folktales of the world its deeper psycholo-  
gical meanings

Rev AGEHANANDA BHARATI AA 88 991-92 O P BHARADWAJ  
HSAJIS 3 (1 2) 366 68 K R NORMAN *Modern Asian Studies*  
20 (3) 601 611 John D SMITH BSOAS 50 (2) 389, Karl  
WERNER JRAS 1986 (1) 130-31

- 19 SREEKRISHNA SARMA, E R The Jaiminiya-Brāhmaṇa  
and the Kausītaki Brāhmaṇa ALB 54, 1990, 151-161

see 13 17 above

- 20 TSUCHIDA, R JB and ŚPB comparisons 1979

- 21 VERPOORTEN, Jean Marie *Iti in the Jaiminiya Brāhmaṇa  
and the Śābara Bhasya* SP, 7 WSC, Leiden, 1987

French version in *The Syntax of Direct Speech in Vedic* (ed  
JAMISON and BRÉRETON)

- 22 WITZEL, Michael JB *palpulan* The structure of a  
Brāhmaṇa tale B R Sharma Fel Vol, Tirupati, 1986, 189-216

- 23 BODEWITZ, H W Reaching immortality according to  
the first anuvāka of the Jaiminiya Upaniṣad Brāhmaṇa B R  
Sharma Fel Vol, Tirupati, 1986, 32-42

- 24 DESHPANDE, Indu The religion and philosophy in the  
Jaiminiya Upaniṣad-Brāhmaṇa SP, 32 AIOC, Ahmedabad, 1985;  
340-41



25. FUJII, Masato On the unexpressed *gāyatra-sāman* in the Jaiminīya-Upanisad-Brāhmana *JIBS* 32 (2), Mar. 1984; 1123-21.

26. FUJII, Masato. The *Gāyatra* and ascension to heaven (Jaiminīya-Upanisad-Brāhmana 1, 1-7; 3, 11-14) *JIBS* 35 (2), Mar. 1987; 1005-1002

27. FUJII, Masato. Three notes on the Jaiminīya-Upanisad-Brāhmana 3, 1-5 *JIBS* 37 (2), Mar. 1989, 1002-994.

. *JUB* 3, 1-2 on Vāyu = *prāna*, *JUB* 3, 3-4 on *Uktha*, *JUB* 3, 5 on *yukti*.

28. FUJII, Masato On the formation and transmission of the Jaiminīya-Upanisad-Brāhmana *SP*, IWVS, Harvard Univ., 1989.

. author scrutinizes the *Śakha* trad., past and present, of *JUB* for the purpose of gaining a perspective of the hist. of its formation and transmission and of its relations with the Vedic movement of the formation of *Āraṇyakas* and early *Up.* ..

29. BUDDRUSS, Georg Zu Pañcaviṃśa-Brāhmana 14 6 6. *MSS* 44 (Karl Hoffmann Fel. Vol. 1), 1985, 9-14.

*ṛtena agnim vjayava* (= for the sake of truth, may we two stride thro' fire). evidence for synonymity of *ṛta* and *satya* .

30. RAU, Wilhelm Kuriosa vom indologischen Buchermarkt (1) *ZDMG* 135 (2), 1985, 288-298

ref to *Pañcaviṃśa Br* (Śata-pitaka Series 270) . fasc. reproduction of a Devanāgarī ms .

31. SASTRI, Rupa Kishor *Sāmavedīya Brahmana : Dārśanika Adhyayana* (Hindi) Delhi, 1990; xxii + 165 + one chart.

#### 16 Brāhmanas OF THE Kṛtsna-Yajurveda

1. *Taittirīya-Brahmana with Sayanabhāṣya*. Anandashram, Poona, 1971.

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2. *Taittirīya-Brāhmaṇa*. Josyer and Sons, Mysore, 1978.

- 3 MAHADEVA SASTRI, A , SHAMA SASTRI, R , SRINIVASA-  
CHARYA, L (ed ) *Taittiriya Brahmana* Mot Ban , Delhi,  
1985 ( reprint ), 4 vols 1779

text in Devanagari comm by Bhaṭṭa Bhaskara Misra introd  
by T N DHARMADHIKARI (original ed Govt Or Library  
Mysore Bibl otheca Sankrita 42)

- 4 MYLIUS Klaus *Taittiriya Brahmana* 1 1 1-7 *Altorien-  
talische Forschungen* 11 (2) 1984, 282-298

German transl with notes

- 5 GONDA J *The Mantras of Taittiriya Brāhmana* 1, 5, 5  
*K Handiqui Fel Vol Gauhati* 1982, 1-17

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- 2 CHAUBEY, B B (ed ) *Satapatha Brahmana* Varanasi,  
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- 3 CHINNASWAMI SASTRI A et al (ed ) *Satapatha Brah-  
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- 4 *Satapatha Brahmana* with Sayana's *bhasya* ( *Vedartha  
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5 *Vajasaneyi Madhyandina Satapathabrahmana* Delhi Sk Series 2 Gian Publishing House Delhi 1986 5 vols 289 + 3440

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6 VIRENDRAMUNI SASTRI (ed) *Satapatha Brahmana Grantha (Kanda 1-2)* Vishvaveda Parishad Lucknow  
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7 WEBER A (ed) *Śatapatha Brahmanam Madhyamdinī Śakha* Delhi 1988 (reprint) Part I 70 + 621 Part II 691, Part III 501

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8 ANDERSEN Paul Kent On the word order typology of the Śatapathabrahmana *JIES* 10 (1 2) 1982 37-42

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9 BANDOPADHYAY Santi Vedic culture as reflected in the Satapatha Brahmana *JAS* 27 (1) 1985 59 ff

10 BANERJEE Santi Purusamedha its symbolical implication in the Śatapatha Brahmana *SP* 32 AIOC Ahmedabad 1985, 30-31

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11 BANERJEE Santi Grhya rites in the Śatapatha Brāhmaṇa *SP* 33 AIOC Calcutta 1986 3-4

12 BANERJEE, Santi Brahmodyas in the Śatapatha Brahmana *SP* 8 WSC Wien 1990

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13 BANERJEE Santi Historicity in Śatapatha Brahmana *SP*, 35 AIOC Haridwar 1990 p 126

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- 14 CHAKRABORTY, Pranada Sankar The skeleton-burial — a remotest mode in disposal of the dead in the Śatapatha Brahmana SP, 33 AIOC, Calcutta, 1986, 9-10

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- 15 DANGE, Sadashiv A "Ukhā'-variations from the Śatapatha Brāhmaṇa SP, 32 AIOC, Ahmedabad, 1985, 35-36

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- 16 DESHPANDE, Indu Environmental awareness in the Śatapatha Brāhmaṇa SP, National Seminar on Environmental Awareness in Sk Lit, CASS Univ Poona, 1990

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- 17 DRURY, Naoma *The Sacrificial Ritual in the Śatapatha-brahmana* Mot Ban, Delhi, 1981 xiii + 137

see VBD IV 17 14 54 87

Rev Andre PADOUX RHR 201 (2) 201

- 18 GONDA, J All universe and totality in the Śatapatha Brāhmaṇa JOIB 32 (1-2) 1982, 1-17

- 19 GONDA, J Soma's metamorphoses (The identifications in the oblatory rites of the Śatapatha brāhmaṇa 12 1 1 MKNAIV, Afd Lett, N R deel 46 (2), 31-54

- 20 GONDA J A propos of Śatapatha Brahmana 2 4 1. VIJ 24 (1-2), 1986 (89), 1-8

..use of *mantras* in connexion with the *Yajamāna*'s going on and returning from a journey as described in *ŚPB* 2.4.1 can on the one hand be understood as a quite intelligible transference from their employment in one of the concluding rites of the *agnyādhāna* ritual, and on the other hand as the result of the influence exerted by originally domestic rites..

21. GONDA, J. *Mantra Interpretation in the Śatapatha-Brāhmaṇa*. Or. Rheno-Tr.-32, Brill, 1988; x + 285.

..Br-texts' exegetical method as exemplified in *ŚPB* (M).. acc to G, both recensions of *ŚPB* represent retouchings of an archetype and are relatively late (600 B.C.).

Rev.: K. MYLIUS, *IJ* 33, 307-09, E. R. SREEKRISHNA SARMA, *ALB* 53, 229-30, J. C. WRIGHT, *BSOAS* 53 (3), 533-34

22. JAMISON, St. W. *Mantra glosses in the Śatapatha Brāhmaṇa: more light on the development of the Vedic verbal system*. *Hoenigswald Fel. Vol.*, G. Narr, Tübingen, 1987; 169-175.

23. MINARD, Armand. *Trois énigmes sur les Cent Chemins Tome II*. Collège de France, Paris, 1987; 422.

..reprint of *VDD* II 17.8 with some corrections and additions..

24. PIRART, Eric. *Śatapatha Brāhmaṇa* 10.5.2. Texte et traduction précédés d'un schéma *Travaux de ling* IE 2, Brussels, 1981, 49-54.

25. RAY, Upendra Nath. *Harisvāmī ne Śatapathavyākhyā kaba likhī?* (Hindi). *Vedavānī* 39 (12), Oct 87; 14-16.

..date of H's comm on *CPB*.

26. ROY, Sudhangshu Mohon. *Concept of seasons in the Śatapatha Brāhmaṇa*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 36.

..information in *CPB* re no. of days, months, and half-months of the year, seasonal variations, commencement and termination of the year, total no. of *muhūrtas*..

27. SAHA, Mridula. *Health-care in ancient India as reflected in the Śatapatha Brāhmaṇa*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 410.

- 28 SATYA PRAKASH SARASVATI, Swami *The Critical and Cultural Study of the Śatapatha Brahmana* Delhi, 1988, 727
- 29 SCHETELICH, Maria Zu drei Stellen aus dem Śatapatha Brāhmaṇa ( 13 5 4 24, 13 6 2 18, 13 7 1 18 ) *Altorientalische Forschungen* 11 ( 2 ) 1984, 374-76
- 30 SHARMA, Urmila Devi *Śatapatha Brahmana - eka samskṛtika adhyāyana* ( Hindi ) Mehr Lachh , New Delhi, 1982, 296
- 31 SIVAPUJANA SIMHA Satapatha Brāhmaṇa kā māmsa prakaraṇa eka vivecana ( Hindi ) *Vedavani* 36 ( 4 ), Feb 84, 3-11
- m +sa* does not mean flesh it means a sweet prepared from a certain ripe fruit
- 32 SUMITH, Vedapal *Śatapatha ke daśa patha* ( Hindi ), Part I Pracyavidyanusandhana Kendra, Ajmer, 1991, 8 + 105
- ritual employment of *YV* mantras in *ŚPB*
- 33 TSUCHIDA, R *JB and ŚPB comparisons*
- see 15 20 above
- 34 VARMA, Nargis Etymologies related to flora and fauna in the Śatapatha-Brahmana *SP*, 34 AIOC, Visakhapatnam, 1989, p 20
- ŚPB* contains etymologies of about 421 words in all, 35 of them relate to flora and fauna
- 35 VISHVANATHI VIDYALANKAR *Śatapathabrāhmaṇastha-agnicayana samikṣa* Narayan Singh Pratap Singh Trust, Karnal, 1985, 24 + 299
- . see 11 14 above *ŚPB* 6-10, *YI* 11 17

## 18 GENERAL STUDY

- 1 BHATTACHARJĠ Sukumari Rise of Prajāpati in the Brāhmaṇas *ABORI* 64, 1983 205-213
- ( see *IBD* IV 51 64 ) in P we have the nearest approximation to a monotheistic god in early Indian mythology role of P as creator before being overshadowed by Brahmā ,

2 CHAUBEY, B B Nature and methods of Brahmanic interpretation *ABORI* 64, 1983, 77-88

..see *VBD* IV 18 6

3 EIṂOO, Shingo Analysis of Brāhmaṇa style *SP*, IWVS, Harvard Univ, June 89

considers *TS* 6 1 3 3-4 (where use of *mekhalā* by the sacrificer is discussed) text divided into units wh consist of some elements, elements can be further classifed into groups (merit of this method of analysis of the *Br* style specially with the help of the computer)

3A EIṂOO, Shingo Methods of thought in the Brāhmaṇa literature (in) *Iwanami Kōya Tōjōshū* 7 *Indoshū* 3, Tokyo, 1989

4 KLAUS, Konrad *Die altindische Kosmologie, nach den Brahmanas dargestellt* *Indica et Tibetica* 9, Bonn, 1986, 197

5 MALAMOU, Charles Exegèse de rites Exegèse de textes (in) *Inde et Litteratures* (ed PORCHER) Paris, 1983, 17-38

the *raison d'être* of the *Brahmanas* is not the exposition of the *mantras* but the exposition of ritual

introd , ritual mythology *Br* as encyclopaedia religion polity science etc the vision of the authors of *Br* was not restricted to superficial ritualistic details but it pierced thro the inner meaning involving symbolism and metaphysical thought

- 10 RAVIPRAKASH ARYA *Brāhmana vānmaya kī vedārtha men upayogitā* (Hindi) *Vedavani* 41 (7), Nov 88, 16-22

*Br* as aid to interpretation of Veda

- 10A SCHETELICH, Maria Re evaluating the Brahmanas as sources for the social history of India (in) *Debiprasad Chattopadhyaya Fel Vol*, Calcutta

- 11 SHASTRI, Gaurinath *Brahmana literature Naumisiyam* 2 (1), July 81

- 12 SHASTRI, Jnana Prakash *Brāhmanasāhitye 'dhyatma cintanam Surabhārati, tritiya sopana* Mainpuri, 1990-91, 9-14  
from *lahurm kha* to *antarmukha*

- 13 SHUKLA, Nityananda *Brahmana granthon men srsti vicara* (Hindi) Krishnadas Rashtabhasha Series 9, Krishnadas Academy, Varanasi 1983, 17 + 214  
cosmology in *Br*

- 14 TILAK, Sunanda K *Cultural Gleanings from the Brahmanas* Delhi, 1990, xiv + 223

- 14A TOMAR, Vijendra Kumar *Brāhmana granthon ke adhyayana kā sarveksana* (Hindi) *MUSRJ*

survey of work on *Brahmanas* bibliographical information

- 15 TRIVEDI, Madhumalati R Pandit Madhusudan Ojha viracita "Vaijñānikopākhyāna" grantha ka adhyayana (Hindi) *Papers A I Vidvat Sammelan* (M Ojha), Jodhpur, 1990, p 6

*vijnāna* suggests *Brahmanas* etc treats five *akhyanas*  
Sauparika Ananta (2) Hayagrīva Dhruva

### 19 Aranyakas

- 1 DEO, Munishwar *Atareya Āranyaka with the commentary of Sāyanā* (in) *Vedic Texts A Revision*, Mot Ban, Delhi, 1990, 24-45



..specimen of revised text..

2. *Taittirīya-Āraṇyaka*, with *Sāyanabhāṣya*. Anandashram, Poona, 1981 (reprint), 2 vols.

3. *Taittirīya-Āraṇyaka*. Josyer and Sons, Mysore, 1978.

4. MAHADEVA SASTRI, A.; RANGACHARYA, K. (ed.). *Taittirīya Āraṇyaka*, with the commentary of *Bhaṭṭa Bhāskara Miśra*. Mot. Ban., Delhi, 1985; xiii + 381 + 191 + 154.

..three vols in one.. introd in English by T. N. DHARMA-  
DHISKARI.. reprint of GOL Series 26, 27, 29, Mysore..

Rev. : O P. BHARADWAJ, *JIS*, 310a-310b

5. BISWAS, Didhiti. *Āraṇyaka — its source and origin*. SP, 32 AIOC, Ahmedabad, 1985; p. 31.

..Ā. is almost a *Brāhmaṇa* with occasional symbolical discussion.. Ā. is the science of the intellectually advanced and socially aware ritualists who guided the society as well as the common man..

6. CHAKRABARTI, Samiran Chandra. *Personal names in the Śāṅkhāyana Āraṇyaka*. SP, 34 AIOC, Visakhapatnam, 1989; p. 27.

- 12 GANESH BHATT, Subray Taittirīya Āraṇyaka men vihitā vedasamkīrtana (Hindi) *Kalyāna* 60 (2), 1986, 482-83
- 13 GROVER, Usha *Symbolism in the Āraṇyakas and their Impact on the Upanisads* New Delhi, 1987, xvi + 230
- 14 GROVER, Usha Justification of divinization of the sun in the Taittirīya Āraṇyaka *D N Shastri Comm Vol*, 1989, 144 ff  
sun divinized thro the symbol of Brahman
- 15 HOUBEN, Jan E M (ed) *The Pravargya Brahmana of the Taittirīya Āraṇyaka (an ancient commentary on the Pravargya ritual)* Mot Ban, Delhi, 1991, xv + 130  
with introd, transl notes
- 16 KASHIKAR, C G On the Katha Āraṇyaka *ABORI* 68, 1987, 195-206  
the paper aims at an exam of WITZEL's (*VBD* IV 19 25) conclusions in connection with the order of the text as also the relative chronology of the *Br* portion thro' a crit and comprehensive study of the text
- 17 PRABHAKAR C L Deities figuring in the Prasna I of the Taittirīya Āraṇyaka *SP*, 7 WSC, Leiden, 1987, p 123  
about 30 deities and 10 seers figuring in this Prasna mainly glorifies Lord Aruna (the Sun)
- 18 SEN, Nilmadhav On some readings of the Sāṅkhāyana Āraṇyaka *SP*, 33 AIOC, Calcutta, 1986, p 27  
suggests emendations for a few of the many wrong readings found in the printed ed ŚA
- 19 SHARMA, Suman Aitareya Brahmana aurā Āraṇyaka kā sambandha (Hindi) *JGJASV* 38-39, 139-146  
see 13 16 above
- 20 AHLJA, Neelam *Culture as depicted in the Āraṇyakas* Delhi Univ, 1975  
DD
- 21 MADHURANI Āraṇyaka grantha aurā usake pratipādyā viśaya (Hindi) *Janajñana*, Sept-Oct 83

22. SHARMA, Kundan Lal. *Āraṇyaka tathā Upanisad* (Hindi). VVRI, Hoshiarpur.

..vol I in *Valdika Vārtmaja ke Brhat Itihāsa* .

23. SPROCKHOFF, Joachim Friedrich. *Āraṇyaka und vānaprastha in der vedischen Literatur. Neue Erwägungen einer alten Legende und ihren Problemen. Zweiter Hauptteil. WZKSA 28, 1984; 5-43.*

..for Part I, see *VBD* IV. 67. 44.. to be contd .. [Vānaprasthas unknown to Śrutis, *Āraṇyakas* not originally connected with Vānaprasthas).. in this part, the author studies *ŚS, GS, DS*.. I kind and place of instruction in *Āraṇyakas*, II interpretation of studies; III vana and aranya in *Baudh DS* and related trad ; IV. *aranyaniketana, aranyavāsīn, aranyanītya* .

24. TOMAR, Virendra Kumar. *Āraṇyaka-sāhitya evaṃ usakā adhyayana — eka sarvekṣana* (Hindi). *MUSRJ* 14-15, 1989-90; 117-134.

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*Iśa Up* 9-11 12 13

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9 (10) 11 (8) 1985-86

serially exposition in Marathi considers interpretation by  
various scholars, e g *Mantra* 15 in 11 (4)

- 6 GAUTAM Chaman Lal *Iśaśyopanīśad* (Hindi)  
Sanskriti Samsthan Bareilly 1981 192

text transl and exposition in Hindi

- 7 *Iśaśyopanīśat* Shri Sadguru Kabir Hanumat Sahitya  
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- 8 JAGANNATH *Iśopanīśad Lokasamskṛtam* 5 (4) Sri  
Aurobindo Ashram, Pondicherry Nov 89 41-43

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views of earlier comm

- 9 KARAPATRI Swami *Iśaśyopanīśad* Vrindavan  
1987, 32 + 234

Anuvāda by Swami Vamaḍeva

14A. NITYA CHAITANYA YATI. *Living the Lord Within*.  
Verkala; 101.

..a comm on *Īśa Up* with transliterated text and word-meaning..

15. PRATIBHA. Satyadharma aura drsti (Hindi) *Veda-Savitā* 6 (3), Oct 85; 85-86.

..on *hiranmayena pṛtrena* .

16 PUJARI, Anuradha Mukund The concept of *vidyā* and *avidyā* in *Īśāvāsyopaniṣad*. SP, 34 AIOC, Visakhapatnam, 1989; p 17.

. *avidyā* = *karman* (action) = *apara vidya* of *Mundaka* both *vidyā* and *avidyā* are bondages

17. RAM, Swami *Īsopaniṣad eka vajñānika vivecana* (Hindi) Sahitya Niketan, Allahabad, 1982, 96

18 RAMA RAO, P. Pūnamadah pūnamidaṁ *The Divine Life* 47 (12), Dec 85; 399-400.

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24 TIWARI, Shashi *Isavasyopanisad* Bharatiya Vidya Prakashan Delhi/Varanasi, 1984 47 + 127

*biṣṇuḥ mṛṇmantra Śaṅkara bhāṣya* crit exposition in Hindi English transl

Rev Bhan Lal GAUD *MUSRJ* 13 (2) 75-76

25 VARADACHARI, K C , TATACHARYA, D T *Isavasyopanisad* Madras 1975

32. BHATTACHARYA, Ram Shankar. The word *jāgrata* in Katha Upanisad. *PrBh.* 91, Oct. 86; 426, 439.

..see 20 31 above..

33. BODEWITZ, H. W. Yama's second boon in the Katha Upanisad. *WZKSA* 29, 1985; 5-26.

..the problems of *Katha Up* I 13 19 concern the stratification of the text, the interpretation of difficult and rare words, and the analysis of the ritualistic and metaritualistic contents

34. BRAHMANANDA, Swami. Nachiketa-Vidya : meditations imparted to Nachiketas. *Wisdom Light* 4, Jan 87, 42-48.

35. BRAHMANANDA, Swami. Bhas-vidya : meditation on the effulgence. *Wisdom Light* 12 : 88, Dec 88; 29-35.

..*Katha Up* II. 2 9-15

36. EASWARAN, Eknath *Dialogue with Death. The Spiritual Psychology of the Katha Upanishad.* Petaluma, 1981; 276.

37. GAUTAM, Chamanlal. *Kathopanishad.* Samskriti Samsthana, Bareilly, 1982; 231.

..text; transl and exposition in Hindi

38. *Kathopanishad.* Sri Sadguru Kabir Hanumat Sahityasabha Granthamala, 4, Baroda, 1983; 6 ÷ 163.

..with Sk. *ś'kā* by HANUMADDASA SAṬṢĀSTRIN and Hindi transl. by RAMESVARANANDA..

39. KAUSHIK, Srikrishna Kathopanishad men varnita atithi-satkāra kāmahattva (Hindi) *Vedavānī* 37 (8), June 85; 9-10.

..imp of hospitality .

40. KULKARNI, G. A. Gītā ūni Kathopanishad (Marathi). *Prasad* 44 (7), Feb. 91; 20-23.

..verbal and conceptual similarities in *Gītā* and *Katha Up* .

41. KUMARACHAUGLU, Yatiraj Sampath Brahmasūtreṣu Kathopanishadhyayanam. *SP*, 34 AIOC, Visakhapatnam, 1989. 355-56.

- 42 LIPNER, J J An analysis of Katha 6 4 and 5, with some observations on Upanishadic method *JIP* 5, 1977-78, 243-53
- 43 LOWE, Ramesh Kumar A note on the construction of the Katha Upanisad *VIJ* 23 (1-2), 1985, 31-35  
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- 44 MISHRA, Pravesh Kathopanīsad ke kucha preraka prasanga (Hindi) *Viśvatma* 11 (9), Jan 86, 8-9, 17
- 45 PANDEYA, Baijanath *Kathopanīsad-Śāṅkarabhasya* Delhi, 1991, 123  
introd., *Vaidāntya vyākhyā*, Hindi transl
- 46 PIMPALAPURE G V Kathopanīsad eka cintana (Marathi) *Jñāna vikāsa* 26 (1-2), 1982, 46-50
- 47 SHARMA, Arvind Eschatology in the Katha Upanisad *JGJKSV* 38-39, 1982-83 (86), 332-336  
three layers of the *Up* need to be taken into consideration two interpretations of the question of Naciketas (1) is there life after death? (2) is there existence after *mukti*?
- 48 SHUKLA, Bhaktinath Kathopanīsad men "tīna" samkhyā ka upayoga evam mahatva (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, p 413  
number 3 in *KathaUp*
- 49 SMITH, R Morton On the text tradition and meaning of the Katha Upanisad *Rtam* 11-15 (B R Saksena Fel Vol), 1979 83, 393-425  
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- 50 SOHNEN Renate Zur Metrik der *Katha Upanīsad*, *MSS* 44 (Karl Hoffmann Fel Vol 1), 1985, 215-238.



51. THIRUVENGADATHAN, A. Śrī Rāmānuja's interpretation of 'svarga' in Kathopaniṣad. *JORM* 47-55, 1977-86; 206-222.

..svarga = liberation or abode of liberation

51A. SPROCKHOFF, Joachim Friedrich Kathaśruti und Mānavaśrautasūtra – eine Nachlese zur Resignation. *SIH* 13/14 (W. Rau Fel. Vol.), 1987; 235-257

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52. SPROCKHOFF, Joachim Friedrich. Versuch einer deutschen übersetzung der Kathaśruti und der Katharudra-Upaniṣad. *As S* 43, 1989 (1990); 137-163

. see 20 51A above..

53. NARASIMHAN, Tamraparni K. Kalisantaranopaniṣat *Dharmaprakāśh* 17 (3-4), Nov.-Dec. 87; 23-26

..English transl ..

. 54 AIYANGAR, M. B P. (ed.) *Kenopaniṣad*. Acad of Sk. Res. Series 5, Melkote, 1986, 112.

text with 4 commentaries — *Pratipadārthadīpikā* of Śrībhāṣyaṭh Rāmānujācārya, *Prakāśikā* of Rangarāmānujāmuni, *Ānanda-bhāṣya* of Rāmānanda, and *Subodhinī* of Gopālānanda Sk introd; synoptic analyses of commentaries, 12 indexes see 20 58 below .

Rev . R N D , *ABORI* 69, 405

55. BHATTACHARYA, Bhaskarnath Identification of Umā Haimavatī of the Kenopaniṣad. *SP*, 33 AIOC, Calcutta, 1986; p. 45.

..untam as adj to striyam in sa tasminneva ākāśe striyam ājagama (III 12) ?..

56. BLICKSTEIN, Izidoro Voir le brahman : un mirage sémiologique. Problèmes de traduction de la Kena Upaniṣad. *Sanskṛta-Sanskṛit* (Proc. I Intern Symposium on Sk. Lg.), UNAM, Mexico, 1984; 201-209.

57. BRAHMANANDA, Swami. Tadvanam-vidya : meditation on Tadvanam. *Wisdom Light* 3 : 87, May 87; 24-28.

..Kena Up IV. 6..

- 58 LAKSHMI TATACHARYA *Kenopanīśad* Melkote, 1986,  
112

= 20 54 above

- 59 PANDEYA Om Prakash *Kenopanīśad ke sakhā sam  
bandha ka vicāra (Hindī)* SP, 34 AIOC, Visakhapatnam, 1989,  
45-46

(BURNELL *Kena* = concluding part i.e. 10th *arṇavaka* of  
*JUBr* belongs to Talavakara school) acc to the author  
*Kena* belongs to Kauthuma *sakha* it is concluding portion  
*Ch Up* *Pancavimsa Br* (25 adh) + *Sadvimsa-Br* (5 adh) +  
*Ch Up* (8 adh) + *Kena Up* (last 2 adh) = 40 adh

- 60 PIRART, Eric *Kenop 3 1 Tr de ling IE 2*, Brussels  
1981, 56-58

- 61 SHARMA, Suman *Kenopanīśad evam vaidikā śabakā  
(Usah aurā Aksasīktā)* (Hindī) Eastern Book Linkers Delhi,  
1982, 124

Hindī transl and exposition

- 62 SUBHADRADAS Sastri (ed) *Kenopanīśad Śrī Sadguru  
Kabir Hanumat Sahityasabha Granthamala 2* Vatodara 53 + 2  
text Hindī *śā* by HANUMADDASA SASTRI

- 63 UPADHYAYA, Vishnu Deva *Kenopanīśad* Delhi, 1982,  
156

text Hindī and English transl exposition

- 64 COWELL, E B (ed) *Kauṣītakiḥbrahmana Upanīśad*  
Indological Book House Delhi, 1984 (reprint)  
with comm of Samkarananda and English transl

- 65 SREEKRISHNA SARMA E R *The Kausītakiḥbrahmana  
Upanīśad — a critical view* ALB 53, 1989, 94-112

*Kaṣ Br* contains 4 *śafakas* — 3 *śafakas* = *Br* + 4th *śafaka*  
= 1r out of wh the last 4 chh constitute the *Up*

- 66 BODEWITZ, H W *The cosmic, cyclical dying (parr  
nara)* Aitareya Brahmana 8 28 and Kausītaki Upanīśad  
2 11-12

. see 13 6 above

67 BRAHMANANDA, Swami Paryantra vidya Meditation on the couch of Brahma *Wisdom Light* 10 89, 1989, 32-38

*Kaus Up* — opening ch

68 LINCOLN, B Waters of memory, waters of forgetfulness *Fabula* 23 (1-2) 1982, 19-34

ref *Kaus Up* 1 4

69 MATHA, S R Nāgaranārāyanaviracitā Jñānamālā • Kausītakyupanisadvyākhyā *SVUOJ* 26 (1-2), 1983 (1990), Sk 1-14

metrical comm 109 stanzas

70 SAWAI, Takanori *Prajñatman* in the Kausītaki upanisad and absolute nothingness (Jap) *JIBS* 38 (1), Dec 89, 331-335.

70A SUBRAHMANYA SHASTRI (ed) *Chandogyanisad (o Samavedu)* Advaita Grantha Ratna Manjusha - 24, Varanasi, 1982

71 BHATKHANDE, S M *The Chandogyopanisad and the Brahmasūtras of Badarayana A Comparative Study* Univ of Bombay, 1982, xvi + 372

see VBD IV 20 123 reflects BELVALKAR's view about *Ch Up* forming the original nucleus of Badarayana's *BrS* Badarayana primarily intended to attempt a *samanyaya* of the teachings of the *Ups* and not of *Ch Up* alone see 20 71A below

Rev G V DAVANE *JAS Bom* 56-59 345-46 V G RAHURKAR *ABORI* 64 321 22, Rajendra K SHARMA *IJJ* 21 295 96

71A BHATKHANDE, S M The Chāndoyga Upanisad and the Brahmasutras of Bādarāyana a comparative study (in) *A Homage to Dr Mainkar*, Poona, 1982, 94-108

see 20 71 above

72 BRAHMANANDA, Swami Samvarga vidya meditation on the all absorbent *The Divine Life* 48 (7) July 86 214-216

*Ch Up* IV 1 3

73 BRAHMANANDA Swami Bhuma vidya meditation on the supreme plenitude *The Divine Life* 48 (8) Aug 86, 251-254

*Ch Up* VII

- 74 BRAHMANANDA, Swami Uttama-Purusha-Vidya : meditation on the supreme person *Wisdom Light* 2, Nov 86, 26-84  
*Ch Up* last ch 7-15
- 75 BRAHMANANDA, Swami Dahara-vidya meditation on the small heart space *Wisdom Light* 3, Dec 86, 37-41  
*Ch Up* VIII 1 1-5
- 76 BRAHMANANDA, Swami Madhu-vidya *Wisdom Light* 2 87, 1987, 33-37  
*Ch Up* III 1-11
- 77 BRAHMANANDA, Swami Mano-Akasa-vidya : meditation on the mind and ether *Wisdom Light* 8 89, Sept 89, 23-29.  
*Ch Up* III 18 1
- 78 BRERETON, Joel P *Tat tvam asi* in context (Chāndogya-Up 6 8-16) *ZDMG* 136, 98-109
- 79 DILIP Stories from Chhandogya Upanishad *Viśvātmā* 13 (2), June 87, 58-59
- 80 GAMBHIRANANDA, Swami *Chandogya Upanisad, with the commentary of Sri Sankaracharya*, Calcutta, 1983, xxxvii + 690
- 81 IMANISHI, Junkichi A study on the Sanatkumāravidyā (Ch Up VII) (Jap) *Hokkaido Daigaku Bungakubu Kiō* 27 (2), Mar 79, 1-37
- 82 KRISHNANANDA, Swami *Chandogya Upanisad* The Divine Life Society, Shivanandanagar, 1984, vii + 301  
 exposition in English
- 83 LOKESWARANANDA, Swami Discourses on Chāndogya Upanisad brief reports *BRMIC* 38 (1)-42 (9), (intermittently), Jan 87- Sept 91
- 84 MAHESHANANDA GIRI *Introduction to Chhandogya Bhashya* Advaita Grantha Ratna Manjusha, Mount Abu, 1983; 64

85 MANDE K V Chandogya Upanisad a study SP,  
34 AIOC, Visakhapatnam 1989, p 18

*the main aim of this Up is to describe the imp of atman*

86 MORGENROTH, Wolfgang Principles of text-construction  
and interpretation Some remarks on a new edition of the  
Chāndogya Upanisad under preparation *Amrtadhara* (R N D  
Fel Vol ), 1984 493-499

87 PANDURANGI, K T (ed ) *Chandogyopanisd* S M  
S O Sabha Publ No 12 Chirtanur 1987, viii + 368

*with English transl and notes based on Madhvacarya's  
bhasya*

88 PATEL Gautam Sayanabhasya on Chandogyopanisd  
*JOIB* 30 (3-4) 160-164

89 PATEL Gautam (ed ) *Śrisayanacaryaviracita Chandogyanisaddipika* Sadguru Gangeswara Intern Veda Mission,  
Bombay 1989 xvi + 393

90 SATYAVRATA SIDDHANTALANKAR The unseen is the  
reality *AH* 2 (12) May 85 13-15

*Ch Up* I 12 story of Svetaketu

91 SENART, Emile *Chandogya Upanisad* Les Belles  
Lettres Paris 1971

92 SHARMA, Arvind The significance of the epithet *śūdra*  
as applied to Janasruti in Chandogya Upanisad 4 2 5 *JAS*  
25 (1-4) Calcutta 1983 31 36

*was J actually a śūdra or is he called so in a derogatory  
way? (1) Brahmas tra śaṅkarabh sya ś k + re J was a  
Ksatriya (2) J belonged to the śūdra tribe of the Mahavyasas*

93 SHARMA, Sivashankar (ed ) *Chandogyopanisd bhasyam*  
Haryana Sahitya Samsthana, Rohtak 1983 16 + 989

94 SUBRAMANIAN A V *Waves from the Chandogya*,  
Madras, 1985 118

- 95 UMESHANANDA SHASTRI (ed) *Chāndogyopaniṣad*  
Kailash Ashram, Śrītabdisamārohasamiti, Rishikesh, 1983, 26 +  
707
- 96 USHA KIRAN *Chāndogyopaniṣad men samvāda eka  
saiḍdhāntika evam prayogātmika viślesana (Hindi) SP, 34*  
AIOC, Visakhapatnam, 1989, p 18  
dialogues in *Ch Up*
- 97 WITZ, K *Chandogya Upaniṣad III 18 in the light of  
the Brahmana texts SP, 8 WSC, Wien, 1990*  
*Ch Up III 18 compared with ŚPB X 3 3 and Ait Ār II  
1 5 24 prahita samyoga*
- 98 ACHYUTA KRISHNANANDA TIRTHA, Swami *Vanamalā  
A Commentary on the Taittirīyopaniṣadbhasya* Madras, 1981,  
267
- 99 BALASUBRAMANIAN, R *Taittirīyopaniṣadbhasyavarttika  
of Sureśvara* Madras Univ Philos Series - 20, 1984, xxxiv + 761  
ed with introd English transl, annotations, indices (see  
VBD IV 20 147)
- 100 BALASUBRAMANIAN, R *The Taittirīyopaniṣad-Bhāṣya  
of Śrī Śankara The Voice of Śankara* 14 (3), Nov 89, 14 (4),  
Feb 90, Adī Śankara Advaita Res Centre, Madras
- 101 BEALL, E F *Syntactical ambiguity at Taittirīya  
Upaniṣad 2 1 IJ 29 (2), April 86, 97-102*  
use of syntactical ambiguity to enhance a work's message
- 102 BRAHMANANDA, Swami *Bhargavi-Varuni-Vidya*  
*Wisdom Light* 11 87, Jan 88, 40-46  
*Taitt Up* 3 1-6
- 103 BRAHMANANDA, Swami *Pancha-kosha vidya . medi-  
tation on the five sheaths Wisdom Light* IV 89, 1989, 22-30  
*Taitt Up* ch 2
- 104 GHANANANDA, Swami *The Taittirīya Upaniṣad  
Vedanta for East and West* 205 Buckinghamshire, 2-8

105 GISPERT SAUCH, G The Bhrgu Valli of the Taittirīya Upanisad and early XVII century European translation *Indica* 5 (2), Sept 68, 139-44

106 HANSA CHINMAYA Vāruni vidyā *Paramarthasudha* 11 (2), 1988, 34-36

107 JOSHI, Kanhaīlal (ed) *Taittirīyopanisad* Varanasi, 1985, 13 + 173

text *Śaṅkarabhāṣya Jyoti* (Hindi *tīkā*)

107A KATE, Alakananda On the Jaksanā in "satyam jñānam anantam brahma" *CASS Studies* 4, 1978, 35-43

see VBD IV 20 156

108 KAUSHIK, Śrīkrishna *Taittirīyopanisad men varṇita naitika śikṣā* (Hindi) *Vedavani* 37 (6), Mar 85 3-4

ethical teachings

109 KOLHATKAR, B V Social and moral thoughts in the Taittirīya Upanisad *SP*, 34 AIOC, Visakhapatnam 1989 p 37

(India is poor in social and moral philosophy in a systematic form) discusses concepts like *ṛta satya mahasamluta anna annada* etc

110 RAMACHANDRUDU, P *Taittirīyopanisad bhasyam* (*Sureśvara*) Sk Academy Series 30, Hyderabad, 1983, xviii + 128 + xxiv

111 RAMASWAMY, H N (ed) *Taittirīya Upanishad Bh Vid Bh*, Bombay, 1985, xix + 134

introd English transl and exposition

112 RAU, Wilhelm Versuch einer deutschen Übersetzung der Taittirīya Upanisad *FS der Wiss Gesell an der J W Goethe Univ Frankfurt*, Wiesbaden, 349-373

transl on philological principles (as against DEUSSEN's philos transl based on Śaṅkara)

113 SARASVATI, S (ed) *The Taittirīya Upanisad Ānanda-valli Bhṛguvalli* Adhyatma Prakash Karyalaya, Holenarsipur, 1962

with Śrī Śamkara's comm

- 114 SEN, Nalini Kanta The Taittirīya Upanishad *Advent*  
21 (1), Feb 64, 45-51, 21 (2), April 64, 31-48

. (see VBD III 20 119)

- 115 SHARMA, M M Taittirīya Upanisad Assamese  
Translation *Prakash* 4 (11)

- 116 SIVARAM DIKSHITAR, P V (ed) *Śriramadharmastava*  
with *Taittirīyopanīśatsaraprakāśika* by Brahmananda Madras,  
1985, xi + 90 + vii

- 117 STAAL, Frits On the Indian concept of body *Sams-  
krta-Samkr̥ti* (Proc 1st Intern Symposium on Sk Lg), UNAM,  
Mexico, 1984, 367-377

ref Bhṛguvalli of *Taitt Up* *kośa* doctrine physical body,  
made up of food is regarded as the peel of a hierarchical  
structure of enveloping sheaths concludes Indian doctrine of  
five *kośas* (along with other similar doctrines) and the  
Western doctrine of mind and body are both myths that will  
have to be rejected for something more empirical more accurate,  
more true but the Indian perspective is more helpful for any  
adequate understanding and interpretation of the nature of  
human beings

- 118 PATTABHIRAMA SASTRI, P N (ed) *Śrītripuropanisad*  
with *bhāṣya* of Śrīramananda and Śrībhaskarācārya Veda  
Mīmamsa Res Centre Series 2, Varanasi, 1981, 4 + 120

- 119 MAHADEVA SASTRI, A *Dakṣiṇamūrti Stotra of Śrī*  
*Śamakrācārya and Dakṣiṇamūrti Upanisad* 1978, lxxviii + 223  
(transl by V SADANANDA)

Rev Ed, ALB 42, 324

- 120 MISHRA, Yogesh *Praśnopanisat* Datta, 11 + 55 + 2

- 121 BHISR, Usha R The message of the Bāskalamāntro-  
panisad SP, 34 AIOC, Visakhapatnam 1989, 5-6

. the text is both *mantra* (i.e. a part of the Bāskala Samhitā)  
and *Upanisad* (because it leads one to knowledge which is essen-  
tial for emancipation) detachment from the bonds of this  
world *bhakti* for a personal god, *saguna* superior to *nirguna*.



personal favour of god necessary for spiritual uplift, total identity bet devotee and god

122 BRAHMANANDA, Swami Purna-vidya meditation on the Whole, the Infinite *The Divine Life* 47 (3), Mar 85, 83-87  
in the *khila kanda* of *BAU* *p̄rnam idaṁ p̄rnam adaḥ*

123 BRAHMANANDA, Swami Jyotisham jyotiṣ-vidya  
*Wisdom Light* 5 87, Aug 87, 18-21  
*BAU* 4 4

124 BRAHMANANDA, Swami Avastha-chatushtaya-vidya  
*Wisdom Light* 6 87, Sept 87, 23-31  
*BAU* 4 3-4

125 BRAHMANANDA, Swami Uddalaka-Aruni vidya  
*Wisdom Light* 8 87, 30-35  
*BAU* III 7

126 BRAHMANANDA, Swami Asvamedha vidya meditation on horse sacrifice  
*Wisdom Light* 6 89, July 89, 21-31  
*BAU* I 1-2

127 BRAHMANANDA, Swami Vidyut-brahma vidya  
*Wisdom Light* 11 89, Nov 89, 35-39  
*BAU* V 7

128 BRAHMANANDA, Swami Uktha-vidya  
*Wisdom Light* 12 89, Dec 89, 24-28  
*BAU* V 13

129 BRERETON, Joel P Unsounded speech problems in the interpretation of *BU* (M) 1 5 10 = *BU* (K) 1 5 3 *IJJ* 31 (1), Jan 88, 1-10

translates Whatever is sound, that's just speech for this (sound) is fixed to its limit [on speech] and this (speech) is not [fixed on anything] speech encompasses sound, for all sounds can be understood as the speech of some being or object, but speech is more than sound for sound is limited to what is audible and speech is not

130 BRERETON, Joel P Cosmographic images in Brhad-āmayaka Upanisad *IJJ* 34 (1), Jan 91, 1-17.

*BAU (K) 2 2* formal unity of the passage *2 2 1* superimposes the images of *śītu* as fire and sun and as the vital breath in the middle in *2 2 2* the eye connects the person to the divine powers in the world in *2 2 3-4* the Seven Sages is Ursa Major in the macrocosm and the vital functions in the microcosm the inverted beaker is the sky and the head the whole unit affirms a homology bet the human head and the world

131 BRUCKNER, Heidrun Revelation and argumentation Some references to the relation of *śruti* and *tarka* in Śankara's *BAUBh* (in) *India and the West* (Proc of a Seminar dedicated to the memory of H Goetz, ed J DAPPORT), Delhi, 1983, 209-220

132 BRUCKNER, Heidrun Sankara's use of the term *akhyayika* in *BAUBh* *Proc 5 WSC*, Delhi, 1985, 100-109

133 GHOSH, Amal Kumar Concept of child birth in the Bṛhadaranyaka Upanisad *SP*, 34 AIOC, Visakhapatnam, 1989, p 22

134 HINO, Shoun *Sureśvara's Varttika on Yajñavalkya Maitreyi Dialogue (BAU 2 4 and 4 5)* Mot Ban, Delhi, 1982, xiv + 328

see *1 BD IV 20 193* also see 20 137 below

Rev Ed *Dar Int* 22 (4) 82 83 M P MARATHE *ABORI* 66 308-09 G MISRA *JORM* 42-46 232-33 W SLAJE *BZASA* 32 201

135 HINO, Shoun Sureśvara's comment regarding Udgītha upāsana referring to *BAUBV JIBS* 38 (2), Mar 90, 943 937  
see 20 137A below

136 HINO, Shoun, JOG K P (ed) *Sureśvara's Varttika on Aśva and Aśvamedha Brahmana* Mot Ban, Delhi, 1990, xviii + 110

introd text and English transl of *BAUBV 1 1*, select glossary (a bridge bet ritualistic and philos portions of *SPB*) how Aśvamedha becomes useful to one in attaining the knowledge of the Reality

see 20 137A below

Rev. : K. K. RAJA, *ALB* 54, 219-20.

137. JOG, K. P.; HINO, Shoun (ed.). *Sureśvara's Vārttika on Madhu Brāhmaṇa*. Mot. Ban., Delhi, 1988; xiii + 59

..(sequel to 20 134 above) *BAUV* 2 4-5 *madhu* = mutual dependence or helpfulness among the varied parts of the universe.. (introd pp 23)

Rev : V. N. JHA, *ABORI* 71, 360, U. C. SHARMA, *AJOS* 5, 182-83

137A. JOG, K. P.; HINO, Shoun (ed.) *Sureśvara's vārttika on Udgītha Brāhmaṇa*. Mot. Ban., Delhi, 1991; xxvi + 172.

..*BAU* 1 3 natural sequel to 20 136 above.. Appendix : transl with annotations of *Vārttika* on three small *Brāhmaṇas* of *BAU* (3 1, 5 13, 6) see 20 135 and 136 above

137B. JOHNSON, Lawrence E. Self and salvation in the *Brhadāranyaka*. *Dar. Int.* 29 (2), April 89; pp 1 ff.

138. KAMAT, Nirmala Ganesh. A note on *atimukti* *SP*, 34 AIOC, Visakhapatnam, 1989; p. 333.

. term *atimukti* is explained by *BAU* only *BAU* III describes four types of "final liberation" (dialogue bet Āśvala and Yājñavalkya who represented two diff views of Vedic culture)

139. KAR, Gangadhar. Meditative exercises in the *Brhadāranyakopaniṣad*. *SP*, 33 AIOC, Calcutta, 1986, p 650

..*upāsana's* and *vidya's* .

140. KRISHNANANDA, Swami *Brhadāranyaka-Upaniṣad An Interpretative Exposition*. The Divine Life Society, Shivanandanagar, 1984; x + 960

141. KUPPUSWAMI SASTRI, S. The *Brhadāranyaka Upaniṣad* *K. S. Birth-Cent. Comm Vol, Part 1*, Madras, 1981: 9-13.

. reprint of introd to English transl of *BAU* by Swami MADHAVANANDA, Almora, 1933 (See 20 143 below)

142. LOKESWARANANDA, Swami Discourses on *BAU* : brief reports. *BRMIC* 35 (7)-39 (11) (intermittently), July 84-Nov, 88,

- 143 MADHAVANANDA, Swami *The Brhadaranyaka Upanishad, with the commentary of Śāṅkarācārya* Advaita Ashram, Mayavāṭi, 1987 (sixth ed ), xxiii + 675  
English transl (see 20 141 above)
- 144 MAHESANANDA GIRI Swami *Introduction to Brhadaranyaka Bhasya* Advaita Grantha Ratna Manjusha 29, Varanasi 1986 ii + 89
- 145 MAHFUJ, Salma *Sirr e Akbar Brhadaranyaka Upanishad* New Delhi, 1988, 15 + 270  
Urdu transl of BAU
- 146 MANUDEVA BANDHU *Brhadaranyakopanisad — Eka Adhyayana Hindi* Eastern Book Linkers, Delhi 1990, xv + 226
- 147 MOHGAONKAR, V P Yājñavalkya Maitreyī Samvāda (Marathi) *Jivana Vikasa* 28 (8), Oct 84, 417-419
- 148 MURAKAMI, Shinkan Work and knowledge in relation to future after death pañcāgnividyā and devayāna and pitryana (Jap) *Bunka* (Tohoku Daigaku) 43 (1-2), Sept 79 30-48, 44 (1-2), Sept 80, 1-15  
BAU VI 2 9-16
- 149 PANDIT, M P Readings in the Brihadaranyaka Upanishad *Advent* 21 (1-4), 22 (1), 1964-65
- 150 PANDYA, Vijay Philosophical and ethical implications of the statement *atmanas tu kamaya sarvam priyam bhavati* SP, 32 AIOC, Ahmedabad 1985, p 555
- 151 Roy, P K Language and reality in Brhadāranyaka Upanishad and Ludwig Wittgenstein's Tractatus Logico Philosophicus *IPQ* 25 (2) April 88, 227-232  
shows that there is some similarity of approach in the two texts (1) substance without form (2) process of individualization and differentiation (3) individualization thro the analysis of lg. (4) analysis of lg

152 SHARMA, Arvind Some reflections on the state of relationship between the gross and physical body, waking and dreaming state, and living and dying in the *Bṛhadāraṇyaka Upaniṣad* *Dar Int* 22 (4), Oct 82, 72-74

(1) death and rebirth are viewed very much in terms of 'life', with the necessary adjustments in *BAU* (2) the 'intermediate state of deep sleep which is equated with death in later developments gets placed on top of the subtle body and becomes associated with the causal body in later developments

153 SHARMA, B N K *The Bṛhadāraṇyaka Upaniṣad (expounded from Śrī Madhvacārya's perspective)* Dvaita Vedānta Studies and Res Foundation, Bangalore, 1988, xxv + 203

154 SHARMA, Shiv Shankar *Bṛhadāraṇyakopaniṣad Bhāṣyam* Haryana Sahitya Samsthana, Rohtak 1983, 6 + 2 + 500  
Sk text with Hindi comm

155 SHUKLA, Raj Kumar *Bṛhadāraṇyaka men aśva-medhayāga — Acārya Śāṅkara kī drṣṭi men (Hindī)* *Prācya-Prajñā* 11, 1979, 18-23  
no advaitic interpretation

156 SIVANANDA Swami *Bṛhadāraṇyaka Upaniṣad*, Sivanandanagar, 1985 (reprint), xvi + 596  
text English transl and comm

157 SUBRAHMANYA SASTRI S *Bṛhadāraṇyakopaniṣad (with the Bhāṣyas of Aṇandagiri and Śaṅkaracārya)* Advaita Grantha Ratna Manjusa 28, Mahesh Res Inst, Varanasi, 1986, 89 + 7 + 9 + 447 + 161 + 6 + 45 + 8 + 2  
ed with introd and notes

158 TOLA, Fernando Elementos arcaicos en tres concepciones de ātman de la *Bṛhadāraṇyaka Upaniṣad* *Stromata* 38 (3-4) Buenos Aires, 1982, 349-371  
(in) *BAU* I 4 1 8 II 1 II 3 see 20 159 and 160 below

159 TOLA, Fernando Tres aspectos del *ātman* en la *Bṛhadāraṇyaka Upaniṣad* *Sanskṛta Sanskriti* (Proc 1st Intern Symposium on Sk Lg) UNAM, Mexico, 1984, 379-400  
-14

(also in *SP* 1st Intern Symp on Sk Lg, 1982, p 38)  
see 20 158 above and 20 160 below

- 160 TOLA, Fernando Archaic elements in three conceptions of the Ātman in the Brhadāranyaka-Upanisad *J Rel Stud* 12 (2), Patiala, 1984, 62-82

see 20 158 and 159 above

- 161 UMESHANANDA SASTRI (ed) *Brhadaranyakopanisad* Kailash Ashram, Rishikesh, 1980  
2 vols

- 162 VARMA, Rajendra Prasad Janaka Yājñavalkya samvada (Hindi) *Viśatma* 11 (3), July 86, 21-22

- 163 VYAS, R T *Brhadaranyaka Upanisad—A Critical Study* Oriental Inst, Vadodara, 1987, xi + xxxiii + 125  
metaphysics cosmology psychology eschatology, decline of ritualism *BAU* and *Brahmasūtras*

- 164 WITZEL, Michael The case of the shattered head *SIH* 13/14 (W Rau Fel Vol), 1987, 363-415

dialogue bet Yajnavalkya and a no of opponents (*BAU* 3 1-9) in *Up* legends—and yet already in the *RV* passage A 88 17-19—we can see the beginnings of cir 3 millennia of the art of discussion in India actually recorded in ritualistic, philosophical or 'astric texts in Sk

- 165 YUDA, Yutaka Yājñavalkya's ontology (Jap) *Hajime Nakamura Fel Vol* (60th Birthday), Shunjūsha, Tokyo, 1973, 87-97

- 166 SARADAPRIYANANDA Swamini *Bhavanopaniṣad* (of the Atharvāna Veda) Tara Culture Trust, Madras, 1986, 56

*Bh Up* consists of 37 *Brahmanas* text in Devanāgarī, followed by transliteration in Telugu and Roman scripts English transl and exposition

- 167 BHATTACHARYA, Vidhushekhar *Āgamaśāstra of Gauḍapada* Mot Ban, Delhi 1989 (reprint), cxlvi + 308

text transl. exposition of *Viṇīṭya Up* *Āgamaśāstra* is the earliest fairly systematic exposition of Vedānta deep and decisive influence of Mahāyāna Buddhism (Foreword by Christian Lindner)

168 BRAHMANANDA Swami Mandukya vidya, Meditation imparted by Sage Manduka *The Divine Life* 46 (11), Nov 84, 367-373

168A BRAHMANANDA SARASVATI *Mandukya Upanishad* New York, 1990, iv + 59

text transl and word by word rendition in English

169 COLE, Colin A *Asparśa Yoga A study of Gauḍapada's Mandukya Karika* Mot Ban, Delhi, 1982, xiii + 158

(Gauḍapada presented more as a religious preceptor than as a systematic philosopher) author investigates the soteriological implications of *Mandukya Karika* fully at both theoretical and practical levels. G first presents a theoretical understanding of man's spiritual situation and the goal of liberation. Then he describes the actual practices prescribed to achieve this goal experientially and indicates the results which are said to accrue from them. MK as *upadeśa śāstra* *advaita* as *ajativāda* (non-origination)

Rev V A VAN BULART *WZKSA* 33 225-26 Vin a V ANCHGO *PrBh* (July 85) 318-20

169A DAVE, Jayantkrishna H *Mandukya Upanishad with Gauḍapada Karikas* Bhāratiya Vidya Bhavan Bombay, 1990, xliii + 377

Vol I of *Thirteen Principal Upanishads* crit ed introd Sankara Bhasya comparative study and full comments with old and modern interpretations gist of the views of Kīrtanarajana (Ramanuja *sampradāya*) Madhva Puruṣottama Gosvami

170 DESHPANDE, S S A conceptual layout of Gauḍa pādakārikās *IPQ* 6 (2) Jan 89, 281-88

171 FATAH SINGH Mandukya Upanishad (Hindi) *Veda-Sarita* 8 (10), May 88, p 330

172 GAMBHIRANANDA, Swami *Mandukyakarika* Sri Ramakrishna Math, Trichur, 1987 (reprint), xxiii + 142

see 20 173 below

Rev Nirod Baran CHAKRABORTY *PrBh* (July 88) 276-78

173 Sri Gaudapada's Mandukya Karika BJ 34 (21),  
June 1-15, 1988, 25-31

rev of 20 172 above

174 Geeta ch XV and Māndukya Kārikā chh I and II  
12th National Geeta Gyana Yagna, Delhi, 1985

175 KAPLAN, Stephen A critique of an ontological  
approach to Gaudapāda's Māndukya Kārikās. JIP 11, 1983,  
339-355

176 KAPLAN, Stephen *Hermeneutics, Holography, and  
Indian Idealism A Study of Projection of Gauḍapada's Māndukya  
Kārikā* Mot Ban, Delhi, 1987, xii + 147

author argues that G is a monist but not an idealist  
his notion of *maya* and its relationship to *nund* shd be  
interpreted in the light of the theory of perception and not in  
the light of an idealistic metaphysical theory of creation

177 LINDTNER, Christian Remarks on the Gaudapāda-  
Kārikās IJ 28 (4), 1985, 275-279

*Madhyamakahrdayakarikas* (5th and 8th chh) of Bhavya  
shows close similarity to GA (4 chh)



182 POTTER, Karl H Was Gaudapāda an idealist? *D H H Ingalls Fel Vol*, Reidel, Dordrecht, 1980, 183-199

183 RAMA, Swami *Mandukya Upanisad - Enlightenment Without God* Pennsylvania, 1982 xii + 124

184 RAMANNA, Raja *Mandukya Karika BJ* 35 (1), Aug 88, 185-191

185 SHARMA, Dharmananda *Atmānubhūtidarsanam Sagarika* 25 4 — 26 1, 1988, 65-69

ref *Mandukya Up* MK discusses *Soyamatma catuṣpat*

186 SIVANANDA, Swami *Meditation on Om and Mandukya Upanishad* Sivanandanagar, 1985, xxxi + 116  
2nd ed

187 TIWARI, Anant Sharan *Madhva on Parā and Aparā Vidyās VIJ* 17, 1979, 96-101

*Mandukya Up* two kinds of *vidyās* acc to Madhva  
*Mandukya Up* treats *para* and *apara* as two modes of thinking  
contained in one and the same spiritual trad

188 VAN BULERT, Victor A The way to the self according  
to the Mandukya Upanisad *BRMIC* 40 (10) Oct 89 235-238  
four states of consciousness self = pure consciousness

189 VENKATASUBBIAH A Are the Gaudapādakarikas Sruti?  
*PO* 1, 1936-37, 2-12

190 WOOD Thomas E *The Mandukya Upanisad and the Agama Sastra* Univ of Hawaii Press, Honolulu, 1990, 240

[acc to author G is not the author of all 4 *prakaranas* of *Aṣ* especially of *alataśakti* he was not the paramaguru of Śaṅkara it is doubtful whether he was *majava* in at all  
‘aṅkara is not the author of *Īgamasast avasaraṇa*] author  
discusses in detail whether vs 6 of *Mandukya Up* relating to  
Isvara is a continuation of vs 5 dealing with *śūṣupti* or whether it  
belongs to vs 7 wh describes the self he suggests that ascription  
of *maya* to Isvara is a later development possibly under the  
influence of Buddhism we cannot have an Absolute without  
Isvara for Isvara is essentially the active power wh connects  
the Absolute with the phenomenal world wh we experience

thro' our physical senses and the reality of wh can't be sensibly denied

Rev M P PANDIT *PrBh* (Mar 91), 157-58

191 BRAHMANANDA, Swami Para-Vidya *Wisdom Light* 2 89, 18-26

*Mundaka* I 1 5

192 FATAH SINGH *Mundaka Upanisad* (Hindi) *Veda Savita* 8 (5), Dec 87, 163-165

193 KARAN SINGH The message of the Mundaka Upanisad *Theosophist* 85 (5) Feb 64, 313-327

194 KARAN SINGH *Mundaka Upanishad The Bridge to Immortality* Bombay, 1987, vii + 95

195 OTOMA, Yasuhiro *Brahmavidyā in the Mundaka Upanisad* *JIBS* 36 (2), Mar 88, 962-959

196 SHUKLA, Pratibha *Mundaka Upanisad* (Hindi) *Veda-Savita* 8 (5-6), 1987-88

197 BHATTACHARYA, Ram Shankar A wrong conjecture regarding the reading *granthavistara* in the Maitrāyaṇī-Brāhmaṇa-Upanisad *JGJKSV* 37 (Baladeva Upadhyaya Fel Vol ), 1983, E 337-339

(see *VBD* IV 20 255) *MBU* VI 34 emendation of *granthavistara* (COWELL) into *granthavistara* (MM) does not suit the context *granthavistara* refers to knowledge derived thro reading or hearing the *śāstras*, i.e. *śravanajita jñāna* as against *śikṣātkara*

198 SHARMA, Arvind The three gods, the three gunas, and the three syllables of *om* a study in homolization in the Maitrāyaṇa Brāhmaṇa-Upanisad *BITCM* 1980 (July-Dec ), 1984, 73-77.

examines the omission of the connection of three *gunas* with the three constituents of *om* the internal logic of the *Up* allowed the identification of only one triad namely, Brahṁā, Viṣṇu, and Śiva

199. COWELL, E. B. *Maitrī or Maitrāyaṇīya Upaniṣad*. Indological Book House, Delhi, 1964.

200. BAUY, Christian. Matériaux pour servir aux études upaniṣadiques. II. La *Rāmatāpinyupaniṣad*. *JA* 278 (3-4), 1990; 269-326.

..R. is the 55th among the 108 *Upaniṣads* and forms part of the *AV* present work grew out of the exam of a Sk ms held in the Or Res. Inst, Mysore it is centred on the relations bet the *Uttaratāpinī* and the *Agastyaśamhitā*. author gives detailed Bibliography and three lists of ms documents..

201. SARADAPRIYANANDA, Swamini. *Vajrasūcī Upaniṣad*. *Tap. Pras* 26 (3)-26 (11), Mar. 88-Nov. 88.

..serially. *VU* belongs to *SV* text; English transl and exposition..

202. BUHNEMANN, Gudrun. The Vallabheśa-Upaniṣad. *IJJ* 30, 1987; 243-263.

. a Tantric *Up* related to the cult of Mahāganapati (this appears in *Śrīmahāganapatiśāparyāpaddhati* ed by C V Swami Sastri, Madras, 1961, pp 99-106. other *Upaniṣads* related to the cult of Ganapati 1 *Ganeśatapanīya Up*, 2 *Heramba Up*, 3 *Ganeśātharīśīrṣa-Up*)

203. BONER, Alice; RATH SHARMA, Sadasiva, BAUMER, Bettina (ed.) *Vāstuśāstra Upaniṣad - The Essence of Form in Sacred Art*. Mot Ban, Delhi 1982; 192.

. text attributed to Pippalāda of *AV*.

Rev Frederick M ASHER, *JAOS* 104 (3), 599-600

204. AUROBINDO, Sri. Shvetashvatara Upaniṣad *Advent* 28 (2); 46-49; 28 (3); 9-11; 28 (4); 10-14

205. BRAHMANANDA, Swami. Devatma-sakti vidya *Wisdom Light* 1. 87, Mar. 87; 22-28.

. *Śvet Up* I 1-3 .

206. BRAHMANANDA, Swami. Brahma-chakra-vidya. *Wisdom Light* 4. 87; June 87; 25-29.

..*Śvet Up* I 4-12..

207 BRAHMANANDA, Swami Devasya mahima vidya  
*Wisdom Light* 12 87, Jan 88

*Svet Up* ch 6

208 KIMURA, Toshihiko Sakalajagadvīdhātṛaṇumānam  
(II) — the intellect of God Śiva — argued by Bhāsarvajña *JIBS*  
29 (1), 1980, 476-471

ref *Śvet Up* III 19

209 MURAKAMI, Shinkan. [Study of Svēt Up I] (Jap)  
*Kumoi Shāzen hakushi kokikinen Bukkyō to ishukyo*, Kyoto,  
1985, 71-86

210 OBERLIES, Thomas Die Svetāśvatara-Upaniṣad Eine  
Studie ihrer Gotteslehre (Studien zu den "mittleren" Upaniṣads  
I) *WZKSA* 32, 1988, 35-62

*Śvet Up* is by and large an uniform text (not a somewhat  
chaotic accumulation of diff text layers) author offers a new  
interpretation of the conception of god Rudra Rudra = amal  
gamma ion of the Vedic fire-god Agni and the old Rudra

211 SHARMA, Tulsi Ram *Śvetāśvataropaniṣad* E B L,  
Delhi, 1985

2nd ed of *VBD* IV 20 268

212 SOLOMON, Richard The *Śvetāśvatara* and the *Nāṣadīya*:  
Vedic citations in a Śaiva Upaniṣad *ALB* 50, 1986, 165-178

I *Śvet* IV 18 and *RV* X 129 II Patterns and purposes of  
Vedic citations in *Śvet*, III The *Śvet* as an apology for  
Śaivism one may read explicitly Śaiva meanings into *Śvet*,  
the author's purpose was to expound just such sectarian and  
monotheistic views the *Svet* is frankly theistic, even devotional,  
text, whose principal concern is to justify Śiva-worship in the  
context of Vedic Up thought

213 STARK, S Svetāśvataropaniṣad 3 8-3.11 in the light  
of Viśiṣṭādvaita (with special reference to the interpretation of  
Vātsya Varadaguru) *SP*, 8 WSC, Wien, 1990

ref to *Tattvairnaya* of Vātsya Varadaguru, 13th cent).  
the *Up* passage ultimately has Viṣṇu-Narayana as its sole  
object

214 TSUCHIDA, Ryutaro Some remarks on the text of the *Śvetāśvatara Upaniṣad* *JHS* 34 (1), Dec 85, 1-9 (468-460)

*Śvet Up* is permeated with vernacular elements to a somewhat greater degree than hitherto considered draws attention to some linguistic phenomena e.g. *brahmam* (1 9 d 12 d) *maharṣi* (3 4 b 4 12 b) *bhoktaram* (1 12 c) *kimut* (3 9 b), etc

215 VAIDIKA, Vedavati *Śvetāśvatara Upaniṣad Darśanika Adhyāyana* (Hindi) National Publishing House, New Delhi, 1984, xv + 282

on the basis of comm of Śaṅkarācārya Śaṅkarananda Vijnanātman Narayana Rangaramanuja

216 VARMA, Siddhesvar *Śvetāśvatara Upaniṣad* Spirit India Publishers, New Delhi, 1984 (reprint), xi + 120 + 10

English transl

217 NARAYANA RAO *Sat Praśna Upaniṣad* Bangalore text transl and exposition in Kannada

218 DEGRÂCES-FAHD Alyette *Upaniṣad du Renoncement (Samnyasa-Upaniṣad)* Paris 1989

transl introd notes in French

219 The Saubhāgyalakṣmī Upaniṣad (The mystic doctrine of the goddess of prosperity) *ALB* 27, 1963 203-215

220 SARADAPRIYANANDA Swamini *Skandopaniṣad* *Tap Pras* 23 (11)-24 (3) Nov 85-Mar 86

(51st among the 108 *Upaniṣads* mentioned in *Mukt kopaniṣad* belongs to KYV) serially text comm by S

221 KELLER, C-A Die Hamsopaniṣad *ZMR* 62 1978, 183 202

## 21 COLLECTIONS OF *Upaniṣads*

ANANTHARANGACHAR, N S *Five Upaniṣads* Bangalore, 222

*Ika Prasna Kesa Katha Mṛdaka* with English transl and notes

- Rev G R MANI AIYAR BJ 31 (8) 75 77
- 2 ARCHAK K B *Upanisad khandāṛthas of Śrī Raghavendrajati* Bangalore 1987, xxvii + xxii + 396  
 n n Up Iśa Kēla Katha Pīśna Munda Mandūkya Taitt Ch BA harmonizes the tenets of Madhva's Dvaita Vedānta with Up teachings
- 383 3 *Astavimśatyupanīśatsamgrahah* Varanasi, 1985 (reprint)
- 4 AUROBINDO, Sri *Upanishads texts, translations and commentaries* Part I, Sri Aurobindo Ashram, Pondicherry, 1981 (2nd ed ) 1986 (reprint), 466  
 Rev Patriot (31 1 82) 2 1 3
- 5 BHATTACHARYA, A N *One Hundred and Twelve Upanisads and Their Philosophy* Indo Vision, Ghaziabad 1987, vii + 91 + 4 + 563  
 original text exposition
- 6 CHINTAMANI T R (ed ) *Samnyasa Upanisads with the Commentary of Upanisadbrahmayogin* AL Series 12 Adyar, 1983 (reprint), xviii + 267
- 7 CHITRITA DEVI *Upanisads for All* S Chand and Co , New Delhi 1973, xxxi + 308  
 English transl of 11 Up with introd central doctrines of Up (Bahman Maya Hanyagarbha etc ) idealist pt of view  
 Rev Mahesh M MEHTA JAOS 103 658 659 S K NANDI JAS (Calcutta) 28 (2) 176-78
- 8 DAVE Jayantakrishna H (ed ) *Praśna and Mundaka Upanisads* Bharatiya Vidya Bhavan Bombay, 1988, v + 248  
 Vol I of *Thirteen Principal Upanisads* crit ed introd Śankara Bhasya notes comparative survey
- 9 DEUSSEN Paul *Sixty Upanisads of the Veda* Two Volumes Mot Ban Delhi 1990 xxxv + 995  
 (reprint of VBD IV 21 12) transl of D's *Sechz g Upanisads des Veda* into English by V M BEDEKAR and G B PALSULE

Rev : Ed. *Dar Int* 22 (2), 86-88, H C PATYAL, *BDCRI* 43, 129-130, V. G RAHURKAR, *ABORI* 64, 316-17

10. FILIPPANI-RONCONI, PLO. *Upanisad — Antiche e medie*. Ed. Boringhieri, Torino, 1977.

..(reprint of *VBD* III 20 196) .

11. GAJENDRAGADKAR, P. B (ed.) *The Ten Classical Upaniṣads*. Vol I : *Īśa* and *Kena*. Bh. Vid Bh., Bombay, 1981; 312.

..(= *VBD* IV 21 18) ..

12. GAMBHIRANANDA, Swami. *Major Poetical Upaniṣads*. Sri Ramakrishna Math, Trichur, 1991; 179 + xxxii

..*Īśa*, *Kena*, *Kaṭha*, *Mundaka* text with English rendering.. concordance and conclusion (wh contains passages from *Ait Up* and *Ch Up*)..

Rev G. N. KUNDARGI, *Pr Bh* 96, 316-17

13. GOVIND SASTRI. *Īśādīdaśopaniṣadah Śāṅkarabhāṣya-yūtāh* Sri Sankara Granthavali, Vol. I, Mot Ban, Delhi, 1987, v + 1012.

14. HUME, Robert Earnest. *Thirteen Principal Upaniṣads*. OUP, Delhi, 1983; xvi + 588.

..reprint of *VBD* IV 21 23 . English transl, outline of *Up* phil.; annotated bibliography..

15. JAGADISH LAL SASTRI (ed.) *Upaniṣatsamgrahah* Mot Ban., Delhi, 1984 (reprint of *VBD* IV. 21 50); 91 + 664 + 475

..contains 188 *Up* . Part I : *Īśādī* 120 *Up* , Part II *Yoga*, *Vedānta*, *Vaiṣṇava*, *Śaiva*, *Śakta* .

16. KRISHNA WARRIER, A. G *The Śākta Upaniṣads*. Adyar Library and Res. Centre, 1975

..(English transl) ..

17. KUNHAN RAJA, C. (ed.). *Daśopaniṣadah* Part I : *Īśa* to *Atareya*. Adyar Library Series 15.1, 1984 (reprint), 31 + 485.

with comm of Śrī Upaniṣadbrahmayoga (revised by A. A. RAMANATHAN) ..

18 MAHADEVA SASTRI A (ed) *The Vaisnava Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1979 xxvii + 422

see VBD IV 21 35

Rev G C TRIPATHI JGJKSV 36 328 29 P M UPADHYE  
Bh Vd 43 95 96

19 MAHADEVA SASTRI A (ed) *Yoga Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1983 xi + 624

reprint of VBD IV 21 34

20 MAHADEVA SASTRI A (ed) *The Samanya Vedanta Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1987 34 + 527

21 MAX MULLER F *The Upanishads* SBE I Mot Ban Delhi 1988 Part I ci + 324

see VBD IV 21 38

22 MODAK B R *Sulabha Upanisade* (Marathi) Jayant Prakashan Nagpur

series of separate books *Isa Mandak Mandukya Kena Katha Prasna Atareya Taittiriya Svet BAU Ch Up* text and transl with exposition in Marathi

23 NARAYANASVAMI AIYAR K *Thirty Minor Upanishads including the Yoga Upanishads* Santarasa Publications Reno Oklahoma 1980 viii + 280 New Delhi 1987 (reprint)

see VBD IV 21 41 English transl of 14 *Vedanta Up* 2 Physiological *Up* 3 *Mantra Up* 2 *Santarasa Up* and 9 *Yoga Up*

Rev Harvey ALPER JAOS 103 813

24 PANASHIKAR Vasudeva Lakshman (ed) *Isadyastot tarasatopanisadah Vidyabhavana Pracyavidya Granthamala* 28 Varanasi 1990 (reprint) xvi + 563

25 PANDURANGI K T (ed) *Ishavasya Talavakara Katha Upanishads* S M S O Sribha Publ 10 Chirutanur, 1985, viii + 146



text with English transl and notes acc to Śrī Madhvacarya's  
*Bhāṣya* and Śrī Raghavendratīrtha's *Khandaṭṭha*

Rev R T SHARMA JORM 47 55 273-74

26 PANTULU Lakshminarayana Sastry *Upanishad Samu-  
cchayamu*

Rev Ed Tiruv 45 (1) 97 98

27 RADHAKRISHNAN S *The Principal Upanisads Text and  
English Translation* OUP, Delhi 1989 958

repr nt of IBD IV 21 46

28 RAMANATHAN A A *Samnyasa Upanisads (on Renun-  
ciation) English Translation* Adyar Library Series 104 1978,  
VIII + 240

VBD IV 21 49

Rev Maya MALAVIYA JGJASV 38-39 361 64

29 RAMANATHAN A A (ed) *Dasopanisads with the  
commentary of Sr Upanisadbrahmayogin* Adyar Library Series 15,  
1984 516

revised ed

30 RAY, Gangasagar (ed) *Astavimsatyupanisadah Ratna-  
bharati Granthamala* 11 Varanasi 1985, 8 + 383

31 ROER E (ed) *Isa, Kena, Katha Prasna, Mundaka,  
Mandukya Taittiriya Aitareya Svetasvatara Upanisads* N P  
Series 22 Nag Publ Delhi 1978 X + 312

text transl with notes in English from comm of Śaṅkara  
and gloss of Anandagiri

32 ROER E MITRA R L COWELL D B (ed) *Twelve  
Principal Upanisads Three Volumes* N P Series 18 Nag Publ,  
Delhi 1978 (reprint)

33 SHARMA Jajneswar *Extracts from the Upanisads (in  
Assamese transl)* 1932 33

34 SHARMA R N *Commentary on Upanisads Vol I  
Isavasya, Aitareya Kena* Delhi, 1988, iii + 123

- 35 SHARMA, Tirtha Nath *Upanisad Ashtaka* : Assam Prakashan Parisad, Guwahati, Nov. 1987.  
Vol I *Īśa, Kena, Katha, Praśna* text, transl and exposition in Assamese in the light of *Śaṅkarabhāṣya*..
36. SITARAMACHARYULU, M (ed ) *Telugu Upanishattulu*. Z P High School.  
Rev Ed , *Triveni* 41 (1), 93
- 37 SIVANANDA, Swami *Principal Upanishads* The Divine Life Society, Sivanandanagar, 1983, xvi + 528  
8 *Up* text, transl , notes, comm ( in the light of Samkara's view point )
- 38 SPROCKHOFF, Joachim Friedrich *Samnyāsa : Quellenstudien zur Askese im Hinduismus I Untersuchungen über die Samnyāsa-Upanisads* Steiner, Wiesbaden, 1976; xv + 384  
= VBD IV 21 54 introd various types of ascetics known in India e g , *muni yati, bhikṣu parivrājaka, śramana, sadhu, jogin tapasvin, samnyasin* all these revolve round three basic ideas viz *tapas yoga, samnyasa* origin and development of the ideology and practice of *samnyasa* each *Samnyasa Up* dealt with exhaustively 17 useful tables.. see 21 39 below..  
Rev R, N D , *ABORI* 69, 397
- 39 SPROCKHOFF, Joachim Friedrich *Vom Umgang mit den Samnyāsa-Upanisads* *WZKSA* 34, 1990, 5-48  
.with ref to 21 38 above particularly refers to Adyar Library publications
- 39A. SUBRAHMANYAN, N. S *Encyclopaedia of the Upanisads* Sterling Publishers, New Delhi, 1990 ( reprint of 1985 ); xiii + 564  
. condensed versions (1) *Major Up* (10), (2) *Sāmānya-vedānta* (25), (3) *Śaiva* (14), (4) *Śākta* (8) (5) *Vaiṣṇava* (14) (6) *Yoga* (20), (7) *Samnyasa* (17) essence of comm of Śrī Upanisadbrahmayogin
- 40 SUBRAHMANYĀ SASTRI, S *Upanisadbhāṣyam by Śaṅkarācārya*. Mahesh Res Inst , Mount Abu, 1979; xxvii + 744  
. with gloss on all *bhāṣyas* by Ānandagiri, on *Katha, Māndūkya*, and *Taittirīya* by other great Ācāryas, and *Taitt Up Bh Vārttika* by Suresvata ed with notes SS..

41 VEDANANDA SARASVATI, Swami *Vedopanishad Athava Aupanishadasrutisamgrahah* 1972

42 VIDYATILAKA *Brahmopanishat sara samgraha* Spirit India Publishers, New Delhi, 1984 (reprint), x + 80

selections (about 150) from *Upanishads* with *tika* called *Dīpika* English transl

## 22 NOTES GENERAL STUDY

(also see Section 58)

1 ARCHANA KUMARI *Upanishad evam Taigora kā saundaryacintana* (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 14

2 ARONSON Harvey B *Brahman* masculine and neuter, in the pre Buddhist Upanishads *Pandit Sukhlalji Vol (VBD IV 87 177)* Ahmedabad, 1981, 231-239

(see *VBD IV 80 15*) acc to *BAU ChUp Kau Up* (850—750 B C) there are two paths possible at death (1) one wh leads to Brahman (2) one wh leads to rebirth *Brahmaloka* — the world of Brahman (neuter or masculine) *Kau Up I 3* shows unequivocal presence of Brahma in the world of Brahman this *Up* describes Brahma in a way wh combines attributes wh are later exclusively applied to either Brahman or Brahmā

3 ASHTIKAR, Madhukar *Upanishadumcā Abhyāsa have Sandarbha* (Marathi) Medha Prakashan, Nagpur, 1987, 182  
radio talks on *Up*

4 AUROBINDO Sri Introduction to the Upanishads *Bull Sri Aurobindo Intern Centre Ed* 35 (1), Feb 83, 4-21  
(with transl in French)

5 AWASTHI, C S Philosophy of Shri Srimad-Āryana and the Upanishads (in) *New Dimensions in Vedānta Philosophy*, Vol II, 1981, 5-13

6 BAHADUR, K P *Upanishads (five verses)* New Light Publ

Rev Ed *Triveni* 43 (3) 73-74

7 BAILEY G M Brhmas role as protector *D R B Birth Cent Vol* Calcutta 1982 127 136

ref to Brhma in *Up*

8 BANERJEE Hiranmay Impact of the Upanads on Western thought *D R B Birth Centenary Vol* 1982 157 165

mainly on Schelling (1775 1854) (1) the so called pantheistic theories that were propounded by Western philosophers before Schelling were not truly pantheistic in character (2) it is in Schellings philosophy of nature that a system was evolved which contains the characteristic elements of a pantheistic view of the universe (3) there is good evidence to show that Schelling had access to the texts of ancient *Upanads* which he admired most therefore Schelling must have been influenced by the pantheistic philosophy of *Up* author also refers to Schopenhauer (1788 1860) Bruno (1548 1600) Malebranche (1638 1715) and Spinoza (1632 1677)

9 BAN HUI PAO God in the Upanishads *Theosophist* 102 (8) May 81 295 300

10 BARTHOLOMEW Bradley York The five senses *AH* 8 No 83 April 91 9 14

quantum mechanics and *Up* — both deny the possibility of duality i.e. that subject and object can have a separate existence

11 BHARADWAJ O P The Kurus and Kuruksetra in the Upanads *HSAJIS* 3 (1 2) Chandigarh 1988 (90) 306-322  
extracts from *Up* with comments

12 BHARATIYA Bhavanilal *Upanisadon ki kathayen* (Hindi) Arya Prakashan Delhi 1984 60

stories in *Up* (1) Who is Yaksha? (2 3) Yama Nakatas (4) Rsis veval contests (5) Saunaka and Angiras

13 BHATTACHARYA Bishnupada Quintessence of the Upanads *BRMIC* 41 (serially) 1990

14 BHATTACHARYA Dipak The doctrine of four in the early Upanads and some connected problems *JIP* 6 1978 1 34

15 BHATTACHARYA, Gopinath Appraisal of the statements concerning the Vedic rites as observed in the principal Upanisads *SP*, 34 AIOC Visakhapatnam 1989 p 26

can these be regarded as the source of the relation bet knowledge and action as admitted in later Vedanta texts and the *G ita* ?

16 BHATTACHARYA Ram Sankar Aupanisada tattvajñāna ke visaya men ekā bhṛanta dhāranā (Hindi) (in) *Avanimesa* (Gopinath Kaviraj Comm Vol ) Varanasi 1987 223-225

ref to JACOBI's views (1) in the oldest *Up* spirit and matter are not discriminated (2) not on of an individual soul exempt from decay and death is altogether unknown the author contradicts these views

17 BISOONDAYAL B The Upanishads in a nutshell *Hindutva* 7 (9-10), 1976-77 138-147

18 BISWAS Didihi The place of rituals in the Upanisads *SP*, 33 AIOC, Calcutta 1986 7 8

the assimilation and not the contradiction bet knowledge and ritual is the message of the Veda *Up* emphasise this pt *Up* criticise the mechanical process of sacrifice bereft of any warmth of devotion

19 BOUY, Christian Matériaux pour servir aux études upanisadiques I Un manuscrit sanskrit de Tanjore *JA* 278, 1990 71-134

- 21 BRAHMANANDA, Swami [Vidyās in the Upanisads], *The Divine Life* 46 (12), 413-419 (Mahavakya Vidyas), 47 (2), 50-53 (Satyam-Jnanam Anantam-Vidya *Taitt-Ānadavallī*, *BAU* 3 9 28) 47 (4), 118-121 (Balaki Vidya *Kaus* IV, *BAU* I 1), 48 (4), 117-120 (Prajnanam-brahma-Mahavakya Vidya), *Wisdom Light* 10 87, (Param-Brahma Vidya *Śvet* III 7, *Mundaka* II 1 ii-iii) 1 88, 19-29 (Gayatri-Vidya : *BAU* V 14), 3 88, 38-43 (Ekadasa-Dvara Vidya *Katha* II 2 1-8), 4 88, 44-50 (Savitri-Vidya *Śvet* 2), 5 88, 31-38 (Pranava-Omkara-Vidya : *Mundaka* II 2 iv ff, *Praśna* 5, *Taitt* 1, etc), 6 88, 31-36 (Adhyatma Vidya *Katha* I 2 12), 7 88, 36-39 (Angushtamatra-Vidya *Katha* and *Śvet*), 8 88, 25-30 (Asti-Vidya : *Katha* II 3 12 15), 10 88, 23-33 (Shodasakala-Vidya : *Praśna* VI), 11 88, 25 29 (Adesa-Vidya *Kena* IV 4-5), 1 89, 22-26 (Dva-Suparna-Vidya), 3 89, 20 28 (Virat-Vidya *Mundaka* II 1 4-10), 5 89, 21-30 (Anandamaya Vidya *Taitt* II 5, 8 1-4), 7 89, 24-32 (Sakalya-Vidya *BAU* III 9 10-17), 9 89, 22-27 (Vyahita-Vidya *BAU* V 11)

also see under diff individual *Up* in Section 20

- 22 BRERETON, Joel P *Tat tvam asi* in context *ZDMG* 136 (1), 1986, 98-109

*tat* has an adverbial function "In that way are you O Śvetaketu —that is Śvetaketu, like the tree and the whole world is pervaded by this invisible essence wh is his final reality and his true self

- 23 BRERETON, Joel P The structure of an Upanisadic *Brahmodya* *SP*, IWVS, Harvard Univ, June 87

the paper analyses the principles of composition and thematic development of *BAU* 3 (= *brahmodya* bet Yājñavalkya and Brahmanes of Kuru Puncala)

- 24 CHAKRAVARTI, Loknath Vedavihitakarmanām upanī-satsu prāsangikatvam *SP*, 34 AIOC, Visakhapatnam, 1989, p 377

Vedic ritual and *Up*

25 CHATTOPADHYAYA, Aparna Some thoughts of Guru Nanak in the light of the Upanishads *MR* 125-26 (3), Sept 65, 181-191

26 CHATURVEDI, Vasudeva Krishna *Brahmasūtra, Upanisad, and Śrīmadbhagavatam* Shri Krishna Satsang Bhawan Prakashan, Mathura, 1984-85 16 + 392

study of the *Bhagavata* with ref to *Up* and *BS* acc to author, *Bhagavata* has explained the central idea of *Up* and has interpreted the true meaning of *BS*

27 CHINMAYANANDA, Swami The Upanishads *Visvatma* 11 (3), July 86, 57-59

28 CHOUDHURY, Mantosh Chandra Sannyāsa in the Upanisads *SP*, 33 AIOC, Calcutta, 1986, 638-39

29 DATE, V H *Upanisads Retold* New Delhi, 1986, 414

reprint of *VBD* IV 21 11

30 DATTA, Tapash Sankar The philosophy of Shri Swaminarayan and the Upanishads (in) *New Dimensions in Vedanta Philosophy*, Part II, 1981, 14-21

31 DAYA KRISHNA The Upanishads — what are they? *JICPR* 1 (1), 1983, 71-82

the usage of the term *Up* was fluctuating this shows that the criteria for what was to be considered an *Up* were not fixed even the consideration of the content-criterion will imply a lot of pruning in the *Up* texts *Up* wh. are really independent works are hardly regarded of major imp and those that are so regarded are mostly not independent works at all but selections out of pre-existent texts made on the basis of criteria wh. seem neither clear nor uniform to our apprehension

32 DESHPANDE, Saroj *Idam* in the cosmological statements in early Upanisads *ABORI* 70 1989 255-261

discusses occurrence of *idam* in early 11 *Up* (1) *Idam* refers to an antecedent entity, (2) *idam* ref to a hypothetical entity, (3) as a demonstrative pronoun *idam* indicates a

relevant substantive (4) *idam* can express only an adverbial meaning

- 33 DESHPANDE, Uma Position and status of women in early Upanisads *Bh Vid* 49 (1-4) 1989 96-103

no female infanticide educational freedom marital freedom  
mother glorified social and rel freedom

- 34 DHAL, U N Laksmi in later Upanisads *Bharati*, Utkal Univ J (H) 8 (15) Dec 74 111-114

see *VBD* IV 51 89

- 35 DHAWAN B D The faculty of god realisation *The Vedic Path* 47 (1) June 84 p 14

ref to *Katha* and *Mundaka*

- 36 DHAWAN B D Ātmasāksatkāra ke lie yogyatāyen (Hindi) *VJ* 34 (7), Oct 85 5 ff

self realisation — ways acc to *Up*

- 37 DUNICHANDRA SASTRI Bhakti sāhitya evam santavānī para upanisadon kā prabhāva (Hindi) *VJ* 34 (5), Aug 85, 37-42

- 38 FEM David Symbolism in the Upanisadic Pitṛyāna (Path of the Fathers) *B C Asian Review* 1 (1), Sept 87, 90-101

*devayāna* and *pitṛyāna* discussed in *BAU* VI 2 2, *ChUp* V 10 1 5 *Praśna* 1 9 *Gītā* VIII 24-26 *Katha* 1 2 1 (uses the terms *śreyas* and *preyas*)

- 39 FORT, Andrew O *Self and Its States A State of Consciousness in Advaita Vedanta* Mot Ban, Delhi 1990 xx + 226

focus on *Māndūkya Up* and *Gauṇapadakarika* *turiya* and *catuṣpada* doctrine Appendices (1) the minor *Up* on *turiya* (2) transl of *Māndūkya Up* and *GK* with *Śaṅkara bhāṣya*

- 40 FRAWLEY, David The creative vision of the early Upanishads

*udg tha uditasya* the exalted song of the sun



41 GANESAN, V R Chittasuddhi is the basis for self-realisation *Tap Pras* 28 (3), Mar 90, 11-14

based on *Katha* and *Mundaka*

42 GANGULY Bhabani Knowledge of ignorance *SP*, 33 AIOC, Calcutta, 1986, 564-65

*Up* context

43 GARG, R K *Upanisadic Challenge to Science*

44 GOGATE, K S Sandilyavidyā — saguna upāsānā mārga (Marathi) *Prasada* 40 (9), April 87, 19-23

45 GOKHALE, Sarasvati Bai Dasopanīśadatīla sāra (Marathi) *Purusartha* 60, June 85, 253-257

46 GOSWAMI, Dibakara *Upanīśad Dheni* (Assamese) Guwahati, 1979

47 GREN EKLUND, Gunilla Causality and the method of connecting concepts in the Upanisads *Ind Taur* 12, 1984, 107-118

considers *ChUp* 7 — the main line of thought in the section Narada learning from Sanatkumara that one concept in turn is in some sense greater (*bhūyas*) than another in a chain of 15 concepts

48 GUHA, Naresh The Upanishads, Patanjali, apparitions, and W B Yeats A new approach to a vision *Jadavpur Journal of Comp Lit* 4, 1964, 104-124

49 HANFELD Erhardt *Philosophische Haupttexte der alten Upanishaden* O H, 1976, 199

(= VBD IV 22 85)

Rev Edeltraud HARZER *WZASA* 25 223-226

50 HILTEBEITEL, Alf The two Kṛsnas on one chariot: upanīśadic imagery and epic imagery *Hist Rel* 24 (1) 1984, 1-26

ref *Katha* 1.3.3-4

51 HOSODA, N Meditations in the early Upanishads *Indoetsugaku Bukkyōgaku* 3, Sapporo, 1988, 170-184

- 52 IKARI, Yasuke The Agnicayana rite and the old Upanisads (Jap ) *Shukyo Kenkyū* 49 ( 2 ), Sept 75, 51-73
- 53 JUNEJA, Saroj Upanishadic concept of self (atman) *Viśvatma* 14 ( 5 ), Sept 88, 35-36
- 53A JUNEJA, Saroj Upanishadic concept of Brahman *Viśvatma* 14 ( 7 ), Nov 88, 76-77
- 54 KALE, Pushpa Ashok Quotations in the Upanisads SP, 34 AIOC, Visakhapatnam, 1989, p 16  
considers purpose and source
- 55 KAR, Namita *Humanistic Trends in some Principal Upanisads* Ajanta Publ, Delhi, 1989, x + 88  
on the basis of *Isa Kena Kaṭha Taitt*
- 56 KARAN SINGH The message of the Upanishads (in) *Navonmesa* ( G Kaviraj Comm Vol ), Varanasi, 1987, E 333-340  
five cardinal concepts (1) all pervasive *Brahman*, (2) *Brahman* resides within each individual consciousness in the *Atman* (3) all human beings because of their spirituality, are members of a single extended family (4) essential unity of all religions—of all spiritual paths, (5) welfare of all beings
- 57 KHATRI, Bina Rani 'Om' upāsanā (Hindi) SP, 32 AIOC, Ahmedabad, 1985, 42-43  
exposition of *om* in *Up*
- 58 KOCHMAREK, Ivan *Language and Release* Mot Ban, Delhi  
unfolds the mystery of the revealed Ig of the *Up*
- 59 KOLHATKAR, B V Upanisadātīla śariravijñāna - hrdaya (Marathi) *Navabharata* 41 ( 10 ), July 88, 23-27  
'heart acc to *Up*
- 60 KOLLAPUR, G V Rational, prominent culture of the Upanisads SP, 34 AIOC, Visakhapatnam, 1989, p 28  
in *Up* philosophical topics are discussed thro' pairs of controversial *tattvas* and in the end a concordance is synthesised in one and the same *tattva* *ksara akṣara, nitya-anitya*,

*treyas preyas, sat asat dharma a dharma cetana acetana jīvatma  
paramātmā, brahmaṁ mājā*

61 MANSHARAMANI, D M Upanisads, the innermost scientific truth *The Vedic Path* 48 (1-2)-49 (2-3), 1986

serially in three instalments

62 MANSHARAMANI, D M *Upanisads Enunciate The Theory of Reality of Energy The Theory of Real Quanta, The Inner Ātman* Jaipur, 67

63. MAYEDA, S Śamkara and Sureśvara their exegetical method to interpret the Great Sentence *sat tvam asi* ALB 44-45, 1980-81, 147-160

Śamkara applies *anvaya-vyatireka* method in the interpretation of this *mahāvākya* Sureśvara has inherited this method from him

64 MEHTA, Rohit The message of the Upanishads *Trinam* 40 (4), 1972, 57-60

65 MEHTA, Rohit *The Call of the Upanishads* Mot Ban, Delhi, 1984, 320

(reprint of VBD III 22 82) deals mainly with the mysticism of *Up* the golden veil the silent night the bliss eternal etc.

66 MISIIRA, Rajeshwar Prasad Upanisadon men nārī (Hindi) *JGJASV* 42 (1-4) 1986 (1990), 171-179

in *Up* period women enjoyed a respectable position in society, they were the symbol of home and family motherhood respected women observed *brahmacharya* like men and also participated in religious performances by the end of the *Up*-era, the position of women started gradually deteriorating

67 MOHAN, Lajja Devi Teachings of Guru Tegh Bahadur in the tradition of the Upanisads *VJ* 20 (1-2) 1982 132-140

68 MOHGAONKAR V P Upanisadānce saundarya ānī śamarthyā (Marathi) *Jyana Vikas* 29 (4) June 85 207-209

69 MONDAL Anjali A study of some verses of the Bhāgavata Mahāpurāṇa in the light of some Upanisadic sentences. *SP*, 32 AIOC, Ahmedabad, 1985, p 394

vedicism of the *Bhagavata P* (in lg and thought)

- 70 MUKHOPADHYAYA, P *Journey of Upanishads to the West* Calcutta, 1987, xv + 262
- 71 NAGARAJA RAO, P Śrī Madhva and the Upanisads *Dharmaprakash Journal* 17 (1-2) Madras, Sept-Oct 87, 28-37
- 72 NARAYANASWAMI AIYAR, K *The Thirty Two Vidyas*, Adyar Lib Res Centre, 1962, 147  
( = VBD IV 64 35)  
Rev Ed *QJMS* 55 (1) 36 37
- 73 NARLA, V R *An Essay on the Upanishads A Critical Study* Hyderabad, 1989 81
- 74 NEOG, Hari Prasad Upanisader śikṣā (Assamese) *Prakash* 13 (1), Assam Prakashan Parisad, Nov 87, 14-16
- 75 The New Conceptual Philosophical Concordance of the Upanisads *Lokaprajñā* 1 (1), Puri, 1987, 152-158  
report on CASS project Univ of Poona
- 75A OLDENBERG, Hermann *The Doctrine of the Upanisads and the Early Buddhism* Mot Ban, Delhi, 1991, x + 226  
(English transl by Shridhar B SHROTRI of O's *Die Lehre der Upanishaden und die Anfänge des Buddhismus*, 1908) Introd Life and philosophy of Vedic Indian magician rose to the position of priest — this is the period of *Saṁ* and *Br* Ch 1 Older *Up* Ch 2 Later *Up* like *Katha Maṁtr* Śvet beginnings of Sāṁkhya and Yoga Ch 3 Buddhism
- 76 ŌTOMO, Yasuhiro On the doctrine of the two paths in the early Upanisads (Jap) *JIBS* 38 (1) Dec 89, 449 447  
*devayana p trvana*
- 77 PANDE, G C The Upanisads and Buddhavacana (in) *Freedom Progress and Society* (Satchidananda Murty Fel Vol) Mot Ban, Delhi 1986 209-216  
*Up* as well as Buddhist thought share in the universal trad of *dharma* as ultimate reality

78. PANDEY, Gaya Ram Advaitavedāntasampradāya men 'tattvamasi' vākyārthavivecana (Hindi). SP, 32 AIOC, Ahmedabad, 1985; 354-55.

79. PANDEY, Gaya Ram Śaṅkara's Interpretation of the Upanisads Indo-Vision, Delhi, 1988; xvi + 288.

80. PANDYA, Har Narayana U. Hemacandrācāryaprarūpita amanaskayoga (Hindi). SP, 34 AIOC, Ahmedabad, 1989; p. 322.

..amanaskayoga in Brahmapindū Up, Maitreya Up, Marṇala-brāhmaṇa Up, Advaitāraka-Up. Hemacandra ref to amanaskayoga propounded in these Up and also adds his own views..

81. PRABHAVANANDA, Swami. The Upanishadic thoughts and essence. Swami Abhedananda Comm Vol, Calcutta, 1971; 43 ff.

..brahman; ātman, identity of the two realization of brahman and path to that realization, karma and reincarnation (it is on this earth that a man determines his spiritual destiny, ultimately all men will achieve liberation, there is no such thing as eternal damnation)..

82. PRAHLAD KUMAR Vaidika samskriti men aupaniṣada dhārā ke udbhāvaka tattva (Hindi) (in) Ancient Indian Culture and Literature (Pandit Gangaram Comm Vol), Delhi, 1980; 69-74.

83. PUJARI, A. M. Ecology in major Upanisads. Paper, National Seminar on Environmental Awareness reflected in Sk Lit, CASS, Univ of Poona, 1990

84. PURANI, A. B. Sri Aurobindo on the Upanishads and the Gita. Adient 22 (3), Aug. 68, 36-45.

85. RAMAKRISHNA RAO, Vetury. The Upanisads and Modern Thought. Mittal Publications, Delhi, 1986, xiv + 140

86. RAMAN, Aparna Upanisad sūhitya kā udbhava aurā vikāsa (Hindi) SP, 33 AIOC, Calcutta, 1986, 668-669

87. RAMAN, Aparna Śaiva Upanisad-sūhitya men vṛtti (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, p 14

- 88 RANGANATHANANDA, Swami The spirit of the Upanisads (in) *Eternal Values for a Changing Society*, Bh Vid Bh, Bombay, 1971 41-46
- 89 RANGANATHANANDA, Swami *The Message of the Upanishads* Bh Vid Bh, Bombay, 1971, 626  
(= VBD IV 22 129)  
Rev 1J Soc Res 15 (1) 73 74 Swarajya 16 (11) 19 20  
ToI (Mag) 30 3 69 iv 4 5 Triveni 38 (2) 75 77
- 90 RODRIGUES Antonio F X *In Search of Meaning A Phenomenological Reading of the Upanishads* Bangalore, 1989, xvi + 254
- 91 RUKMANI T S The Upanisads and W B Yeats's poems — a comparison SP, 33 AIOC, Calcutta, 1986, 599-600  
a parallelism of ideas and lg in Up and Y's poems
- 92 RYDBERG Erik *Materiaux pour une etude des etats de conscience dans les Upanisads Travaux de ling IE 2*, Bruxelles 1981 39-48  
(in mcograph)
- 93 SALGADO Nirmala S Symbolism in the thirteen principal Upanisads *The Sri Lanka Journal of the Humanities* 8 (1-2), 1982 (85) 162-173  
( symbols reveal certain aspects of reality — the deepest aspects — wh defy any other means of knowledge — Mircea ELIADE any attempt at understanding the nature of reality can merely be called a near approach — an *upanisad* — Alain DANIELOU) in this essay an attempt has been made to find some kind of possible systematization that might be apparent after selecting and qualifying certain symbols especially by examining the context in wh they occur author considers *om vayu/prana* as *brahman* Prajapati the lord of progeny *purusa* threefold aspect of symbolism luminous symbols (sun light fire) triads multiple aspects of symbols
- 94 SAMPATHA R N The pith of Upanisads vis a vis Ramanuja Siddhanta JORM 47-55, 1977-1986 (1989)
- 95 SANKARANARAYANAN, S The wisdom of the Upanishads JR 76 (6), Sept 80, 13-15

96 SAPRE, D S Upanisada āṇi gītetiḥ paramātmā (Marathi) *Prasāda* 40 (7), Feb 87; 25-28, 41 (6), Jan 88; 42-45 (*Kaṭha-Up.*).

97. SARMAH, Thaneswar Upanisader sādhu (Assamese) *Jñānamālīnī* 1 (1), Guwahati, Oct 89, 25-26

98 SASTRI, Golap Chandra *Upanisad Kathāmṛta* (Assamese). Jorhat, 1979.

..transl. of 9 Up .

99. SAUPARNA, Durisethi Venkatesvara (ed) *Madhuryā* (Sk.) Suparnagranthamala 6, Nagar, Karnataka, 1984, 60

.. introd in English the Supreme Self in RV = Visvakarma, his teachings (*madhuryā*) have been transmitted thro' Dadhichi Atharvan, etc .. they are found in *Ita U.* and the *Madhukāṇḍa* of *BAU*, and have been kept alive by the traditional śilpins .. (aims at the social emancipation of Visvakarma Brahmins from Karnataka) .

100 SAVALAPURKAR, P K Nacike'ā āṇi amaratva (Marathi). *Jivana-Vikāsa* 30 (1), Mar. 86, 41-47

..Naciketas and immortality

101. SESHACHAR, B R. Sri Ramanuja and the Upanishads. *BJ* 31 (18), April 85; 9-11.

102 SHARMA, Ananta Deva Upanisad-darśana (Assamese). *Rāmadhenu* 17 (7), 1964, 683-89

103 SHARMA, Arvind The precise meaning of *prete* in Katha Upanisad I 1.20 *Ird Taur* 12, 1984, 407-413

..'upon becoming liberated' (as suggested by RADHAKRISHNAN) is preferable to 'upon dying' (as suggested by HUME and others) .

104 SHARMA, B N K *Mad'va's Aupanisadam Darśanam* Bangalore, 1988, 95.

..pinpoints the fundamentally Upanadic char of *Draṭṭa* one *śa'ān ra ta tra* .

105 SHARMA, B R. *The Concept of Ātman in the Principal Upanishads*. Dinesh Publishers, Delhi, 1972

( = VBD IV 22 192 )

- 106 SHARMA Kundan Lal *Aranyaka tatha Upanisad*  
(Hindi)

see 19 18c above

- 107 SHARMA, R N *Commentary on Upanishads*, Vol I  
Capital Publishing House, Delhi, 1988 iii + 123

deals with *Isa Atareya Kena* original text transl and exposition

- 108 SHARMA, Shubhra *Life in the Upanishads* Abhinava  
Publications, New Delhi, 1985, xiii + 242

- 109 SHASTRI, Y S Upanisadic influence on *Mahayana*  
*sūtralankara* of Asanga *Sambodhi* 14, Feb 90, 91-104

A was not only influenced by the ideology of the *Up* but he has also lifted certain words from them uses many *Up* words in their original *Up* meaning *Up* influence on *Vijnanavada* in general and on the *Mahayanasūtralankara* in particular was noticed by critics of *Vijnanavada* they pointed out that the *vijnana* or pure consciousness of *Vijnanavadins* is nothing but *atman* of the heretics

- 110 SHUKLA, Chandrakant *Prarambhika bauddhamata*  
*aura upanisad* (Hindi) *SP*, 33 AIOC Calcutta, 1986 334-35

early Buddhist thought influenced by *Up* also differs in many imp aspects

- 111 SHUKLA, C K The upanisadic concept of *kama* as  
physical appetite *SP*, 8 WSC, Wien 1990

*Up* concept of *kama* has a direct bearing on the sexual theories of *Vatsyayana* and others

- 112 SHYAM DIKSHIT MAHARAJ *Suddhadvaitasiddhantanu*  
*gami upanisadbhasyabhumika* *Vrajagandha* 1 (4), Mathura  
Jan 86, 170-74

serial y

- 113 SINGH, Satya Prakash *Upanisadic Symbolism* Mehr  
Lacch, New Delhi, 1981 ix + 475

( = VBD IV 22 205 )



Rev Harsha NARAIN *Ritam* 16-18 596-98

114 SINGH, S P Sacrificial symbolism in the Upanisads  
(in) *Sacrifice in India*, Viveka Publ, Aligarh, 1987, 73-82

(also SP (typed) Seminar Bom Univ, 1986) e.g. *BAU*  
*asvamedha* as a symbol of cosmic creation and dynamics

115 SINHA, Jadunath Means to liberation (in) *Naiṣṇama*  
(G Kaviraj Comm Vol), Varanasi, 1987, E 425-433  
mainly based on *Up*

116 SIVANANDA, Swami *Upanishad Drama* Shivananda-  
nagar, 1985 (3rd ed), viii + 224

117 SIVANANDA, Swami Wisdom of the Upanishads.  
*The Divine Life* 48 (1), Jan 86, 2-6  
reprinted

118 SUBRAMANIAN, N S *Encyclopaedia of the Upanishads*  
Sterling Publishers, New Delhi, 1985 (reprint 1990) 564

see 21-40A above English transl of imp and worthwhile  
ideas in 108 *Up* appendices on topics like creation *yoga*,  
*mudras* ten vital airs *naḍis* etc

119 SUNDARAVADIVELU, Yogasiramani Upanishad study.  
Is it waste of time? A review of the views *Tap Pras* 28 (2),  
Feb 90, 21-27

views of Nankaracārya Paul BRUNTON Swami KRISHNANANDA  
Charles JOHNSTON etc

120 SUNDARRAJ, M *Veda and Vedanta* Internat Soc  
for the Investigation of Ancient Civilizations Madras, 1986,  
226

*Veda and Up*

121 TAIMINI, I K The wisdom of the Upanishads the  
significance and use of pranava. *Theosophist* 97 (9), June 76,  
82-87

122 TAMASKAR, B G Some concepts of physical geo-  
graphy in the Upanisads *Geographical Rev of India* 50 (2) June  
88, 53-57

( = VBD IV 22 192 )

- 106 SHARMA, Kundan Lal *Aranyaka tatha Upanisad*  
(Hindi)

see 19 18c above

- 107 SHARMA, R N *Commentary on Upanishads*, Vol I  
Capital Publishing House, Delhi, 1988, iii + 123

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- 108 SHARMA, Shubhra *Life in the Upanishads* Abhinava  
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- 109 SHASTRI, Y S Upanisadic influence on *Mahayana-*  
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- 112 SHYAM DIKSHIT MAHARAJ *Suddhādvaitasiddhāntanu-*  
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Jan 86, 170-74

serially

- 113 SINGH, Satya Prakash *Upanisadic Symbolism* Mehr  
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114 SINGH, S P Sacrificial symbolism in the Upanisads  
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116 S'VANANDA, Swami *Upanishad Drama* Shivananda-  
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117 SIVANANDA, Swami Wisdom of the Upanishads.  
*The Divine Life* 48 (1), Jan 86, 2-6  
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118 SUBRAMANIAN, N S *Encyclopaedia of the Upanishads*  
Sterling Publishers, New Delhi, 1985 (reprint 1990) 564

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119 SUNDARAVADIVELU, Yogasiromani Upanishad-study  
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120 SUNDARRAJ, M *Veda and Vedanta* Internat. Soc  
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226

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121 TAIMINI I K The wisdom of the Upanishads the  
significance and use of pranava. *Theosophist* 97 (9), June 76,  
82-87

122 TAMASKAR, B G Some concepts of physical geo-  
graphy in the Upanisads *Geographical Pev of India* 50 (2) June  
88, 53-57

concepts such as those relating to the ratio of lithosphere to hydrosphere spherical shape of the earth earth's position in space composition of earth's crust etc

- 123 TAMASKAR, B G *Geographical Knowledge in Upanishads* Indus Publishing Co, New Delhi, 1989, 158

cosmography and cosmology directions, seasons weather climate face of the land flora and fauna minerals human settlements and occupational structure, etc

- 124 TATTVANANDA, Swami *Upanishadic Stories and Their Significance* Sri Ramakrishna Advaita Ashram, Kalady, 1988 (third print) 5 + 32

- 125 TIWARI, Ramananda *Secular, Social, and Ethical Values of the Upanishads* Delhi, 1985, 549

- 126 TOLA, Fernando, DRAGONETTI, Carmen *Yogic trance in the oldest Upanishads* *ABORI* 68, 1987, 377-392

(oldest *Up* 800-550 B C *BAU Ch Taitt Ait Kar Kena*) Yoga as method to attain mystic trance did exist in the epoch of the oldest *Up* altho not in the complete and systematic form in which it is presented in the classical work of Patanjali e.g. ref to *brahmacharya* (*Ch* 8.4.3) *tapas* (*BAU* 4.4.22) breath control (*pranayama* in cl Yoga) (*BAU* 1.5.23) sense control (*pratyahara* in Pat Yoga) (*Ch* 8.15) *dhyana* (*Ch* 7.6.1) oldest *Up* do not mention *samadhi* (yogic trance) but the practice probably existed in pre *Up* (pre Vedic) period in the oldest *Up* no transcendental meaning given to *susupti* (deep sleep)

- 127 TRIPATHI, Giridhar *Upanishatsu jivasvarupam Kosala* 4 (1-2), 1982-83, 113-117

- 128 TRIPATHI Pratibha *Upanishadon men ahimsa (Hindi)* SP, 34 AIOC, Visakhapatnam, 1989, 18-19

*ahimsa* in *Up* sense of evenness not only in respect of human beings but of all creatures e.g. *Mundaka* (3.1.4) *Manḍukya* (mantra 2) *Śvet* (4.3) *BAU* (2.5.18-19) *Ch* (2.9.2)

- 129 TRIPATHI, Ramnarayan *Srutisammato vivartavādaḥ* *Rtam* 11-15, B R Saksena Fel Vol, 1979-1983, 505-509

*viartavada* postulated mainly in *Ch Up*

130 TRIVEDI, Rudrakumar *Vaisnava Upanisadon kā Samīksātmaka Adhyayana* (Hindi) Kanpur, 1989, 221

131 UPADHYAYA, Ramesh Kumar *Upanisadon men srsti-varnana* (Hindi) SP, 33 AIOC, Calcutta, 1986, 618-19

two pts of view (1) facts in nature (2) sp ritual

132 UPADHYE, P M *Accounts from Upanisads and Vedānta* (in) *Myths of Creation*, Bombay Univ 1987, 18-21

133 *Upanisad darśana aura Guru Nānaka Deva* (Hindi) *Viśvatma* 14 (4), Aug 88, 9-13

*Up* and Guru Nanaka

134 *The Upanishad on Yoga* *Ved Kes* Nov-Dec, 81, 393-94

135 URQUHART, W S *The Upanishads and Life* Delhi, 1986 (reprint), ii + 150

136 VAIDIKA, Vedavati *Upanisad aura rājanaya* (Hindi) SP, 32 AIOC, Ahmedabad, 1985, p 57

words and concep s common to *Up* philosophy and political theory

137 VAIDIKA, Vedavati *Upanisad aura asurasamskṛti* (Hindi) SP, 35 AIOC, Haridwar, 1980, p 56

*asuras* = those who do not practise charity do not have faith do not perform ritual

138 VARMA, Tilak *Upanisadon men samājavāda eka adhyayana* (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, p 5

socialism in *Up*

139 VELANKAR S B (ed) *Upanisatparicayaḥ* (Sk) *Grihasudha* 41, Bombay, 1985

15 essays brief introduction to principal *Up*

140 VELANKAR, S B (ed) *Upanisatpravesah* Deva Vānīmāndiram, Bombay, 1985, 44

introd essays on 10 *Up* *Upanisannikarsah*

- 141 VYAS, Ramakrishna T *Upanisadomān vijñāna* (Guj) *Svadhya* 24 (3-4), 1987, 225-231

science in *Up*

- 142 WADHWANI Y K Is there a double retribution according to the Upanisads and the Vedānta? *VIJ* 21 (1-2), 1983, 39-52

(paper 5 WSC Varanasi) *Ch Up* version of Pravahana Jaivali's doctrine of *pitryāra* did postulate a qualitative difference bet deeds to be recompensed in the 'beyond' but his doctrine or Vedānta cannot be said to have proposed a double retribution of deeds

- 143 WADHWANI SHAH, Yashodhara Sacrificial ritual and the Upanisads *ABORI* 66 1985, 47-61

(ref *VBD* III 22 76 MAINKAR asserts that the *Up* contain nothing that departs from earlier Vedic lit and trad) [three theories on the subject (1) intellectual and social revolt among followers of Veda itself, (2) racial admixture (3) features of earlier Vedic *Sam* and *Br* are found even in *Up*] acc to W *Up* do not represent an open and outright revolt against all sacrificial ritual they represent rather a silent and imperceptible revolution (not revolt) the novel mystic doctrines of *Up* are expressed thro the well known imagery and idiom of sacrificial rituals so that they shd be palatable to people nurtured in ritualistic traditions external ritual aspects were gradually replaced by mental contemplative meditations (*upasāras*) helpful to the process of acquisition of spiritual knowledge

- 144 WAYMAN, Alex Some observations on dualistic mirror symbolism in western philosophy and in the Upanisads *AJOS* 2 (1-2), 1985, 113-116

*Katha* II 3 5 *Svet* II 14 *BG* III 38 contain mirror symbolism in the dualistic mirror symbolism Western philosophers are free from religious spiritual tendencies in their manner of stating the case the passages from India are invested with theories of Yoga and of liberation These latter address themselves to an important feature that is neglected by the Western ones namely to define what keeps perception from its full operation or keeps it enchained Yoga speeds up or enhances the recognition and the 'knowing'

145 WERNER, Karel Yoga and the old Upanisads (in) *Perspectives on Indian Religion* (ed Peter CONNOLLY), Papers in Honour of Karel WERNER Sri Satyam Publications Delhi, 1986, 1-7

provisional conclusions (1) the pre-Buddhist *Up* show little if any knowledge or understanding of what was going on outside the mainstream of their metaphysical speculative quest they remain in spirit and terminology within the Vedic tradition altho' they raise themselves above the narrow confines of the Brahmanic sacrificial worship and cosmic symbolism of Br ritual, (2) in the process of their metaphysical search the earliest *Up* discovered or developed a higher knowledge concerning the ultimate reality—direct encounter beyond normal mind processes (*dh'dhyana*) *aham brahmasmi tat tvam asi* (3) when this discovery was made there was no adequate method for transmitting the newly found deep insights therefore the *Up* adopted Yogic system of discipline and training from unorthodox circles Yoga eventually penetrated into *Up* circles this process becomes visible in post-Buddhist *Up* (4) classical Yoga (and its later deviations and reformulations) is the result of a merger or synthesis of *Up* revival of Vedic spiritual trad. some elements of Brahmanic educational discipline and the methods of mind training and Yogic practice developed by the unorthodox circles

146 YAJNIK, Natwar Lal Eko ham bahu syām *Sammanasam* 48-49, June 85, p 21

## VII VEDĀNGAS

### 23 Śikṣā, Prātisākhya

1 ABHIYANAKAR, S R An introduction to the commentary *Prātisākhya-Jyotiṣa* 31 *PAIOC*, Poona 1984, 167-177

*PJ* composed by Rāmacandra Pañḍita in 1739. Saka special features of the work pointed out. R P's contribution to the interpretation of *1st Prāt*

2 ABHIYANAKAR, S S Peculiarities of the Vājasaneyi Pada-pūtha

. see 11-15 above

- 3 ANCOT Michel Un manuel de tonalité in svrit  
siddhāntacandrīkā de Śrīnivāsadiksita *BEI* 6, 1988 11-35
- 4 AVINASH KUMAR Prātisākhyaṇ tathā Panini ke sandarbha  
men varṇavicāra (Hindi) (in) *Ancient Indian Culture and  
Literature* (Pt Gangaram Comm Vol), Delhi, 1980, 283-97
- 5 BANERJI Sures Chandra *Naradiya Śikṣa* Rabindra  
Bharati Univ, Calcutta 1983, 10+39+33+16+iv+36+26  
introd Sanskrit text English transl and notes index of imp  
words three appendices text of *Pancamasarasamhita*  
Rev U R BHISE *ABORI* 66 354-55
- 6 BHATTACHARYA Bhabani Prasad Some observations  
on the degree of nasality in the various nasal sounds in the  
Taittiriya Prātisakhyā *G B Comm Vol*, Kurukshetra, 1991  
45-49  
considers views of Śaṅkayana Kauṣalyaputra Bharadvāja  
Kaundinya
- 7 BHISE Usha R *Naradiya Śikṣa with the Commentary of  
Bhatta Śobhakara* BORI Poona 1986, 145  
crit ed with transl and explanatory notes in English
- 8 CHATTOPADHYAYA, Amar Kumar Śikṣa *SSPP* 62 (1-4),  
1979 24-44  
texts of (1) *Śikṣopaniṣat* (2) *Navaśikṣa* (3) *Padmanabha  
viracitaṁ Samanālaksanam* (4) *Śukla Yajurved ya Prātisakhyā  
prad pāśikṣā* (5) *Bhṛṣikasūtram* (6) *Kaṣikā Śikṣa Tribhāṣya  
ratnam*—only name mentioned
- 9 CHAUBE Braja Bihari *Rgveda Prātisakhyā (Patala 1-4)*  
Delhi 1985 xxxv + 346  
Hindi exposition
- 9A DASH Radhamadhab Katantra Vyākaraṇa and Prāti  
śakhyas vs Panini's Vyākaraṇa *SP*, 35 AIOC Haridwar 1990,  
p 152  
see 25 84 below
- 10 DESHPANDE, Prajna Agnipuranatīla śikṣanirupanam,  
ce adhyayana (Marathi) *VSMV* 1983 1984 29-36



study of śikṣān rūpana in the *Agnipīraṇa*

11 DEVASTHALI, G V On the pronunciation of repha in the Mādhyandina Samhitā

see 11 24 above

12 DOGRA, Shyamlal Dr Siddheshwar Varma's observations on Rgveda Prāṭisākhya terminologies *VIJ* 24 (1-2) June-Dec 86 (1989), 46-56

(ref S V *Critical Studies in the Phonetic Observations of Indian Grammarians* London 1929) acc to S V śikṣā implies a general phonetics the scope of the *Pratishakhyā* is the specification and adaptation of sounds prescribed by śikṣā

13 DUBEY, V N Stylistics *SP*, 34 AIOC, Visakhapatnam, 1989, p 288

in stylistics the sounds of lg are studied with special attention to phonetics *Śikṣā* plays an imp role in lg and style

14 GHOSH, Man Mohan *Paniniya Śikṣa* Indian Books Centre, Delhi, 1986 (reprint), lxvi + 90

the śikṣa Vedāṅga ascribed to Panini crit ed in all its five recensions, with introd, transl, notes together with its 2 commentaries

15 GUPTA, Subhash Chand Authorship of the Brhaddevatā, the Rkprāṭisākhya, and the Rgvidhāna

see 2 6 above

16 HOCK, Hans Henrich Syllabic *r* and *l* in early Sanskrit. A critical study of the Prāṭisākhyas and Śikṣās *Phonetic Studies* 1, Mysore, 1987

17 JAGADISH ACHARYA *Panini Śikṣa Mahabhasyam*. Uttara Pradesh, 1985, 64

18 KEITH, A Bernedale The Taittiriya Samhitā Its Padapatha, its Prātishakhyā, and the Baudhayana Shrauta Sūtras.

see 10 6 above

19 KOBAYASHI, Nobuhiko The Taittiriya prāṭisākhya on anusvāra (Jap) *Mikko Bunka* 161, 1988, 112-103

20 KULKARNI( AMBIYE ) Nirmala R *Atreyaśikṣa* a problem for reconstruction *AJOS* 5 ( 1 2 ) 1988 67 70

*Āś* is an ancillary text of *TS* available only in ms three available mss described text crit problems mss differ from one another textually as well as contextually possibly the mss are parts of one single *śikṣa* work help for reconstruction from works which quote or discuss the views of *Āś*

21 KULKARNI Nirmala A note on the Atreya Śikṣa *SP* 34 AIOC Visakhapatnam 1989 16 17

*Āś* is a treatise dealing with non separables (*at n̄yas*) in the *padapāṭha* it is based on *Ātr sūtra* (almost lost) *Āś* refers to *Ta t padapāṭha*

22 MAHATO Damodar *Panīnīya Śikṣa* Mot Ban Delhi, 1990 76

H nd comm

23 MAHULKAR D D The Pratisakhya Tradition and Modern Linguistics

( *VBD* IV 23 24 )

Rev Madhav M DESHPANDE *Lg* 59 932 33 Rosane ROCHER *JAOS* 107 839

24 MISHRA Gopalbandhu Vyanjana and vyanjana two related theories *MUSRJ* 13 ( 2 ) 1988 33 34

ref to *Prat śakhyas*

25 MISHRA Sarat Kumar Alphabet in the Rk Pratisakhya a brief study *Vanīyotih* 1 ( S R Das Fel Vol ) Utkala Univ 1986 E 84 90

Śaunaka has made a few changes in the popular *va na sama n̄ ja*

26 PANDEYA V dyadhar ( ed ) *Yajñra alkya Śikṣa*

27 SANKARAN C R The concept of key note in the Taittiriya Pratisakhya *JORM* 14 ( 1940 ) 70 73 83 89 295-309 15 ( 1945 46 ) 28 33

( see *VBD* I 50 3 )

28 SHAMA SASTRI R RANGACHARYA K ( ed ) *Taittiriya Pratisakhya* ( with the commentaries *Tribhāṣyaratna* of Soma

cārya and *Vaidikabharana* of Gārgya Gopālayajvan) Mot Ban, Delhi, 1985 (reprint of GOL ed, Mysore) xiv + 62 + 530 + 32

introd in English by J L. SASTRI and in Sanskrit by K. R  
(*Tribhāṣyaratna* based on *bhāṣas* of Vararuci, Māhiseya, and  
Ātreya) word index

29 SHARMA, B R (ed) *Puspasūtra* (Part I), Prapāthakas 1 and 2 Nepal Res Centre Publ, 2, Kathamandu, (Steiner, Wiesbaden), 1979, 56 + 277

(= VBD IV 8 28, 23 46) see 23 29A below

Rev J B, ZDMG 134 (2), 385 J DEPERT OLZ 82 (1987)  
4 394-95, Lewis ROWELL JAOS 105, 386-87

29A SHARMA, B R (ed) *Puspasūtra* Part II Prapāthakas 3-7, Part III Prapāthakas 8-10 Nepal Res Centre Publ 10-11, Kathmandu, (Steiner, Stuttgart), 1985, xlii + vii + 1288

see 8 21 above, see 23 29 above ed with *Vivaraṇa* and *Bhaṣya* of Ajatasatru and *Dīpa* of Ramakṛṣṇa alias Nanabhaī Dīksita PS concerns itself with the correct formation of the *saman*-chants of the *Uttaragana*, it contains an enumeration of the changes (*bhāṣas*) by wh the *pada* (text) belonging to the Ārcika or the *Stoma* is modified (earlier ed by Satyavrata Samasrami 1890, Richard Simon 1908, Lakṣmana Sastri Dravid 1922)

Rev, J BROCKHORST ZDMG 141 (1) 193-95 Wayne HOWARD, IJ 32 147-52, Lewis ROWELL JAOS 109 315-16

30 SHARMA, Rekha *Sruteh vrttes ca vivaranam Samvid*, 25 (2), Nov 88, 33-36

evidence from *Pratīśakhya* (Rk) and *Sikṣas* (Naradiya, *Paṇin ya-*, *Mandukī*, *Yajñavalkya*)

31 SHARMA, Sri Krishna *Sāmatantra aura Aksaratantra kā sambandha* (Hindi) SP, 34 AIOC, Visakhapatnam, 1989; 29-30

4 *Pratīśakhya*s of SV, *Puspasūtra* *Rktantra* *Sāmatantra* *Aksaratantra* acc to author, *Aksaratantra* is the work of Audavaji and it is a part of *Sāmatantra*, not a separate work.

32 SHARMA, Virendra Kumar (ed) *Suklayajurveda-pratīśakhya* Vivek Agency Publ, Aligarh

33 SHARMA, V Venkatarama *Critical Studies on Kātyayana's Śukla-Yajurveda-Pratīśākhya* New Delhi, 1989, 461

34 SHUKLA, Jayadevabhai, *Pāṇinīya Śikṣa* Gujarat Univ, Ahmedabad, 1978, 26

text Gujarati transl and notes two *Śikṣa* works ascribed to Pāṇini — one in *sūtra* form and the other in verse form presented of the latter (wh consists of 61 vss) editor concludes that it can't be a genuine work of Pāṇini

Rev Usha CHAUHAN *JORM* 42 46 197-98

35 SIVARAJA KAUNDINYAYANA *Pratīśākhyaśikṣāproktānām pāṇinyādītrimunyah* SS 37 (1-4), 1984

36 TOMAR, Vijendra Kumar *Pratīśākhya ke adhyayana kā sarvekṣaṇa (Hindi)* *MUSRJ* 9 (1), 1984, 45-60

survey of work on *Pratīśākhya* bibliographical information

37 TRIPATHI, Ram Prasad (ed) *Saunakīya Rgveda Pratīśākhya Uvatacaryakṛtabhasyasahitā* Varanasi, 1986, 375

38 TRIPATHI, Ram Prasad (ed) *Maharṣiyañavalkyadevīracitah Śikṣasamgrahah* Varanasi, 1989, iv + śa + 398

39 VARMA, Virendra Kumar *Rgveda Pratīśākhya eka parīṣilana (Hindi)* Varanasi, 1972

Saunaka's date bet 800 B C and 600 B C

40 VARMA, Virendra Kumar (ed) *Rgveda Pratīśākhya Uvatabhasyasahitā* Vrajavāna Pracya Bharatī Granthamālā 11, Delhi, 1986 18 + 960

second ed of *VBD* III 23 20

41 VENKITASUBRAMANIA IYER, I *The Nāradya Śikṣā Sangeet Natak* 47, Jan-Mar 78, 5-9

see *VBD* IV 23 57

42 VIJAYPAL *Astadhyayi Suklayajurvedapratīśākhayoh matavimarśah* Sonapat, 1983, 14 + 284

Rev E R SREEKRISHNA SARMA *ALB* 47, 235 36

43 WAYMAN, Alex The causes of an utterance per rival grammatical śikṣā traditions (in) *Philosophical Essays* Prof A Thakur Fel Vol, Sk Pustak Bhandar, Calcutta, 1987 81-87

44 WHITNEY, W D (ed) *The Taittirīya Pratiśākhya and Tribhasyaratna* Mot Ban, Delhi, 1973 (reprint)

## 24 SUTRAS ŚRAUTA, ŚULBA GRHYA, DHARMA

(in the alphabetical order of the names of the schools)

1 CHAKRABARTY, Samiran Chandra Āpastamba Hautra-sūtra SP, 32 AIOC, Ahmedabad, 1985 p 474

study of ĀpŚS XXIV 11-14 in comparison with the relevant portions of TB and ĪśvŚS

2 CHAKRABARTY, Samiran Chandra The Paribhāṣās in the Āpastamba Śrautasūtra a rejoinder 34 PAIOC, Poona 1989, 140-142

Ref (1) S C C JRAS 1979 (1) 31-36 [VBD IV 24 2] present position of the Paribhāṣās in 24th Prasna is the original one, (2) H G RANADE (VBD IV 24 8) tries to accommodate the two contradictory views—of GARBE (entire 24th Prasna added later to ĪpŚS) and of NARASIMHACHAR (the 24th Prasna was originally the initial ch of ĪpŚS) S C C sticks to his earlier view

3 GARBE, Richard (ed) *Āpastamba Śrautasūtra with Rudradatta's Vṛtti* Mun Man, New Delhi, 1983 (reprint), Vol I (Prasnas 1-7) 10 471, Vol II (8-15), 698, Vol III (16-24) 505

(original ed in Bbl Ind) see VBD IV 24 1

4 IKARI, Yasuke Aspects of Dharma in the Āpastamba Dharmasūtra Indo Gakulō 1, Dec 75, 15-32

5 IKARI Yasuke Āpastamba Śulbasūtra annotated translation (Jap) (in) *Indo-tenmongaku Sagakushu* (ed Michio YANO), Tokyo, 1981, 373-488

6 JHA, Damodar (ed) *The Āpastamba Śulbasūtra* Bihar, 1988, 8+494

7 KUNWAR LAL, Vyāsasisya *Āpastamba Kalpa men Yajña-vidyā* (Hindi) Itihas Vidya Prakashan, Delhi, 1984, 200

8 SARASVATI *Āpastambīyā dharmācārapariṇā* SP, 33 AIOC, Calcutta, 1986, p 70

9 SHASTRI, R S *Āpastamba-Śrauta-Śūtra* with the commentary of Rudradatta (in) *Vedic Texts A Revision* (ed T N. DHARMADHIKARI et al), Mot Ban, Delhi, 1990, 66-85

specimen of revised text

10 SUBRAHMANYA SASTRI, S The teachings of Āpastamba. *Dilip* 6 (4), July-Aug 80, 5-6

ref *ĀpDS*

11 THITE, G U On *Āpastambaśrautasūtra* XIV 21 8. SP, 34 AIOC, Visakhapatnam, 1989, p 1

death of the Yajamāna of *Sattra* during the performance . considers CALAND's interpretation of *agnīavabhṛtha*, T suggests diff interpretation (\* *avabhṛtha* shd be performed in fire, instead of in water")

12. WINTERNITZ, M (ed) *Mantrapatha The Prayer Book of the Āpastambins* Sri Garib Dass Or Series 27, Sri Satguru Publications, Delhi, 1985 (reprint of Oxford, 1987), xlix + 109

collection of *mantras* to be recited in connection with the *gṛhya* rites as taught in *ĀpGS*

Rev B B CHAUBEY *VIJ* 24 158 K K RAJA *ALB* 49 253

13 AITHAL, K P (ed) *Āśvalayanagrhyasūtrabhasyam of Devasiāmin*. Adyar Library Series 111, 1980, xxxix + 325

→ *VBD* IV 24 16

Rev H FALK *IZASA* 30 197 99 Frederick M SMITH *JAOS* 104 785

14 AITHAL, K P *Non-Rgvedic Citations in the Āśvalayana Śrautasūtra A Study* Chowkhamba Sk Series 100, Varanasi, 1986, viii + lxxiv + 266

Rev K MYLIUS *QLZ* 83 (1988) 5, 339 341

15. *The Āśvalāyana-Śrautasūtra* (with the commentary of Devatrāta). Panjab Univ. Indolog. Series 31, 1986.

..Part I : *Adh* 1-3.. ed by scholars at VVRI .

Rev. : G U. THITT, *VIJ* 24, 159-60

16. BHATTACHARYA, Krishnakali. Views of Jayanta in the Āśvalāyanagrhyakārikā. *SP*, 33 AIOC, Calcutta, 1986; p 6.

..Bhatta Kumārīlāsvāmin in *AGK* quotes Jayanta many times . study of J's views as given there.. see 24 17 below..

17. BHATTACHARYA, Krishnakali. Views of Jayanta as revealed in the Āśvalāyanagrhyakārikābhāṣya *SP*, 34 AIOC, Visakhapatnam, 1989; 22-23.

..see 24,16 above.. Jayanta cited in Rāmabhaṭṭa's *AGKB*.. considers only three chh in the ms wh is still unpublished.

18 CHAKRABARTI, Samiran Chandra. A manuscript of Āśvalāyana's *Smṛtiratna*. *SP*, 8 WSC, Wien, 1990

..a statement in the text implies that Āśvalāyana himself composed a *bhāṣya* on his *śS*..

19. CHATTOPADHYAYA, A K. Some aspects of the Āśvalāyana Śrautasūtra *SP*, 32 AIOC, Ahmedabad, 1985; 34-35.

..doubts the genuineness of the affiliation of Āśv to the Āitareva school; suggests Āśv was an independent school of *RV*..

20. GANAPATI SASTRI, T. (ed.). *Āśvalāyana-Grhyasūtra*. Sri Garib Dass Or. Series 29, Sri Satguru Publications, Delhi, 1985; 2 + 2 + 34 + 216 + 11.

..with the comm *Anāvala* of Haradatta.. reprint of TSS, 1923..

Rev : B B CHAUBEY, *VIJ* 24, 158; K K RAJA, *ALB* 49, 253-54

21. MANDAN MISHRA (ed ) *Āśvalāyana-Śrautasūtram*. L. B. Sastri KSV, Delhi, 1984-85

..with the *Vṛtti* of Nārāyaṇa .

22. MOHANTY, Sulok Sundar. Nārāyaṇa's commentary on the Āśvalāyana-Grhyasūtra *SP*, 34 AIOC, Visakhapatnam, 1989; p. 31.

N's indebtedness to Devasvāmin (Bhāṣyakāra) and Jayanta-svāmin (of *Vimalodayamala*) his differences from these two..

23 MYLIUS, Klaus Der vierte Adhyāya des Āśvalāyana-Śrautasūtra (erstmalig vollständig übersetzt, erläutert, und mit Indices versehen) *Altorientalische Forschungen* 14, 1987, 108-159

24 PAUL, Nivedita Mantrāś ca karmakaranāh SP, 33 AIOC, Calcutta, 1986, p 27

Āśv ŚS 1 1 21 Do *karmakaranamantras* constitute a single category (as understood by RANADE and MYLIUS) or are *mantras* and *karmakaranas* two separate categories (as understood by Bhāṣyakara Narayana)?

25 RAMANARAYANA VIDYARATNA, ANANDACHANDRA VEDANTAVAGISHA (ed) *Āśvalāyana-Grhyasūtra with the Commentary of Gargya Narayana* Bibl Indica 57, Asiatic Society, Calcutta, 1986 (reprint), 81 + 350

26 RAMANARAYANA VIDYARATNA (ed) *The Śrautasūtra of Āśvalayana* Bibl Indica 49, Asiatic Society, Calcutta, 1989 (reprint), 892

27 RANADE, H G Some problems in the seventh and the eighth chapters of the Āśvalāyana-Śrautasūtra SP, Seminar on Sacrifice Vedic and Avestan, VSM, Aug 85

the meaning of *antya* in VII 2 3 5 same *pratīka* for two diff *śrautas* reallocation of words in certain *sūtras*

28. RANADE, H G *Āśvalayana-Śrautasūtra* (English translation), Part II Poona, 1986; 135 + iv

Part I VBD IV 24 26

29 DRAYER, Caren (ed.) *Das Kāthaka-Grhya-Sūtra*. Steiner (Alt und Neu-Indische Studien 30, Univ Hamburg), Stuttgart, 1986, xxxv + 185

(DD, Hamburg Univ) crit ed (with *Vivarana* of Āditya-darsana *Bhāṣya* of Devapala *Grhyapañcika* of Brahmanabala) with notes, Part I 1st Kanlikā and *Sandhyopasanamantra-bhāṣya* of Devapala



Rev. : Sh EINOO, *OLZ* 83 (1988) 4, 468-470, H. F., *ZDMG* 138 (1), 199, Werner F. MENSKEI, *BSOAS* 51 (3), 578-79, P. D. NAVATHE, *ABORI* 70, 319, Kenneth G ZYSK, *JAOS* 108, 639-40

30. ABHYANKAR, S R. Kātyāyana Śrautasūtra of Kānva recension. *SP*, 33 AIOC, Calcutta, 1986; p. 1.

..Sāyana may have before him a recension of *KātŚS* wh does not exclusively follow the Kānva school in cases where Kānva and Mādhy. recensions are not identical and show variants; the extant *KātŚS* wh takes resort to Mādhy. formulas in such cases exclusively belongs to Mādhy school

31. Emendation to Kātyāyana Śrauta Sūtras 5.3.20, 21. *SP* 33 AIOC, Calcutta, 1986; p. 37.

..śamyām udīcīm nidadhātī purastāc ca, (daksīnataḥ pracīm uttarataś ca) — suggests emendation as śamyām udīcīm nidadhātī purastāc ca paścāc ca, (lakṣīnataḥ pracīm uttarataś ca)

32. KASHIKAR, C. G. (ed.) *Hautrika*. B. S. M. Res. Series 2, TMV, Poona, 1984; li + 219

..H, also known as *Kātyāyanīya Hautrapariśiṣṭa*, is one of the 18 *Parīśiṣṭas* of ŚYV. *Sūtra* text published for the first time, with Karka's comm, English introd, Sk. *Prāstāvika*, and English transl.. ed based on 4 mss of only the text and comm...

Rev. ; Samiran Chandra CHAKRABARTI, *JAS* 28 (1), 149-50; P. D. NAVATHE, *ABORI* 66, 320-22.

33. KOLHATKAR, Madhavi On the translation of KŚS XIX. *BDCRI* 42, 1983; 94-98.

..re H. G RANADE's transl of *KātŚS* (*VBD* IV 24 39).. deficiencies and mistakes pointed out .

34. LOKESH CHANDRA (ed) *Kātyāyana-Śrauta-Sūtra and other Vedic Texts*. Śatapitaka Series 304, Intern. Acad. of Ind. Cult., New Delhi, 1982; 170.

..besides *KātŚS* contains *Rgvedaparājana*, a text wh seeks to give the exact no. of vss in *RV*, Kāśinātha Dīkṣita's sub-comm. on Karka's *Bhāṣya* on the first five chh of *KātŚS*, reproduction of two mss of *VarahaGS*.

Rev. : H. F., *ZDMG* 134 (1), 205.

- 35 MISHRA, Rajendra Prasad Garga bhasya paricaya  
(Hindi) SP, 34 AIOC, Visakhapatnam 1989 p 23

Garga the oldest among *KaṭṢṢ bhasyakaras* h s *bhasya* s  
called *Gargabhasya* or *Upayogakramabhasya* mss of this work  
in Alwar branch of Rajasthan Pracyav dya Prat sthan th s  
Garga s diff from Garga the author of the *Gargapaddhati*  
( comm on *Paraskara GS*)

- 35A MITRA Srikishor *Srikatyayanija Mulyadhyaya Pari  
śistam* Acharya Gopal Chandra Mishra Granthamala 3 Varanasi,  
1991 iv + 48

see 24 40 below

- 36 NENE G S DONGRE A S (ed) *The Katyayana  
Sulbasutra* Varanasi 1936

- 37 PATTABHIRAMA SASTRI *Katyayana Srautasutram Karka  
bhasyasahitam* New Delh 1982-83 Vol I 24 + 344 Vol II  
29 + 568 + 48

- 38 SASTRI Shambhunath *A Critical Edition of Karka s  
Commentary on Katyayana s Śrautasītras* 1977

DD Jammu Univ

- 39 SHARMA Vidyadhar *Śr maharsikatyanapranitam  
Katyayana Śrautasītram (Sulbasutravrttisahitam)* Vrajajivan  
Pracyabharati 46 Delh 1990 cu + 879 + 6 charts

- 40 SMITH Frederick M Financing the Vedic ritual The  
*Mulyadhyayaparīśista* of Katyayana WZKSA 32 1988 63-75

text transl notes see 24 35A above

- 41 YUDHISTHIRA MIMAMSAKA *Katyayana Grhyasutra*  
Ram Lal Kapur Trust Bahalgarh 1983 15 + 80

Rev E R SREEKRISHNA SAR I A ALB 47 236-37

- 42 BAHULKAR S S Kausikasutra (in) *Vedic Texts A  
Revision* (ed T N DHARMADHIKARI et al) Mot Ban, Delhi,  
1990 115-134

specimen of rev sed text

42A CHAKRAVORTI, Sushanta Kumar The characteristic differences between the Kauśikasūtra and the Grhyasutras SP, 35 AIOC, Haridwar, 1990, p 149

besides sacramental rites *Kauśikasūtra* deals with numerous healing rites

43 LIMAYE, V P et al (ed) *Kausikapaddhati Keśava-viracita* TMV, Poona, 1982, xli + 599

*Paddhati* on *Kauśikasūtra* of AV

Rev K. P JOG, BDCRI 44, 201-205 P D NAVATHE ABORI 65, 302-305

44. MEHRA, Baladev Singh The śrauta sacrifices described in the Kausikasutra SP, 34 AIOC, Visakhapatnam, 1989, p 42

45 MISHRA, Kishor, Kausikagrhyasutranusilane vidusam visamgatayah, SP, 32 AIOC, Ahmedabad, 1985, 45-46

considers interpretations of some *Kausikasutra* passages by Darila Kesava Sayana and BLOOMFIELD and points to some inconsistencies

46 MONE, Neelima Arising out of KauśS 75 23 Bh Vid 44, 1984, 76-83

the *mantra* ref to in this *sūtra* occurs in two places — AV 14 1 19 and 14 1 58 *KauśS* prescribes two diff rites with this *mantra*

47 CALAND, W (ed) *The Jaiminigrhyasūtra belonging to the Samaveda* Mot Ban, Delhi, 1984, xiv + 62 + 80

(reprint of Punjab Sk Series 2) Sk text English introd and transl extracts from comm *Sibodhini* of Śrinivasa

48 PARPOLA, Asko (ed) *Jaiminiya Srautasutra with Bhavatrata's commentary I Agnistomasya Sūtram* Helsinki, 1981

privately printed ed (see VBD IV 24 60)

48A SHARMA, B R (ed) *Drahyajana Srautasūtram* GJKSV Text Series 6 Allahabad, 1983, 30 + 935

with the comm of Dhanyin

49 RAMANATHI DIKSHIT, M (ed) *Drahyāyana Śrauta-sūtram* C. P. Ramaswami Iyer Foundation, Madras, 1982, iv + xviii + vii + 557

with *Dhanv bhasya* *Mantravimyogasamgrahakarika*, *Kratu samgrahakarika* *Kratuprayascittakarika* *Kratumala*

50 BHATNAGAR, K N (ed) *Nidana Sutra of Patañjali* Mehr Lachh, Delhi, 1971, iii + iii + iii + 189 + 52

SS belonging to SV with extracts from *Tattvasubodhini* (*Nidanasutratruti*) introd (see VBD III 27 1)

51 *Paraskara Grhyasutra* Bharatiya Vidya Prakashan, Varanasi, 1985 (2nd ed), iv + 302

with Sk comm of Harihara and Hindi comm *Arthacandrikā* by HARIDATTA SASTRI

52 BHATTACHARYA, Vibhuti Bhushan (ed) *Baudhayana-Sulbasūtram* Sarasvatibhavan Granthamala 107, Varanasi, 1979, 5+10+3+166+8+charts

(see VBD IV 24 70)

53 DHARMADHIKARI, T N On the untraced Kalpa citations in Sāyana's comm on TS

see 10 25 above

54 GONDA, J *Paribhāṣāsūtra of Baudhāyana-Gṛhyasūtra* *Waldschmidt Fel Vol*

55 IKARI, Yasuke ARNOLD, H F *Baudhāyana Śrauta-sūtra X Text and English Translation* (in) *Agni* (ed J F STAAL) Berkeley, 1983, 478-675

see VBD IV 54 283 on Agnicayana

56 KEITH A Berriedale *The Taittiriya Sanhita Its Padapatha, its Pratishakhya, and the Baudhayana Shrauta Sutra*

see 10 6 and 23 18 above

57 NABHARI, S K *Baudhāyana-Śrautasūtre pīṇḍapitṛ-yajñaprakaranam* (*BaudhSS* 24 32) SP, 33 AIOC, Calcutta, 1986, 23-24

58. PANDEY, R. N. (ed.). *Baudhāyana-Śrautasūtram : Darśa-Pūrṇamāsa*. GJKSV, Allahabad.

..crit. ed. with comm. of Sāyana (grandson of Sāyanācārya)..

59. RAMACHANDRA SASTRI (ed.). *Baudhāyana-Gṛhyasūtra*. Kavalakki. Vol. I, 1986; 252 + 26; Vol. II, 1988; 44 + xxxvi; Vol. III, 1989; 24 + 240 + 184 + 20.

60. SRINIVASACHAR, L.; SHAMASASTRI, R. (ed.). *Bodhāyana-Gṛhyasūtram*. Mysore Univ. Or. Res. Inst. Series 141, 1983 (3rd ed.); xiv + 551.

..Sk. text; forewords in Sk. and English..

61. VIJAYAPAL (ed.). *Baudhāyana-Śrautasūtram-Darśapūrṇamāsaprakaraṇam*. Ramlal Kapur Trust, Bahalgarh, 1982; 30 + 214.

..with *Bhavasvāmibhāṣya* (ed. Sitaram SEHGAL) and *Sāyanabhāṣya* (ed. S. G. KODLEKIRE and R. G. KODLEKIRE)..

Rev. : C. G. KASHIKAR, *ABORI* 66, 290-92; K. K. RAJA, *ALB* 47, 231.

62. VIJAYAPAL (ed.). *Baudhāyana-Śrautasūtram* (2). Hariyana, 1987; 7 + 210.

..with *Subodhinī Vṛtti* (ed. R. G. KODLEKIRE).. *Ādhānaprakaraṇam*, *Ādhānaprayoga*,...

63. VIJAYAPAL. *Baudhāyana-Śrautasūtra* with the commentary of Bhavasvāmin. (in) *Vedic Texts : A Revision* (ed. T. N. DHARMADHIKARI et al), Mot. Ban., Delhi, 1990; 46-65.

..specimen of revised text..

64. HAYASHI, Takao. *Mānavaśulbasūtra* 3.2. 9-10 : the squaring of a circle (Jap.). *JIBS* 38 (1), Dec. 89; 446-441.

65. KASHIKAR, C. G. *Mānava Śrautasūtra*. (in) *Vedic Texts : A Revision* (ed. T. N. DHARMADHIKARI et al), Mot. Ban., Delhi, 1990; 98-114.

..specimen of revised text..

66. SPRÖCKHOFF, Joachim Friedrich. *Kathaśruti und Mānavaśrautasūtra — eine Nachlese zur Resignation*. *SIH* 13/14 (W. Rau Fel. Vol.), 1987; 235-257.

*ManavāśS* VIII 25 (unnoticed passage wh deals with *samnyasa*)—German transl of the passage with explanatory notes striking correspondences bet this passage and *Kathaśrutī* (a primary minor *Up*) see 20 51A above

67 VAN GELDER, J M (ed) *The Manava-Śrautasūtra belonging to the Maitrāyaṇī-Samhitā* Sri Garib Dass Or Series 31-32, Delhi, 1985 (reprinted), Vol I (Text), 287 + 4 (corrections and emendations to the text by C G KASHIKAR), Vol II (English transl), 332

68 TSUJI, N The Agnicayana section of the Maitrāyaṇī-Samhitā with special reference to the Mānava-Śrautasūtra  
see 10 20 above

69 ANANDA CHANDRA VEDATAVAGISA (ed) *Śrautasūtra of Lātyayana* (with the commentary of Agnisvamin) Mun Man, New Delhi, 1982; 782 + 14 (appendix)

. (second ed of 1872 Asiatic Society, Calcutta) new appendix contains corrections and emendations to the text by C G KASHIKAR..

70 JHA BAKSHI, Mukund (ed) *Latayana-Śrautasūtra* Kashi Sanskrit Series 7, Chowkhamba, Varanasi, 1984 (2nd ed), 117 + 13

ending with *Agnisfoma* with an original comm called *Sarala* and notes

71 CHAUBEY, B B A critical appraisal of the Agnyādhāna with special reference to the Vādhūla Śrautasūtra *VIJ* 20 (1-2), 1982, 10-24

. see *VBD* IV 54 42

72 CHAUBEY, B B A fresh light on the Vādhūla Śrauta Sūtra *JGJKSV* 36 (1-4), 1980 (83), 1-12

*VādhūlaśS* is one of the earliest works among the *śrauta* lit, it makes unique contribution to our knowledge of Vedic ritual *Vādhūlagṛhyakalpavyākhyā* is not a comm on *VādhūlaśS*, it is indeed identical with *VādhūlaśS* itself

73 CHAUBEY, B B Vādhūla's treatment of Agnyupasthāna *B R Sharma Fel Vol*, KSV, Tirupati, 1986, 43-64

74 SPARREPOOM M HFESTERMAN J C *The Ritual of Setting Up of the Sacrificial Fires according to the Vadhula School (Vadhulaśrautasutra I 1-14)* Verlag der ÖAW Wien 1989 145

(with assistance of A. De Leeuw van Weenen)

75 EINOO Shingo Textkritische Bemerkungen zum Caturmasya Abschnitt des Varaha Śrautasutra (in) *Sanskrit and World Culture* (Proc 4 WSC) Berlin 1986 444-449

for summary see VBD IV 24 89

76 KASHIKAR C G *Varaha Śrautasutra I 7 Caturmasyani* — critical and exegetical study *Rām* 11-15 (B R Saksena Fel Vol ) 1979 83 203-208

77 KASHIKAR C G *Varaha Śrautasutra II Agnicaya* — a critical and exegetical study *ABORI* 64 1983 233-40

78 KASHIKAR C G *Varaha Śrautasutra III 1.1-2.2 Vajapeya and Dvadasaha* — a critical and exegetical study (in) *Amrtadhara* R N D Fel Vol Delhi 1984 195-200

79 KASHIKAR C G (ed) *Varaha Śrautasutra* S B Sanskrit Mahavidyalaya Res Series 4 TMV Poona 1988, lxxiv + 82 + 298

crit ed with introd and *prastav kam* (lit of Varaha school style of the Śrauta chronology comparison with some other texts)

Rev H W BODEWITZ *ABORI* 70 356-58

80 CALAND W *Vaikhanasasmartasutram English Translation* Ramanand Vidya Bhavan New Delhi 1982 xxi + 237  
(repr nt of B bl Ind 251)

81 CALAND W (ed) *Vaikhanasagryhasutra n and Vaikhanasadharmasutram* New Delhi 1989 vii + 145

82 CALAND W (ed) *Vaikhanasa Śrautasutra* New Delhi 1991 xxxvi + 408

83 CALAND W LOKESH CHANDRA *Sankhyana Śrautasutra English Translation* Mot Ban Delhi 1980 xxiv + 483

( = VBD IV 24 102 )

Rev P D NAVATHE *APORI* 64 297

84 HILLEBRANDT, Alfred (ed) *Śāṅkhayana-Śrautasūtra* Mehr Lacch, New Delhi, 1981, Vol I (Text, crit notes, indices), xxiii + 277 + 202, Vol II-IV (comm of Varadattasuta Ānartīya on chh I-XVI and of Govinda on chh XVII-XVIII), 376 + 398 + 71 + App (pp 73-74) by R S SHASTRI

first publ by A S Bengal in 1885-99 (see VBD IV 24 104) .

85 SEHGAL, S R (ed) *Śāṅkhāyana Grhyasūtram* Sri Garib Dass Or Series 42, Indian Books Centre, Delhi, 1987; xviii + 56 + 203 + viii + xv

2nd rev ed of VBD III 24 77

Rev K K RAJA, *ALB* 53 223

86 DATE, Ranjana On the name Satyāsādha Hiranyakeśin (brief communication) *BDCRI* 46, 1987, 21-23

[RENOU S was the name of the Sātrakāra and H that of the school] author concludes H is simply an adjective of S (for, many synonyms of *hiraṇya* like *jātarūpa*, *astapada*, *kanaka*, *svarna* are used)

87 NAVATHE, P D Satyāsādha-Srauta-Sūtra (in) *Vedic Texts A Revision* (ed T N DHARMADHIKARI et al) Mot Ban, Delhi, 1990, 86-97

specimen of revised text

88 EINO, Shingo Studies on the Hiranyakeśin-Śrautasūtra (Jap) *Indo Gakuhō* 1, Dec 75, 75-92

89 BHATTACHARYA, Bhabani Prasad *Studies in the Śrauta-sūtras of Āśvalayana and Āpastamba — Vol II* Sanskrit Pustak Bhandar, Calcutta, 1989, X + 148

for Vol I, see VBD III 24 85

90 BHATTACHARYA, Ram Shankar Kalpasūtras in the Purāṇas *Pur* 31 (2), July 89, 159-168

91 BUIHLER, Georg *Sacred Laws of the Aryas as taught in the Schools of Āpastamba, Gautama, Vasistha, and Baudhāyana.*



SBE 2 and 14, Mot. Ban., Delhi, 1984 (reprint); Part I : lxii + 314; Part II : xlv + 360.

92. CHAKRABARTI, Samiran Chandra *The Paribhāṣās in the Śrautasūtras* Sanskrit Pustak Bhandar, Calcutta, 1980; xviii + 213.

..(see VBD IV. 24 118, also IV. 24 117, also see 24 2 above)..  
chh I-VI : author has located the *Paribhāṣās* in ŚS, has discussed the chronological sequence of ŚS, Vedic sources of *Paribhāṣās*, agreement and difference in *Paribhāṣās*, relation of *Paribhāṣās* to *Pūrvamīmāṃsāsūtras* chh VII-XII information on the preliminaries of ritual as culled from *Paribhāṣās*, etc...

Rev. . C G KASHIKAR, *ABORI* 69, 307-309; Klaus MYLIUS, *OLZ* 79 (5), 495-97, S SANKARANARAYANAN, *ALB* 50, 633-36

93. KASHIKAR, C G *Kalpasūtrakālīna adhyātmavāda* (Marathi). (in) *Prajñāñjali*, Lakshmanasastry Joshi Fel. Vol, Poona, 1985; 15-21.

.spiritualism in the *Kalpasūtras* Śrauta-, Grhya-, Dharma-, Sūtras composed broadly in one and the same period, ŚS and GS influenced largely by *Mantra-Brahmana*, DS promoted Up spiritualism (moral values and elevation of life)

94. KOLHATKAR, Madhavi. The method of preparing surā according to the Vedic texts. *BDCRI* 46, 1987, 41-45.

..ref to diff ŚS mention of Sautrāmanī. knowledge of Vedic ritualists about preparation of *surā* seems to be quite advanced..

95. MICHAELS, Axel. *A Comprehensive Śulvasūtra Word-Index* Alt- und Neu-Indische Studien 24, (Hamburg Univ. Seminar für Kultur und Geschichte Indiens), Steiner, Wiesbaden, 1983; VII + 60

. (see VBD IV 35 53) . words derived from *Baudh-*, *Āp-*, *Mān-*, *Kat-* Śulvasūtras .

Rev. C. G KASHIKAR, *ABORI* 66, 293-94, Kenneth G. Zysk, *JAOS* 105, 807

96. MICHAELS, Axel *Beweisverfahren in der vedischen Sakralgeometrie. Ein Beitrag zur Entstehungsgeschichte von Wissenschaft.* Alt- und Neu-Indische Studien 30 (Univ Hamburg), Steiner, Wiesbaden, 1978; xiv + 200.

see *VBD* IV 24 133 Vedic sacred geometry is non axiomatic but provable author studies hist conditions that led to the development of Vedic sacred geometry imp in this connection of the magical view of life in the *Brahmanas*

Rev H W BODEWITZ *H ZASA* 30, 194-97

97 MOGHE, S G Relation of the Grhyasūtras to the Dharmasutra literature *Tattvaloka* 5 (1), April 82, 15-28

98 MOHANTY, Sulok Sunder Ecological awareness and the Grhyasūtras *SP*, National Seminar on Environmental Awareness as reflected in Sk Lit, CASS, Univ Poona, 1990

*GS* exhibit positive concern for better surrounding

99 NAVATHE, P D Surrejoinder to Dr H G Ranade *ABORI* 64, 1983, 332-334

a propos of 24 103 below

100 OGUIBENINE, Boris 'Conference' *Annuaire-EPHE* sect sciences rel 95, 1986-87 146-149

about *Grhyasūtras*

101 PARPOLA, Asko On the Jaiminiya and Vādhula traditions of South India...

see 9 6 and 12 15 above survey of new data, suppl *IBD* IV 24 88

102 RAMANUJA TATACHARYA, A Kalpasūtra-mīmāṃsā-śāstrayor virodhe khardadevasya matam *V R Comm Vol*, Chowkhamba, Varanasi, 1983, 29-31

Khardadeva's view regarding differences bet *Kalpasūtra* and *Mīmāṃsā*

102A RAM GOPAL *India of Vedic Kalpasūtras* Mot Ban, Delhi, 1983, xvi + 591

2nd rev ed of *IBD* II 83 78

103 RANADE, H G About some śrauta concepts in my translations of the *Kaṭhavyasa-Śrautasūtra* and the *Āśvalayana-Śrautasūtra*, *ABORI* 64, 1983, 329-331

ref to P D NAVATHIE's rev of these two books in *ABORI* 63 316-323 ( *VBD* IV 24 26 and 39) see 24 99 above

- 104 SATHE, Jayashree Dileep *Grhya traditions of Vedic schools in the Grhyaratna* SP, 32 AIOC, Ahmedabad, 1985, p 52

*Grhyaratna* of Śrivenkatesa (available printed in Telugu script) a comm on this work called *Kanṭhabhusana* or *Vibudhakanṭhabhusana* *Grhyaratna* mainly follows the Apastamba School author quotes views of diff Acaryas belonging to diff Vedic traditions this paper considers the treatment of two three rites

- 105 SEHGAL S R The problem of Rig Vedic Khilas as re-examined through its own Grhyasutras

see 1 14 above

- 106 SEN S N, BAG A K (ed) *The Sulbasutras of Baudhāyana, Apastamba, Kaṭyāyana, and Manava* Indian National Science Academy, New Delhi 1983 vii + 293

text English transl and comm

- 107 SHARMA, Kundan Lal *Kalpasutra* (Hindi)

see *VBD* IV 24 140 *KS* divided into 6 parts *Srauta* *Śulba* *Pit medha* *Pravara* *Grhya* and *Dharma*

Rev Ramesh Kumar LOWE *MUSRJ* 8 159 161 MANASIMHA *JGJKSV* 41 104-106 *VJ* 34 (12) 46-47

- 108 VARMA K C Date of the Vedic Kalpasutras *Bharatīya Itihāsa Samkalana Samiti Patrika* 3, 1985 169 194, A Ghosh *Comm Vol*, Delhi 1987, 601-619

astronomical approach terminum a quo for the *KS* is 1400 B C a minimum period of 500 or 600 yrs must be allowed for the end of this lit (Panini lived not later than 1000 B C, since he also was a Sūtrakara)

- 109 WADEKAR, Mukund Lalji Identification of some Smṛiti citations from the Brahmasūtrasāmkarabhāṣya *ABORI* 69, 1988, 265-267

citations from the *Dharmasūtras* (Ap and Gautama) among others

## 25 VYĀKARANA PĀNINI

1 ACHARYA, Mrityunjay The Unādi Prakaraṇa — the component to Vyākaraṇa and Nirukta SP, 32 AIOC, Ahmedabad, 1985 p 271

Śakatayana is propounder of *Unādi* school has composed many *Unādi sūtras* with the help of more than 300 *Unādi* suffixes to refute the view of Gargya (some words are *ruḍha* as against Yaska's view that all words are *jaugika*) *Unādi* must be regarded as an appendix to *Vyākaraṇa* and *Nirukta*

2 ACHARYA, Vamadeva *Linga parīṣṭanam* Varanasi, 1990, X + 78

in the light of Paniniya *Linganusasana*

3 AGRAWAL, Pushpalata Acārya Udbhata ke upamā-lamkāra men paniniya vyākaraṇa (Hindi) JGJKSV 42 (1-4), 1986 (1990), 199-208

Udbhata's utilization of P's *sūtras* in connection with diff *īpamas*

4 ANANTHANARAYANA H S *Four Lectures on Panini's Astadhyayi* Annamalai Univ 1976 IV + 92

see VBD IV 25 8 (1) Indian gramm trad beginning with *padapatha* Trimuni (2) P's technique of description (3) *Śivasūtras* etc (4) Striking similarities in the treatment of topics in *A* and modern grammar of a lg

Rev G B PALSULE ABORI 71 373 74 RAGHUBIR SINGH VIJ 24 162 63

5 ANANTHANARAYANA H S *Pratyaharas in Panini's Astadhyayi* B K Dakshayani, Hyderabad 1981, 94

6 ANANTHANARAYANA H S Treatment of homonymy in Panini's *Astādhyayī* (in) *South Asian Languages Structure, Convergence, and Diglossia* (ed Bh KRISHNAMURTI), Mot Ban, Delhi, 1986 49-59

7 ANANTHANARAYANA, H S *Tolkappiyam and Astadhyayī* — a comparative study *Rtam* 16-18 (G C Sinha Comm Vol ), 1984-86, 479-490

*T* does not belong to the tradition which is reflected in *A*

8 APORA Sudesh *Pāṇinīyavyākaraṇe Anubandha vimarśaḥ*  
Delhi, 1985, xii + 250

9 ARYA, Ravi Prakash New Vārttikas to Pāṇini a  
supplement *VJ* 24 (1-2) 1986 (89) 57-65

10 AVANINDRA KUMAR *Prātibhāṣyon tathā Pāṇini ke  
sandarbha men varnavicāra* (Hindi)  
see 23 4 above

10A AVANINDRA KUMAR *Archaic Words in Pāṇini's  
Astadhyāyī*

⇒ *VBD* IV 25 13

Rev D. K. GUPTA, *JGJASV* 41 93-99

11 BAKSI, Sutapa The interpretation of Pāṇini's "*gati-  
buddhi anikarta sa nan*" — from a historical perspective *SP*,  
34 AIOC, Visakhapatnam, 1989, p. 271

in lit. both Vedic and classical many violations of this *sūtra*  
are found. Kātyāyana and later grammarians give a different  
interpretation of the *sūtra*

12 BALASUBRAHMANYAM, M. D. *The System of Aṣṭa Accen-  
tuation in Pāṇini and the Veda* KSV, Tirupati, 1981 515+xxxviii  
+xliv

- 15 BANERJEE Rabi Sankar *Concept of asiddhatva in Panini*  
Sanskrit Pustak Bhandar, Calcutta 1984 vi + 68

along with a connected hist of grammatical studies in ancient  
Ind a

- 16 BANERJEE Satya Ranjan Dionysius Thrax and Pāṇini  
on grammar (in) *Perspectives in Indology* (B N Mukherjee  
Ed Vol ) Harman Publ House New Delhi 1989 25-41

(also SP 33 AIOC Calcutta 1986 449-50 SP 34 AIOC  
Visakhapatnam 1989 p 248) Thrax (second century B C )  
skill in reading and writing of Gk lg Panini (400 B C )  
morphophonemic analysis of Sk lg

- 17 BENSON, James W *Patañjali's Remarks on Anga* Delhi,  
1990 vii + 251

analysis of Patanjali's remarks on Panini's definition and  
employment of the technical term *anga*

- 18 BHAGAWAT V B *Paninija Vyakarana ani Bhasa  
Tattvajñāna* (Marathi) MS Sahitya Sanskriti Mandala, Bombay,  
1985 8 + 172

Panini's grammar and linguistic philosophy

- 19 BHANDARE V V The role of *a* in the Pratyāhāra *lan*  
or the questionable validity of the Pratyāhāra *ra* SP, 33 AIOC,  
Calcutta, 1986 451-52

- 20 BHANDARE, V V *Sanskrit Speech habits and Panini  
with special reference to Sandhi Samasa and the Root chapters  
of Panini's Astadhyayi* Taxila Hardbounds Delhi 1986 viii +  
384

the study of *adeśa* (substitute) and *agama* (augment) —  
long felt need in the field of Sk grammar Sk was definitely a  
spoken lg in the times of the Muniṭrava author has established  
a close association bet the concepts of *adeśa* and *agama* on  
the one hand and the speech habits of the people on the  
other

Rev C T KENCH *AJOS* 4 91-92

- 21 BHARADWAJ Sudhi Kant Double accusatives in  
Sanskrit SP, 34 AIOC, Visakhapatnam 1989, 272-73

Panini has mentioned three situations of accusative case (1) the verb governs one object (2) two or more syntactical units combined into one complex sentence (3) single verb governs two objects simultaneously

- 22 BHARATI K S Mahesvara sutron men hakāra dvaya (Hindi) *Pracya Prajñā* 11, 1979, 50-54

the suggest on that *h* of *hayavaraḥ* (*h* — *visarga*) and *h* of *hal* (*h* = *usmadhvanī vyanjana*) are two separate *hs* is unacceptable Kasikakara's explanation is acceptable *h* near to *usmadhvanī* from the pt of view of *antahpravatna* and *pranavicara* it is near to *antaasthadvani* from the pt of view of *bahyaprayatna* on account of these two conditions the same *h* is mentioned twice in *Maheshvarasutra*

- 23 BHAT, M Ramakrishna Astrological elements in Pānini *KS Birth Cent Comm Vol, Part 2* Madras 1985, 199-208

- 24 BHATE Saroja Non Pāninian Systems of Sanskrit grammar *vis a vis* Panini External vocal sandhi *CASS Studies* 4, 1978, 79-96

- 25 BHATE, Saroja Samnīpātaparibhasā (Sk) *ABORI* 65, 1984, 227-239

in P's system *samnīpātaparibhasā* on account of its being purposeless is not only not useful but it creates difficulties

- 26 BHATE, Saroja The meaning-*adhikaras* in the *Taddhita* section of the *Astadhyayi* an analysis *IJJ* 30 (2) April 87, 81-92

- 27 BHATE, Saroja *Panini's Taddhita Rules* Publ CASS, Cl II, No 10, 1989, VII + 82

- 28 BHATE Saroja Some aspects of Panini's sutra style of composition *B R Modak Fel Vol* Dharwad, 1989, 37-46

the basic vocabulary and case syntax of P's rules clearly point to their algebraic char

- 29 BHATT, Vasantkumar M Lingavisistaparibhasā paninyabhipretasī na vā *Vistaran skrtam* 18 (1), 1981, 3-9

see *IBD* IV 25 4? *Iṅgavisistaparibhāṣa* might have traditionally come down to Panini and was therefore known to him. He tried to frame the *Paribhāṣasūtra* on that line.

30 BHATT Vasantkumar M Pā Su 1 4 36 ane Bhattojī Dīksitadi (Guj) *Sādhya* 22 (3), April 85 249-251

31 BHATT Vasantkumar M Pa 2 3 23 evam 2 3 25 ityatra 'hetu' iti sabdasyarthah *SP*, 32 AIOC, Ahmedabad, 1985, p 276

the word *hetu* implies *linga pramāṇa*

32 BHATT Vasantkumar M Varnasamāmnayamānīkārōpadeśa (Guj) *Sādhya* 24 (3-4) 1987, 271-282

33 BHATT, Vasantkumar M The relationship between a word and its meaning *ABORI* 70 1989 276-279

grammarians and Mīmāṃsakas treat the relationship as *aiśvarya*. Naiyayikas regard it as divine. Panini takes the relationship for granted (permanent and non analysable). Yaska considers the relationship to be resolvable and comprehensible through discussion. Yaska follows a sort of systematic theory of derivation for determining the meaning of a word and he tests it with reference to an already known meaning. Yaska's conviction is that all words stem from action.

34 BHATT Vasantkumar M Pāṇinīyavyākaraṇe jñāpakaśiddhāvacanāni *SP*, 35 AIOC Haridwar, 1990, p 26

35 BHATT Vasantkumar M Pāṇinīya vyākaranamanīṅghavasiddhi (Guj) *Sambodhi* 14 Feb 90 Guj 41 62

36 BHATTACHARYA Ram Shankar Does the word *Bhikṣu-sūtra* in Panini mean the *Brahmasutra*? *Rtam* 11-18 (B R Saksena Fel Vol) 1979 83 73 76

word occurs in P IV 3 110 (earlier views *BhS* = *BrS* or *Sāṃkhya Sūtras* by Bhikṣu Pañcasakha) according to the author the word *Bhikṣu* is a class name and not the name of any particular author. *BhS* denotes any work by ancient teachers that deals with the rules of conduct of Bhiksus (i.e. of persons of the 4th āśrama).

37 BHATTACHARYA Ram Shankar Identity of Arjuna mentioned in Pāṇini's sūtra 4 3 98 *Pur* 31 (1) Feb 89, 6-14



Arjuna = Kartavīrya Arjuna (and not Paṇḍava Arjuna)

- 38 BHIM SEN SHASTRI *Pratyahārasūtron ka Nirmāta Kauna ?* (Hindi) Bhairavi Prakashan, Delhi, 1984, 48

Panini himself is the author of *Pratyahāra sūtras*

Rev RAGHUBIR SINGH *VIJ* 24 166, YUDHISTHIRA *Vedavani* 36 (11) 23

- 39 BHIM SINGH A critique on Pāṇini's sūtra *na dhātulopa ārdhadhatuke* (I 1 4) *ABORI* 64, 1983, 241-48

- 40 BHIM SINGH A critique of Pāṇini's four sutras from the view-point of purpose or object *VIJ* 23 (1-2), June-Dec 85, 17-30

P 6 1 117, 7 2 85, 6 1 126 1 1 14

- 41 BHIM SINGH *Patañjala Mahabhasya men Pratyakhyaata Sūtra eka samiksātmaka adhyayana* (Hindi) Nirmal Book Agency, Kurukshetra, 1987, xxxvii + 508

(Foreword by G. CARDONA) the author deals in detail with the Paninian *sūtras* wh. Katyayana and Patanjali consider possibly to be rejected also considers possibility of interpolations in *Aśtaadhyayi* the gradual development and the evolving form Sk. lg. might have prompted Patañjali to consider the redundancy of some of Pāṇini's rules or forms

- 42 BHIM SINGH Pāṇini sūtra 'cā lūṇi' (3 1 43) kā parisīlana (Hindi) *MUSRJ* 13 (2), 1988, 21-31

- 43 BHIM SINGH 'Kṛiti ceti' sūtra vimarsah (Sk) *Sagarika* 26 (4), Varanasi, 1989, 55-68

- 44 BHIM SINGH Aluk samāsa ke do vārttikon para vicāra (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p. 249

P 6 3 20 and 6 3 3

- 45 BHIM SINGH Bhāṣyakāraprokta sannipāta paribhasā ke prayojana (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p. 93

P 1 1 39, 3 1 36 3 1 38

- 46 BISWAL, Banamali Pāṇini's *gūṇa* a linguistic speculation *SP*, 34 AIOC, Visakhapatnam, 1989, 281-82

*gīra* in its technical sense means *a e o* but non technically it denotes quality or attribute fold or 'times', and portion or part linguists name *guna* as 'ablaut' or vowel gradation

47 BRONKHORST J *Asiddha* in the *Astādhyāyī* a misunderstanding among the traditional commentators *JIP* 8, 1980

48 BRONKHORST J Meaning entries in Pāṇini's *Dhatu pāṭha* *JIP* 9 1981, 335-357  
*VBD* IV 25 54

49 BRONKHORST, J On the history of Pāṇinian grammar in the early centuries following Patañjali *JIP* 11, 1983 357-412  
*VBD* IV 25 57

50 BRONKHORST J *Nirukta Unādi Sutra*, and *Astādhyāyī* a review article *IJJ* 27 (1) Jan 84, 1-15

ref M A MEHENDALE *Nirukta Notes* — Series II (*VBD* IV 26 35) B discusses the exact difference bet grammar (*vja-karana*) and etymological explanation (*nirukta*)

51 BRONKHORST, J Panini and the Kramapatha of the *Rgveda*  
see 1 19 above

52 BRONKHORST J Panini's use of *api* *Paramananda Sastri Fel Vol*, Aligarh 1988 124-126

53 BRONKHORST J What is *asiddha*? *ABORI* 70, 1989, 309-311

(ref KIPARSKY What is *silla*? *ABORI* 68 295 303 see 25 171 below) (*asiddha* used three times by Pan n) B does not accept K's interpretation because (1) K's interpretation is far removed from the literal sense of *asiddha* (2) K's interpretation can't account for a set of straightforward derivations

54 BRONKHORST J Panini and the nominal sentence *ABORI* 71, 1990 301-304

55 BRONKHORST, J *Varttika* II *ZKSA*, 34, 1990, 123-146

56 CARDONA G Subject in Panini (in) *The Notion of Subject in SA Lgg* (ed M K VERMA) *SA Stud Publ Series* 2, Univ Wisconsin, Madison, 1976, 1-38

- 57 CARDONA, G *Panini — A Survey of Research*

see VBD IV 25 71

Rev J P SINHA *Rtam* 16-18 569 70

- 58 CARDONA, G On the formulation of *Astadhyayi* 8 3 4  
*anunasikat paro 'nusvarah* E R Sreekrishna Sarma *Fel Vol*,  
Tirupati, 1983, 199-205

suggests that the original reading was *ananunasikat paro 'nusvarah*

- 59 CARDONA, G On the *Mahabhasya* evidence for a Pāṇi-  
niya *Dhatupatha* without meaning entries (in) *Amrtadharā*  
(R N D Fel Vol ), Ajanta, Delhi, 1984, 79-84

Pat on P 1 3 1 (P's *Dhatupatha* originally listed verbs separately without *sandhi* substitutions and also without meaning entries the text later underwent two major modifications)

- 60 CARDONA, G Panini's *karaka* agency, animation and  
identity *JIP* 2 (3-4), 1984, 231 306

- 61 CARDONA, G Panini and Unadisutra 2 84 *ALB* 50,  
1986, 46-57

- 62 CARDONA, G *Panini His Work and Its Traditions*  
*Vol I Background and Introduction* Mot Ban Delhi, 1988,  
xxiv + 671

Rev J L BROCKINGTON *JRAS* 1990 (1) 182 83 S D LADDU,  
*ABORI* 70 350-53 RAM GOPAL, *HSAJIS* 3 (1 2) 329-31 J  
C WRIGHT *BSOAS* 53 (1) 152 54

- 63 CARDONA, G Paninian Studies (in) *New Horizons*  
*of Res in Indology*, CASS Univ Poona 1989, 49 84

major emphases and trends in recent Paninian studies (1)  
marked tendency towards finding in the received *Astadhyayi*  
text evidence of massive interpolations (2) Paninians like  
Katyayana and Patanjali not only did not inherit a single direct  
trad but also were ignorant of certain crucial usages known to  
Panini and indeed misrepresented Panini's intentions these  
theses however are neither wholly cogent nor acceptable  
bibliography — pp 70-74

- 64 CHAKRABARTI A K A critical discussion on Panini  
*sutra najhalau* SP, 33 AIOC, Calcutta, 1986, 456-57

- 65 CHARU DEVA SASTRI *Pāṇini Re-interpreted* Mot Ban, Delhi, 1990, xvii + 218

an English version of a part of C s *Vyākaraṇa Candrodāya* (mainly *karakas* and *samasas*) exposition of Pāṇini's *sūtras* illustrations from Vedic and early classical texts

Rev S D LADDU *ABORI* 71, 415-16, K P RAJAPPAN *ALB* 54 209

- 66 CHATTERJEE, Asoke Analytical treatment in Astādhyāyī and Pingala — a retrospection *SP*, 32 AIOC, Ahmedabad, 1985, 6-7

Pingala is earlier than Śaunaka (*RV Prat*) traditionally Pingala is regarded as a younger brother of Pāṇini, there is ample evidence to show that there exists a considerable degree of structural resemblance bet the works of Pāṇini and Pingala

- 67 CHATTOPADHYAYA SASTRI, Ashok Pāṇini Whitney-samālocanam (Sk) *Naimiṣyam* 1 (1), April 80

- 68 CHOKSI, Kamalesh Kumar Astādhyāyī ke 'ādi'-uttara-padavāle samasta padon ki samiksā (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 91

- 69 DAS, Karuna Sindhu On reference to verbal roots in Pāṇini's rules *SP*, 33 AIOC, Calcutta, 1986, p 458

- 70 DAS, Karuna Sindhu *Paribhasas in the Paninian System of Grammar* Calcutta, 1986, 2 + vii + 258

- 71 DAS Karuna Sindhu *A Paninian Approach to Philosophy of Language* Calcutta, 1990, vii + 358

- 72 DAS, Pradipta Kumar The *krt* suffixes — the Paninian description *SP*, 32 AIOC, Ahmedabad, 1985, p 281

Pāṇinian techniques differ from section to section depending upon the linguistic necessity or technical necessity *lopa* and *agama* are two different techniques of Pāṇini by means of which he explains the lg

- 73 DAS, Pradipta Kumar Type token study in Pāṇini (with reference to *krdanta*) *Lokaprajñā* 1 (1), Puri, 1987, 108-113

74 DAS, Pradipta Kumar Type token study in Pāṇini (with special reference to feminine formations) *SP*, 34 AIOC, Visakhapatnam, 1989, p. 256

75 DASGUPTA, Probal Relating Pāṇini and modern syntax: a notion of *nyasta*, *Lokaprajñā* 1 (1), Puri, 1987, 73-80

76 DASH, Achyutananda The syntactic role of *adhi-* in Pāṇinian *karaka* system *33 PAIOC*, Poona, 1989, 208-221

(also *SP* 33 AIOC Calcutta 1986 459-60) Here *adhi-* is not an *upasarga*, it is *karmapravacan'ya* because it has an intrinsic semantic relation with a noun

77 DASH, Achyutananda *karmapravacan'ya*s: their syntactic role in Pāṇini's grammar *SP*, 34 AIOC, Visakhapatnam, 1989, p. 264

78 DASH, Achyutananda, GILLOX, Brendan S On formalizing Pāṇini's *karaka* for sentence derivation *BDCRI* 50 1990, 173-181.

79 DASH, Gauranga Arthavatsūtre vyutpattivyutpattipaksasvīkāre vākyākaranānām vicāravimarsāḥ *SP* 34 AIOC, Visakhapatnam, 1989, p. 253

*Kāśikāvṛtti* A G Swain Fel Vol, Utkal Univ, Bhubanesvar, 1985, 83-91

(also SP 32 AIOC Ahmedabad, 1985, 281-82)

83 DASH, Radhamadhab Sociolinguistic study of Pāṇinian idioms *Vanijyotih* 11, Utkal Univ, Bhubanesvar, 1987, 67-74

(Paper 33 AIOC Calcutta 1986 p 461)

84 DASH, Radhamadhab Kātantra Vyākaraṇa and Prātiśākhya vs Pāṇini's Vyākaraṇa SP, 35 AIOC, Haridwar, 1990, p 152

*Katantra Vyakarana* is reminiscent of the non-existent pre Paninian Andhra school which is referred to as Eastern School. Pratisakhya are pre Paninian treatises dealing with phonetics, grammar and metrics of the various Vedic recensions.

85 DASS, Ayodhya Chandra Pāṇini and accent KURJ 22, 1988

86 DATTA, Namita Yaska's Nirukta and Unādi Sutras  
= VBD IV 25 111 26 16

87 DAVESAR, Indu *Paniniya Sūtrapatha aurā Jainendra Sūtrapatha ka Tulanatmakā Adhyāyana* (Hindi) Anu Books, Meerut, 1985 222

comparative study of the *Sūtrapathas* of Panini and Jainendra with special ref to *saṃjñā*, *paribhāṣā*, and *anubandha*

88 DESHPANDE, Madhav M Pāṇinian grammarians on dialectal variation ALB 42, 1978, 61-114

(also see VBD IV 25 89 95)

89 DESHPANDE, Madhav M Pāṇini as a frontier grammarian (in) *Papers from the 19th Regional Meeting of the Chicago Linguistic Society*, 1983, 110-116

90 DESHPANDE, Madhav M *Ellipsis and Syntactic Overlapping Current Issues in Paninian Syntactic Theory* P G R Series 24, BORI, Poona, 1985, X + 94

(Pardit Shripad Sastri Devadhar Meml Lectures - II Series)  
Rev J L BROCKINGTON JRAS 1987 (1) 135

91 DESHPANDE Madhav M Sanskrit grammarians differing perspectives in cultural geography *AJOS* 2 (R S Tripathi Comm Vol ) 1985 57 68 + map

Pāṇini was most certainly maximally familiar with the peculiarities of the lg. of the NW (syntactic and phonological evidence). P. not at the centre of Skt-speaking universe his region was on the margins of bigger political entities he did not recognize the political supremacy of the Pracyas or the superiority of the Udīcyas he chose a more neutral framework map indicating the geography of Skt grammarians chronology Pāṇini (c 500 B C ) Kātyāyana (c 200 B C ) Patañjali (c 100 B C )

92 DESHPANDE Madhav M Paninian syntax and the changing notion of sentence *Paper* South Asian Lgg Analysis Roundtable Conf , Univ of Illinois Urbana 1986

see 25 96 below

93 DESHPANDE Madhav M Some facets of Paninian morphology *ALB* 50 1986 478-489

the category of *vakarana* is clearly subsumed under Pāṇini's basic morphological category of *pratyāḥa* on the other hand the category of what is known as *āgamas* from the post Pāṇini remains somewhat unclear (there is no definition of *āgama* in the *Aśṭādhyāyī* )

94 DESHPANDE Madhav M Paninian syntax of Sanskrit gerund constructions an alternative view *ALB* 51 (Ludo Rocher Fel Vol ) 1987 242 266

see 25 92 above

97 DESHPANDE Madhav M Panini and the north-western dialect some suggestions on sutra 3 3 10 (in) *Languages and Cultures* (Edgar C Polome Fel Vol ) Mouton-de Gruyter, Berlin, 1988, 111-122

98 DESHPANDE, Madhav M Ellipsis in modern linguistics and Panini *ABORI* 70, 1989, 103-124

ellipsis in structural linguistics generative approaches to ell  
Indian approaches to ell Panini's conception and application  
of ell

99 DESHPANDE, Madhav M Semantics of Pāṇini's Kārakas an explanation of philosophical and linguistic issues (in) *Volume of Indological Studies* (ed G C BHATTACHARYA, B K MATILAL), State Univ of N Y

100 DESHPANDE, Madhav M Ditransitive passive in Pāṇini *IJJ* 34, 1991, 19-35

101 DESHPANDE, Madhav M (ed) *Pāṇini and the Veda* 7 WSC Panel V, Leiden, 1991  
(bound with Panel IV *Sense and Syntax in Vedic*)

102 DESHPANDE Prajna Svarārttheyamastasutri *VSMV* 1985, 1986, 49-52

eight *Sutras* of Panini re *svara* P 2 3 51-57, 64

103 DEVASTHALI, G V Pāṇini and Rgvedic interpretation *JORM* 40-41, 1970-72  
see 4 17 above

104 DEVASTHALI, G V Pāṇini and Vedic — a critique *ABORI* 64, 1983, 137-148

see *VBD* IV 25 106 and 106A (ref KIPARSKY, *VBD* IV 25 170) so far as Vedic is concerned the question of preference (as suggested by KIPARSKY) simply does not exist  
*dr̥ṣṭānividit̥ chandasi bhavati*

105 DEVI, Sudha A The concept of *guna* in Sanskrit grammar *VIJ* 23 (1-2), 1985 9-16



106. DIKSHIT, Puspha, *Ekadeśavikṛtamananyavat* paribhāsā — eka navīna dṛṣṭi (Hindi). SP, 33 AIOC, Calcutta, 1986; 464-65.

107. DIKSHIT, Pushpa *Astādhyāyī ke cin prakarana ke bhāsyānutthāpita sthala* (Hindi) SP, 34 AIOC, Visakhapatnam, 1989; 265-266.

.. (*Astādhyāyī* 3.1.60.66, 3.1.89 *cin-adeśa* why is *cin* repeated in various *sūtras*. *Mahābhāṣya* gives three explanations (wh are not enough) .

108. DONGRE, N. M. *Pratyāhāra-sūtrātīla anullekha ānī dviruktyā* (Marathi) VSMV 1983, 1984; 18-23

..ā, ī, ū, ṛ, ḷ not mentioned, *h* mentioned twice (5th and 14th *sūtras*), *n* mentioned twice (*sūtras* 1 and 6), first *h* is *ghoṣavat* varṇa and second *h* is *aghoṣa* varṇa (implying *visarga*), first *n* is indicative of *anīṣṭika* varṇa (*it*), *lan* (6th *sūtra*) must have been originally *lan* .

109. DUBEY, R. P. Problem of *nañārtha*. SP, 33 AIOC, Calcutta, 1986; 465-66.

110. DUTTA, Kalpana. A critique of the concept of *sthānivadhbhāva*. SP, 33 AIOC, Calcutta, 1986; p. 466.

..*sthānivadhbhāva* is a case of *kāryatideśa* .

111. DVIVEDI, H. P. *Studies in Pāṇini (Technical Terms of the Aṣṭādhyāyī)*.

.. = VBD IV. 25-115

Rev. D. K. GUPTA, VIJ 20, 261-62, P. THIRUGNANASAMBANDHAN, JORM 42-46, 196-97.

112. DVIVEDI, Janakiprasad. Śabdaśātre samjñāpadārthah samjñājñānasya nāntariyakatvam ca (Sanskrit). *Sāgarikā* 21 (1), 1983; 35-41.

..three derivations of the term *samjñā* given by commentators of Pāṇini's *Aṣṭādhyāyī* .

113. EMENEAU, Murray B. Bloomfield (1877-1949) and Pāṇini (5th-4th century B. C.). Lg 64 (4), 1988, 755-760.

- 114 FATAH SINGH Nighantu and Pāṇini as aids to Vedic exegesis *SP*, 7 WSC, Leiden, p 170

*Nighantu* and Panini seem to suggest a spiritual interpretation of the Veda

- 115 FILLIOZAT, P-S Les notions de verbe et de substantif dans l'école pāṇineenne *BEI* 1, 1983, 66-71

- 116 FILLIOZAT, P-S *Grammaire sanskrite panineenne* Coll Connaissance des Lang, Picard, Paris, 1988, iv + 185

Rev J W DE JONG *IJ* 33 315 16 G B PALSULE *ABORI* 71 377-79, J C WRIGHT *BSOAS* 53 (1) 152 54

- 117 GARG, Lata Astadhyāyī men nīpātana kā svarupa (Hindi) *MUSRJ* 9 (2) July-Dec 84 22-30

*nīpātana in Astadhyāyī*

- 118, GAUD, Bishan Lal Panini kī sthānyādeśavyavasthā (Hindi) *Lokaloka*, 1985

- 119 GHATAGE A M Uktarthanam aprayogah (in) *Amṛta-dhara* (R N D Fel Vol ), Ajanta, Delhi, 1984, 141-151

- 120 GHATAGE, A M Patañjali on P VIII 1 1 (in) *Prasanna-Parijata* (Kavisvara Fel Vol ), Poona, 1990, 29-31

- 121 GHOSH, B *Nominal and Verbal Formation in Pāṇinian Sanskrit* Nag Publishers, Delhi

- 122 GOPAL SASTRI *Brhad Rjupaniniyam Śāstriya Granthamālā* 1, Lucknow, 1983, 33 + 310

ed Karunapali TRIPATHI

- 123 GUPTA, Sudhir Kumar *Vyatyayo bahulam tathā bahulam chandasī* (Hindi) (in) *VBD* IV 31 22, Delhi, 1981, 217-223

- 124 HOOK, Peter Edwin Astādhyāyī 3 3 158 and the notion of subject in Panini *RR Ling* 25, 1980, 79-87

- 125 HOOK, Peter Edwin Kasmiraśabdāmṛta 8 3 3 and a count of the ergative in the Pāṇinian linguistic tradition *IL* 41 (1-4), 1983, 39-42

126 HOOK, Peter Edwin Pāṇini's Astādhyāyī a two storey house for a three storey language *Paper*, 6 WSC, Philadelphia, 1984

127 HUECKSTEDT, R A Interpretations of Pāṇini's 6 177-*iko yan aci* *SP*, 8 WSC, Wien, 1990

128 HUSSAINI, B C 'Nityam' in the Astādhyāyī *SP*, 32 AIOC, Ahmedabad, 1985, 285-86

129 HUSSAINI, B C Śesa in Astādhyāyī *SP*, 33 AIOC, Calcutta, 1986, 470-71

130 JAIN, Vrashabh P The concept of case/*karaka* a comparative statement *Ind Taur* 15-16, 1989-90, 131-143

(also *SP* 7 WSC Leiden 1987, p 61) with special ref to Pan ni and FILLMORE (1) the verb is the central element of the sentence, (2) the notion *karaka* or case is universal (3) *karaka* is a mental/conceptual relation

131 JANI, Jaydeva A Pāṇiniya vyākaraṇa ane sārāsvata-vyākaraṇanā svarasamdhivisayaka sūtro—tūlarātmaka adhyayana (Guj) *Śiudhyāya* 24 (3-4), 1987, 267-270

Pāṇini and *Sārāsvata Vyākaraṇa*—comparative study in regard to *svara* and *samdhā*

132 JANI, Jaydeva A Kā'vasyakatā pāṇineh? *Sura-bharan* 25, Vadodara, 1990-91, 28-30

what is the necessity of Pāṇini?

ref P 3 1 8-19

136 JHA Shashinath Varnasamāmnāyavivecanam SP, 32 AIOC, Ahmedabad 1985 p 287

137 JHA Shrimani Nath *Vaṁśibhasa anyatarasyam ity etesam arthabhedah* SP 33 AIOC Calcutta 1986, 788 89

138 JHA Sudhir Kumar Vyakaranasya vedangatvavicarah SP, 32 AIOC Ahmedabad 1985, 287 88

*Vyakarana as a velaṅga*

139 JHA Sudhir Kumar Vyākaranasutranīrdistodaharanaparamparaya yuktayuktatvam ca SP, 33 AIOC, Calcutta, 1986, p 476

140 JHA Sukheshvar A review of the inclusion of some of the Paninian sutras in the Vaidiki Prakriyā of the Siddhānta Kaumudī SP 34 AIOC Visakhapatnam 1989, p 282

the Ved c section is presented in SK in the *Aṣṭadhyayi* - order author examines the propriety of the inclusion of some sūtras (P 8 2 93 96 98) in Ved c section

141 JHA Sureshvar Paninivyakaranaśāstriyasamjñās tāsām vaiśistyaṁ ca SP 33 AIOC Calcutta 1986 476-77

most of the *nahat samjñās* are pre Paninian P adopted them for *arthalāghava an arthatva tarkaśritatvajnapana eka kṛtara samjñās* are normally of P himself P's *samjñās* range from being of one letter to being of seven letters (e.g. *karma-pravaṇya*)

142 JOSHI S D Pinini's rule 1 3 67 (in) *E R Srīe Krishna Sarma Fel Vol* Tirupati 1983 63 74

acc to the framework of I s s stem the causative and the non-causative sentences are independently derived and the derivation of the causative sentences can't be dependent on their non-causative counterparts

143 JOSHI S D The role of boundaries in the *Aṣṭadhyayi* (in) *Amṛta Ilara* (R N D Fel Vol ) Ajanta Delhi 1984 181-186

144. JOSHI, S. D. Pāṇini. *Itihāsapatrikā* 4 (3), Sept. 84; 79-90.

..introductory; P.'s date; P.'s life; P.'s works : *Aṣṭādhyāyī*, *Dhātupāṭha*, *Gaṇapāṭha*, *Unādisūtras*, *Liṅgānuśāsana*, and *Pāṇinīya Śikṣā*; commentarial lit. on Pāṇini and modern works, main topics discussed by P. : *saṃjñā*, *paribhāṣā*, *anuvṛtti*, lg-analysis, phonology and morphophonemics, word-derivation, case-terminations, verb-ending suffixes, person, number, gender, voice, parts of speech, syntax, compounds; *Aṣṭādhyāyī* as a generative grammar; Vedic rules, accent rules; two methods of studying P...

145. JOSHI, S. D. Traditional and modern linguistic approach to Pāṇini. (in) *Select Papers from SALA-7*, Bloomington, 1987; 220-235.

146. JOSHI, S. D. Pāṇineḥ *Aṣṭādhyāyī*. (in) *Prasanna-Pārijāta* (D. Kavishvar Fel. Vol.), Poona, 1990; 32-34.

..a brief note in Sk...

147. JOSHI, S. D.; BHATE, Saroja. *The role of the Particle ca in the Interpretation of the Aṣṭādhyāyī*.

.. = VDB IV. 25. 158..

Rev. : H. F., ZDMG 136 (3), 656-57

148. JOSHI, S. D.; BHATE, Saroja. *The Fundamentals of Anuvṛtti*. Publ. CASS - B 9, Univ. Poona, 1984; viii + 305.

Rev. : H. F., ZDMG; 136 (3), 656-57; J. D. SMITH, BSOAS 49 (2), 401-402.

149. JOSHI, S. D.; LADDU, S. D. (ed.). *Proceedings of the International Seminar on Studies in the Aṣṭādhyāyī of Pāṇini*. Publ. CASS - E 9, Univ. Poona, 1983; 255.

.. = VDB IV. 25. 159..

Rev. : H. F., ZDMG 136 (3), 656-57.

150. JOSHI, S. D.; ROODBERGEN, J. A. F. On P. 1. 1. 56. *JAOS* 105 (3), 1985; 469-477.

..suggest a new interpretation of the term *aśiḥ* in this *sūtra*; this new interpretation simplifies trad. grammar, because it does away with *Yārtukar* XVIII-XXIX on P. 1. 1. 56..

151. JOSHI, S D, ROODBERGEN, J. A. F. On *siddha*, *asiddha*, and *sthānivat* ABORI 68, 1987, 541-549.

two types of order with regard to the rules of *Aṣṭādhyāyī*:  
(1) sequential or positional order in wh Pāṇini has put them  
(*adhyaya-pāda-sūtra*) (2) order of application or the feeding  
order in wh the output of one rule becomes the input of  
another rule in the case of the rules in *Sapṛda-Saptādhyāyī*,  
the sequential order has no relevance, barring the case of conflict,  
but in the *Tripradī* 295 rules have been collected wh can only  
be applied in conformity to their sequential order.. the principles  
of *siddha* and *asiddha* also become operative in the case of  
a conflict bet rules

152. JOSHI, S D., ROODBERGEN, J. A F. The rejection  
of P 1 1 58 - a confirmation of the exclusively positive aspect of  
*sthānavadbhāva* ABORI 69, 1988, 217-228

a close paraphrase and a study of *KV* on P 1 1 58..

153. JOSHI, S N Attestation of Pāṇinian forms in the  
*Apatyādhikāra* section SP, 33 AIOC, Calcutta, 1986; p 478.

discusses *gotra* derivatives in the *Apatyādhikāra* section and  
finds out documental evidence for them in lit . also accounts  
for the attestation of counter-examples given by the commenta-  
tors

154. JOSHI, S N Nipātana rules in the fourth book of the  
*Aṣṭādhyāyī*. SP, 34 AIOC, Visakhapatnam, 1989; p 286

155. JUNNARKAR, P B *An Introduction to Pāṇini*. Baroda,  
Book II (= *VBD* IV 25 163). Book III, 1983; iii + 240. Book  
IV, 1987, iv + 382

. Book I (= *VBD* IV 25 162)

Rev (Book II) A S ACHARYA, *BDCRI* 44, 181-83

156. KAK, Subhash The Pāṇinian approach to natural  
language processing *Intern Journal of Approximate Reasoning*,  
1987

157. KAMALISH KUMAR Pāṇinikāye dhruvāpāyapadārtha-  
vimarśah. SP, 32 AIOC, Ahmedabad, 1985, p 77.

*dhruvāpāya* in Pāṇini's system..

- 158 KANNAN, K S Regrafting lexica after Kiparsky (1979) a case for SP, 34 AIOC, Visakhapatnam, 1989, 270-71

. vital gradations of optionality itemised by Panini thro' *riḥhāṣa*, *anvatarasyam* K. (VBD IV 25 170) 'the more a writer tries to follow P's rules, the less his writings will follow P's rules

- 159 KANSARA, N M Uttarārdham tu parisesād anudattam (Guj.) *Śādhya* 24 (3-4), 1987, 239-245

Panini 1.2.37

- 159A KAR, Dinabandhu *Semantic Basis of the Aṣṭadhyāyī*. DD, Univ Poona, 1980

unpublished see VBD IV 25 165

- 160 KAR, Dinabandhu Concept of *samjñā* in Pāṇini's grammar SP, 32 AIOC, Ahmedabad, 1985, p 291

*samjñā* differs from *nāman* and *ākhyā* *samjñā* in *Aṣṭadhyāyī* is not considered to be a referential term it simply points out that the meaning of the term concerned does not have purely derivative value but its meaning is to be understood with ref to the conventions of the lg speaking community

- 161 KAR, Dinabandhu Parts of speech in Pāṇini's grammar SP, 33 AIOC, Calcutta, 1986, 480-81

- 162 KAR, Dinabandhu Concept of *bhāṣa* in Pāṇini's grammar SP, 34 AIOC Visakhapatnam, 1989, 283-284

ref P 2.3.37 there is no evidence in *Aṣṭadhyāyī* to show that the term *bhāṣa* is used in the sense of *kriyā* discusses *bhāṣa* and *kriyā*

- 163 KAR, Yashodhara The *ekasamjñādhikāra* SP, 32 AIOC, Ahmedabad, 1985, 291-292

two types of technical terms in *Aṣṭadhyāyī* (1) disjunctively applied technical terms (2) conjunctively applied technical terms discusses P I 4.1.2

- 164 KAR, Yashodhara *Antaranga Paribhāṣa* SP, 33 AIOC, Calcutta, 1986, p 481

165 KATRE Sumitra Mangesh *A Glossary of Grammatical Elements and Operations in the Astadhyayi* Central Inst of Indian Lgg Mysore 1981

166 KATRE Sumitra Mangesh *The Astadhyayi of Pāṇini* Texas Linguistic Series Univ of Texas Press Austin 1987 xlv + 1330 (Indian ed Mot Ban Delhi, 1989)

transliterated text with English transl and extensive notes  
*Dhatupatha Ganapatha* see 25 275 below

Rev Eivind KAHRS *BSOAS* 53 (3) 531-33 Satyapal NARANG  
*Review Projector (Inda)* 9 (10-12)

167 KATRE Sumitra Mangesh Pāṇini and Indo-Aryan (in) *New Horizons of Res in Indology* CASS Univ Poona 1989, 88-89

both Katyayana and Patanjali commenting upon Pāṇini's *Astadhyayi* indicated that Pāṇini's work is descriptive and not prescriptive one of the main problems with ref to Pāṇini's grammar relates to the role of accent as a phonemic feature wh by the time of Katyayana and Patanjali seems to have lost its importance in actual oral communication Pāṇini in general does not deal with semantics of Sanskrit

168 KHARE G H Why are there two *h* s in the Māheśvara Sūtras? *ABORI* 64 1983 255-257

(1) *h* (coming in the beginning of the 5th *Māheśvara sūtra*) is a semi vowel of *a* (2) *h* as aspirate consonant

169 KIPARSKY Paul *Pāṇini as a Variationist*  
= *VBD* IV 25-170

Rev Madhav M DESHPANDE *Lg* 60 161-64 P FILLIOZAT  
*OLZ* 79 (5) 497-500 Rosane ROCHER *JAOS* 106 862-863  
Rama Nath SHARMA *Lg in Society* 12 349-415

170 KIPARSKY, Paul *Some Theoretical Problems in Pāṇini's Grammar*

= *VBD* IV 25-171 see 25 171 below

Rev J BRONKHORST *IJJ* 27 309-313

171 KIPARSKY, Paul What is *siddha*? *ABORI* 68, 1987, 295-303



(ref to BRONKHORST's rev of 25.170 above) *siddha* principle is not some abstruse formal abstraction but a very intuitive and natural idea. Hist linguistics reveals that the order defined by the *siddha* principle is the preferred outcome of change; there are also indications that it is the order which comes most naturally to the lg learner. see 25.53 above.

172 KIPARSKY, Paul, STAAL, J F Syntactic and semantic relations in Pāṇini (in) *MSSA*, 1988, 135-175

173 KRISHNAMACHARYULU, K A Outlines of scheme of Pāṇini's *Astādhyāyī* *SP*, 32 AIOC, Ahmedabad, 1985, p 290  
basic linguistic principle 'sentence is the unit of lg

174 KRISHNAMACHARYULU, K A Pāṇinīyāḥ yogarudhāḥ samjñāḥ *SP*, 33 AIOC, Calcutta, 1986, 481-82

175 KRISHNASWAMI AIYANGAR, V *Pāṇinīya Vyākaraṇa kī bhūmikā* (Hindi) Prabhat Prakashan, Delhi, 1983, 178  
Rev RANVIR SINGH *HSJIS* 2 (12) 284-86

176 KRISHNASWAMI AIYANGAR, V Pāṇinīyā padasamskāra-prakriyā (Sk) *Samvid* 23 (1-2), 1986, 46-60

177 KRISHNASWAMI AIYANGAR, V Pāṇini kī samartha siddhānta aurā vākyavyutpādana (Hindi) *Gavesana* 48, 1987, 47-58

178 KSHIRSAGAR, V K An internal contradiction in Pāṇini *SP*, 32 AIOC, Ahmedabad, 1985, p 78  
ref P VIII 3.24 (wh acc to author is redundant)

179 LADDU, S D A glimpse of variational awareness of the Indian scholiasts *Rtam* 11-15 (B R Saksena Fel Vol), 1979-83, 241-259

ref to Pāṇini's grammar variations regional, temporal, literary social

180 LADDU, S D Survey of Paninian research *Itihasa-patrikā* 4 (3), Sept 84, 99-103

181 LELE, Jayant, SINGH, Rajendra Panini, language theories, and the dialectics of grammar (in) *Proc of III Internat.*

*Conf on the History of Language Sciences 1984*, Amsterdam, 1987, 43-51

182 LOWE, Ramesh Kumar Pāṇiniya vyākaraṇa men vibhakti pratipādana (Hindi) *MUSRJ* 12 (1-2), 1987, 101-103.

183 LOWE, Ramesh Kumar Description of cases in the Pāṇinian grammar *SP*, 34 AIOC, Visakhapatnam, 1989, p 262

P has described cases in many ways

184 MAHATO, Damodar Thak thikan ki vaijñānikatā (Hindi) *Kosala* 3 (1-2), Indian Res Soc of Avadh, Faizabad, July 80 - Jan 81, 103-104

compares technologies of Pāṇini and Padmanabhadatta relating to these suffixes concludes that Pāṇini's approach is more scientific (considers etymology of *raṇatika*)

185 MAHAVIR Concept of *śabda* in Pāṇini *VIJ* 20 (1-2), 1982, 58-62

see *VBD* IV 25 189 P regards as *śabda* all the various grades of linguistic utterances starting from phonemes up to the sentence

186 MAHAVIR 'Anabhihita' in Pāṇini a key-note to syntax *JOIB* 33 (1-2), 1983, 26-45

notion of *anabhihita* in Pāṇini plays a grammatical role of prime significance in bet sentence boundary and *pada*-boundary, P's grammar was based on and ultimately aimed at sentence derivation and not only word derivation

187 MAHAVIR *Samartha Theory of Pāṇini and Sentence Derivation* Mun Man, New Delhi, 1984, X + 103

see *VBD* IV 25 190 see 25 188 189 below

188 MAHAVIR Syntax in Pāṇini a unique approach *SP*, 32 AIOC, Ahmedabad, 1985, 293-94

P's syntactic description is based on his notion of *samartha* (II 1 1) rather than on that of *vakya* author explains the difference bet the notions of *vakya* and *samarthya* and examines how far it has been crucial for P's description of syntax, he concludes that P's theory of *samarthya* is unique and more powerful and comprehensive than that of *vakya* wh. is an ordinary notion see 25 187 above and 25 189 below..

189 MAHAVIR Linguistic concepts of Pāṇini for syntactic description SP, 32 ICANAS, Hamburg, 1986, p 179

deals with P's syntactic description in terms of *vakya* and *samartha* *samartha* theory is established as unique and advantageous also for modern linguistics see 25 187 188 above

190 MAHAVIR Treatment of *saṁāsa* in Panini ABORI 67, 1986, 147-158

191 MAHAVIR Language theory of Pāṇini JGJASV 42 (1-4), 1986 (90), 101-112

Lg is a conceptual phenomenon the object conceived by the mind in an integrated form is expressed by lg in phonetic form That lg is an integrated phenomenon in totality is proved by Pāṇini's *sūtras* from their application and implication in derivational process

192 MAHAVIR Panini ka sabda — mahatvapurna bhasika tattva (Hindi) D N Shastri Commi Vol, 1989, 429 431

193 MATILAL, Bimal Krishna On the notion of the locative in Sanskrit JIL 10, 1983, 160-168

analyses the concept of location (*adhikarana*) and its varieties in P's grammar

194 MAYANK, Manjul Panini's acquaintance with the Atharvaveda SP, 7 WSC, Leiden, 1987, p 86

see 7 19 above

195 MEENAKSHI, K The genitive in Panini and in epic Sanskrit (in) *Studies in Sanskrit Syntax* (ed Hock), Mot. Ban, Delhi

196 MEENAKSHI, K Vedic infinitive and Panini SP, 7 WSC, Leiden, 1987, p 88

do P's rules cover all the forms and usages of infinitive which actually occur in Veda?

197 MISHRA, Gopabandhu Paniniyasamaye prakrtih (Sk). *Sagarika* 21 (1), 1983, 31-33

*prakrti* as an etymological term

198 MISHRA, Gopabandhu A bridge between *niyama* and *parihāsa* rules of Pāṇini SP, 32 AIOC, Ahmedabad, 1985, p 294

*anyame niyamakarini paribhasa* see 25 199 below

199 MISHRA, Gopabandhu Pāṇinian *paribhasa*-rules and *paribhasas* a comparison SP, 33 AIOC, Calcutta 1986, 486-87

see 25 198 above

200 MISHRA, Gopabandhu *īṇ pratyayavimarsah* (Sk ) *Aranyakam* ( *Praveśanka* ), Sanskrit Prasara Parishad, Aara, Sept. 1988, 53-59

201 MISHRA, Gopabandhu Role of colloquial use in *pluta* theory SP, 34 AIOC, Visakhiapatnam, 1989, p 286

Pāṇini's rules pertaining to *pluta* show the impact of colloquial use (e.g. *daradhite ca* 8 2 84)

202 MISHRA Hariram Pāṇinisutresu samasāmayikasamājah (Sk ) *Sripanditah* 10 (3-4) 1988, 5-8, *Sagarika* 26 (2), 1988, 55-58

203 MISHRA, Jayamṛta Pāṇini's approach to *cnandas* SP, 7 WSC, Leiden, 1987, p 95

P endeavoured to give derivation of all the Vedic forms

204 MISHRA, Kanakalata *Adhikarasūtras* in Pāṇini's *Astadhyayī* SP, 35 AIOC, Haridwar, 1990, p 130

to achieve precision and brevity, P uses such devices as *samjnas* (technical terms) *paribhasas* (metarules) *anuvṛtti* (carrying over) and *adhikaras* (section headings)

205 MISHRA Madhusudan Pāṇinian *anubandhas* a rethinking SP, 34 AIOC 1989 p 266

206 MISHRA Pradeep Kumar The study of some *anubandha paribhāsas* SP, 32 AIOC, Ahmedabad, 1985, 295-96

a study of these *paribhāsas* reveals the fact that the *viapakas* supplied for them are not necessary

207 MISHRA, Radhakanta Ācārya Pāṇini (Hindi). *Visvatma* 14 (8), Dec 89, 23-24

see 25 208 below

208 MISHRA, Radhakanta Pānini : the grammarian. *Vīśvātmā* 14 ( 9 ), Jan 89; 58-59.

..see 25 207 above .

209. MISHRA, Vishvanath. Samarthah padavidhih ( Sk. ). *SP*, 32 AIOC, Ahmedabad, 1985; 470-71.

210. MISHRA, Vishvanath. Vā vibhāsā anyatarasyām ityesām arthabhedah ( Sk. ), *SP*, 33 AIOC, Calcutta, 1986, 785-86.

211. MISRA, V. N Pānini's notion of metalanguage and natural language. *SP*, 8 WSC, Wien, 1990.

212. MOHAPATRA, Gauri Das Survey of the researches on the technique applied by Pānini. *MUSRJ* 11 ( 1-2 ), 1986; 93-98.

213. NAGARAJAN, V Brahma jagato nimittakāranam ityatra Pāninisaṁmatih ( Sk ) *AORM* 29 ( 1-2 ), Madras Univ., 1980; 1-4.

. see *VBD* IV 25 209 . P's *sūtras* relating to *pañcamī* suggest that Brahman is the instrumental (and not material) cause of the universe .

214 NAGARAJA RAO, H V. The scope and necessity of *Āṅgādhikāra*. *JIP* 6 ( 2 ), 1978; 145-176

..unless this *adhikāra* is accepted, Pānini's grammar cannot generate many correct word forms *Āṅgādhikāra* ( P VI. 4 and VIIIth *adhyāya* ) is accepted by Patañjali, his rejection ( *MB* VI. 4 1 ) is not his final say, it is only a stylistic repetition of Kātyāyana's *Vārtika*

215 NARADEVA SASTRI Pāniniyam śabdasvarūpam ( Sk. ), *SP*, 33 AIOC, Calcutta, 1986, p 505.

twofold nature of *śabda* (1) *vyāvaharika* ( *dhvanyātmaka*; *prakriyaviśayaka* ), (2) *bhāṣitavika* ( *arthanumitakān amārān sphoṭaparaparyāya śabдах* )

216 NARADEVA SASTRI *Pāniniya-śabdārthasambandha-siddhāntah* ( Sanskrit ) Pīpathisu-Prācyavidyā-Pratisthāna, Delhi, 1987; 6 + 48 + 308

Rev ; MAAN SINGH, *JGJSV* 42, 310-12,

- 217 NARANG, Satyapal A dialect of Sialkot in Pāṇini SP, 32 AIOC, Ahmedabad, 1985, p 297

the dialect of Sialkot is represented in the name of Śakalya

- 218 NAVATHE P D *Sanim sasanivāmsam* (Pān 7 2 69) and the Vedic data ABORI 66, 1985, 227-229

commentators have not recorded the available Vedic data, this paper does that views of Western scholars on the form *sasavaris*

- 219 OGAWA, Hideyo The use of the particle *eva* in the *Astadhyayi* JIBS 35 (2), Mar 1987, 1009-1006

Pāṇini's use of *eva* may be classified into six types (1) P 8 1 62 (2) P 1 4 8 2 2 20 5 3 58 etc, (3) P 3 4 70, (4) P 3 4 111 (5) P 4 3 69, (6) P 1 2 63, 2 4 62

- 220 OJIHARA, Yutaka On the word *kutīlikā* "poker, pickaxe" Pāṇini 4 4 18 K K Handiqui Fel Vol, Gauhati, 1982, 44-50

- 221 OLIVEIRA, J C G de Pāṇini e a estrutura do Astādhyāyī Revista Brasileira de Língua e Literatura 2 (5), 1980, 21 24

- 222 OMKARA Samskratabhāsā men varnon ki samkhyā aura Pāṇini (Hindi) Vedavāni 38 (2), Dec 85, 19ff  
the no of varnas in Sanskrit is 63

- 223 ONO, Shunjo Atideśa in Pāṇinian grammar (Jap) JIBS 38 (1), Dec 89, 437-434

- 224 PADHY, K Ch Pāṇinivyākaraṇe sāmāthyavimarśah (Sk) Pūrnatrayi 16 (2), 17 (1), Tripunithura, Jan-June 1990; 107-112

- 225 PADHY, K Ch Vākyārthavicārah (Sk) Pūrnatrayi 16 (2), 17 (1), Tripunithura, Jan-June 1990, 113-124  
from Pāṇini onwards

- 226 PAHI, Biswambhar, SHARMA, Rajendra P Pāṇini's technique of representing linguistic regularities AJOS 5 (1-2), 1988, 149-154

P's technique of *utsarga* (general rule) and *apavāda* (exception) is designed to achieve a perfect harmony of the demand for simplicity and empirical adequacy as well as correctness this technique has for its native place contexts of conduct regulating norm system

227 PALSULE, G B Pāṇinipūrva vyākaranāta ādhalanārā eka ādhunika vicāra (Marathi) (in) *Prajñāñjali* (L S Joshi Fel Vol ), 1985, 199-203

(a modern thought discoverable in pre Pa grammar)  
*gacchant vidvans garīyans* (for P's *gacchat vidvas garīyas*)

228 PALSULE, G B *Tadarthyē caturthi* vis a vis Panini's treatment of the Kārakas and the Dative ABORI 68, 1987, 653-659

229 PALSULE, G B Panini and the Vedic verbal system SP, 7 WSC, Leiden, 1987, p 109

230, PALSULE, G B Apropos of Pāṇini I 1 17 18 *ūñah u* SP, 34 AIOC, Visakhapatnam, 1989, p 292

discusses ancient and modern views on these two *sūtras*

231 PALSULE, G B Some aspects of Panini's treatment of vowel gradation SP, 8 WSC, Wien, 1990

(some features of P's grammar a copious use of code letters technical terms laying down a rule in the broadest terms and then carving out exceptions) considers P 7 3 84 suggests that P was aware of the role of accent and had some notion of the wider aspects of the IE vowel gradation

232 PANDA, R C A study on the interpretation of *nañ* in the *Astadhyayi* SP, 33 AIOC Calcutta, 1986, p 495

(*prasajyapratishedha* and *pariyudāsa* acc to later comm)

233 PANDEYA Narendranath Tvāḍibhāvapratyayārthavīcārah (Sk) SS 39 (1-4), 1984-85, 254-259

234 PANDEYA, Upendra Varnasamāmnāyasya caturdaśa-sūtrānām darśanikapaksah (Sk) SP, 35 AIOC, Haridwar, 1990, p 25

teaching of philosophical principles thro *varnas* was the principal aim of *śhakkasiddhānta*

235 Pīṇinī vyākaraṇa odhanam (Sk.) *Sarvagandhā* 11 (4), July 87, 7-10

236 PANTA, M R Pāṇiniya vyākaraṇa anusāra *aupasthāyika, upasthāyika, upasthapaka* ra upasthānīka rūpa siddha garne sa kīmcana ( Nepalese ) *Purnimā* 69, Khatmandu, 1986, 1-6

237 PATASKAR Bhagyalata Paranyāntarangāpavādānām uttarottaram bāhyāṇ an evaluation *SP*, 32 AIOC, Ahmedabad, 1985 p 298

238 PATASKAR, Bhagyalata A note on *abhyasavikaraparibhasa Lokaprajñā* 1 (1), 1987, 119-122

239 PATASKAR Bhagyalata The concept of *vipratishedha* *SP*, 34 AIOC Visakhapatnam, 1989, p 257  
(Pan I 4 2)

240 PATASKAR, Bhagyalata The synonymes used in the *Astādhyāyī* *SP*, 35 AIOC, Haridwar, 1990, p 130

241 PATHAK Kishorchandra The avibhaktika padas in the *Astādhyāyī* of Pāṇini *SP*, 32 AIOC, Ahmedabad, 1985, p 299

*avibhaktika padas* are *apāsābdas* ( incorrect forms ), more than 114 rules of Pāṇini contain such forms, Pāṇini's grammar is a *prokta* kind of lit so *avibhaktika padas* occurring in the *Astādhyāyī* may have been derived from the works of P's predecessors acc to whom those forms were not incorrect

242 PATHAK, Manisha Samjñāvidhau pratyayagrahane tadantagrahanam nasti ( Sk ) *SP*, 34 AIOC, Visakhapatnam, 1989, p 273

ref *Astādhyāyī* 1 4 14

243 PATI Niranjana The *Anga* and *Samhita* rules in the *Astādhyāyī* *Vanijyotih* 1, Utkal Univ, 1986, E 55-62

244 PATI, Niranjana The utilisation of *antaratamyā* *SP*, 33 AIOC, Calcutta 1986 p 497

( device used by Pāṇini while formulating his *sūtras* ) author points out the basic intention of the *Sutrakāra* as to why and



how the replacement of the *antaratama* letters taking place in the process of derivation is phonetically relevant and approved by the effort of articulation either internally or externally or in both ways

245 PAWATE, I. S. *Structure of the Astadhyāyī*. Mot Ban, Delhi, 1987 (reprint), xiv + 136

246 PRAKASH, Sh. Pāṇinian method of linguistic analysis *SP*, 8 WSC, Wien, 1990.

According to Pāṇini, word is not an illumination of meaning, linguistic symbols in themselves do not have any meaning, they become meaningful in a specific language environment, the crux of grammar is the 'usage', Pāṇinian grammar is sentence based

247 RADICCHI, Anna. Per una lettura di Pāṇini al livello della *Kāśikārtī* (in) *Atti del secondo convegno nazionale di studi sanskriti*, Jollygrafica, Torino, 1984, 61-69

248 RADICCHI, Anna. *La teoria paniniana dei Samasa secondo l'interpretazione delle scuole grammaticali indiane dal quinto all'ottavo secolo d.c.* Materiali dell'Ist di Glottologia, Univ di Cagliari, ELITE, Firenze, 1985, 127, 1988, 123

249 RADICCHI, Anna. On Ganapāthas and the Ganapātha ascribed to Pāṇini. *SP*, 7 WSC, Leiden, 1987, p. 127

250 RAJAPPAN, K. P. Pāṇini and modern computers *Pūrnatrayī* 16 (1), Govt Sk College, Tripunithura Jan 89, 41-48

a peep into *karaka* theory. Sk used by Pāṇini and others, known as *śāstric Sk*, is the culmination of years of thought in semantic extraction. It is ideal lg for the natural lg processing

- 252 RAMAKRISHNA RAO, B S The *paribhasas* dealing with the *Vasarūpavidhī* ( in ) *Studies in Indian Culture* ( S Ramachandra Rao Fel Vol ), Bangalore, 1986, 285-296

these *paribhasas* shd be rejected because (1) they are against the descriptive technique of Pāṇini and (2) they are neither necessary for the proper interpretation of Pāṇini nor required for the derivation of the desired forms

- 253 RANA, Arvind An expert system for Pāṇini's Sanskrit grammar SP, 7 WSC, Leiden, 1987, p 133

- 254 RANGACHARYULU, S T K S *Kartrkarmanoh krtih* ( Sk ) SP, 35 AIOC, Haridwar, 1990, p 39.

Pāṇini 2 3 65 .

- 255 RANI, Nilam Pāṇini dvārā pariganita vaidika bhāsā men prayukta nīpātita padarūpon kā laukika bhāsāmen prayukta padarūpon se tula ātmaka adhyayanī ( Hindi ) SP, 34 AIOC, Visakhapatnam, 1989, 266-67

comparative study of *nīpātita padarūpas* in Vedic and Laukika lgg ( P enumerates about 125 Vedic *nīpātita padarūpas* in about 30 *sūtras* occurring in diff contexts)

- 256 RANI, Nilam Pāṇinikṛta dhvaniparivartana autā arthaparivartana kā sambandha ( Hindi ) SP, 35 AIOC, Haridwar, 1990, p 90

relation bet phonetic change and semantic change e g  
*vama vama hara hara, kasita kas'a*

- 257 RATH Saraju Study of the Pratyāhāra Sūtras SP, 32 AIOC, Ahmedabad, 1985, p 304

discusses the role of *pratyāharas* as a technical device in the descriptive method of Pāṇini

- 258 RATH, Saraju The role of *hal pratyāharas* SP, 33 AIOC, Calcutta, 1986, p 501

out of 14 *Śivasūtras* we get 43 sets of *pratyāharas* used by Pāṇini how far is P's use of *hal pratyāharas* precise and correct? To what extent does the element of redundancy exist in the device? What are the functions of *pratyāharas* in P's system?

259 RATH, Saraju On the Paribhāṣas dealing with the Upasargas SP, 34 AIOC, Visakhapatnam, 1989, 267-68

260 RAY, Upendranath Astadhyāyī ke Gauda, Mahānagara, aura Navanagara Vedavani 43 (5), Mar 91 13-15

Pa 1 6 2 89 100

261 ROGERS, David E The influence of Panini (6th century B C ) on Leonard Bloomfield *Historiographia Linguistica* 14 (1-2), Amsterdam, 1987, 89-138

262 SALUS, Peter H Rule ordering in the Astādhvāyī *South Asian Rev* 6 (3), Univ of North Florida, Jacksonville, July 1982, 191-196

263 SANKALIA, H D Ancient names of Kutch JOIB 31 (2), 1981, 183-84

earliest ref to Kutch in Panini's *Astadhyay* there words like *kaccha kaccha kacchuka* occur

264 SARANGI, A C Panini and his living speech *Bh Vid* 42 (1-4), 1982, 22-24

(paper 5 WSC Varanasi 1981) as a linguist P has systematically incorporated all sorts of linguistic variations (in regions like Sauvīra Vahika etc ) has also noted peculiar voice modulations in certain situations P is purely a *lakṣya ka cākṣuska* he was an author solely guided by usages and not by grammatical rules he gave more importance to the lg. than to its science some forms not noticed by P

265 SARANGI A C Panini and Paniniyas on the *śeṣa*-device 31 PAIOC, Poona, 1984, 473-481, *Sambhāsa* 6 Nagoya Univ, 1985, 95 101

see IBD IV 25 258 P is throughout *Astadhyayī* systematic when he has taken the help of this device always he has placed such general *sūtras* at the end of the particular sections after enumerating special instances in the beginning the *śeṣa* has always been used by P in the sense of *residue*

266 SARANGI, A C The Kāraka — basis of the Astadhyāyī. *Janajotih* 1, Utkal Univ, 1986, E 31-35

(Paper 32 AIOC, Ahmedabad 1985)

- 267 SARANGI, A C The *adhikara* device in Pāṇini *Loka-prajñā* 1 (1), 1987, 97-107

(also SP 33 AIOC, Calcutta 1986, 502-503) *adhikara sūtras* = section heading rules they do not function independently but help in interpreting the injunctive rules Pāṇini adopts various methods for indicating the special status of these section heading rules *adhikara* device used in order to achieve economy also introduced as a general feature of the organisation of the text it stands for various purposes viz, to represent *saṃjñā* process lexical environment meaning condition grammatical convention and a few basic theoretical concepts

- 268 SARANGI, A C Implications of the use of *iti* in Pāṇini's *Astadhyayi* *Vaniyotih* 2 Utkal Univ, 1987, 56-66

see VBD IV 25 257 about 47 *sūtras* in the *Astadhyayi* where *iti* is used it is used (1) in non technical sense (2) as meta word indicating quotation marker, (3) as implying speaker's will structural peculiarity in the application of *iti*

- 269 SARANGI A C Pāṇini as stylistician SP, 34 AIOC, Visakhapatnam 1989, p 283

- 270 SARASVAT, Krishna Deva Pāṇinīkalāna gāhyan kā vivecana (Hindi) SP, 32 AIOC, Ahmedabad, 1985, 181-82

- 271 SARASVAT, Krishna Deva Pāṇinīya prayoga *bhasa*, *vibhasa*, *anyatarasyam* (Hindi) SP, 33 AIOC, Calcutta, 1986, 503-305

(1) *bhasa* — established Sanskrit lg used by high and middle classes of society (2) *vibhasa* — commonly spoken Sk — tho related to *bhasa* it represents a separate identity (a) *praptavibhasa* (b) *apraptavibhasa* (no word of this is used in *bhasa*) (c) *praptapraptavibhasa* (its words partly represented in *bhasa*) (3) *anyatarasyam* = the form of lg wh can be connected with Prakṛta or Apabhraṃsa used as parallel to *bhasa* Pāṇini accepts the various lgg wh were used side by side with Sk as *vibhasa* and *anyatarasyam*

- 272 SARASVATI, Satya Prakash Pāṇini and the Mahā-bhāṣyakara Patañjali on coinage JIDVP 2 (1), April 89, 73-90

(coinage in the Veda cf JY IV 36 — *śukra candra* = gold pieces or coins)

273 SARMA, Narendra Nath Kāmarūpa school of grammar and Pāṇini SP, 32 AIOC, Ahmedabad, 1985, 94-95

Kāmarūpa school of grammar originated in 14th cent

274 SATYANANDA VEDĀGISA *Pāṇinīya Śāhdaṁśasanam* Alwar, 20+204+35

275 SCHARFE, Hartmut Something old and something new two traditional approaches to Pāṇini JAOS 109 (4) 1989, 653-658

Rev article on 25 62 and 25 166 above

276 SEN, Sumanta Samārtha paribhāṣā in Pāṇini SP, 34 AIOC, Visakhapatnam 1989, 291-92

P II 1 1 contribution to the philosophy of grammar author discusses *sa marthya* as explained by Indian and Western theorists

277 SHANTIPRIYA DEVI, The *it* technique in Pāṇini and Jainendra a comparative study SP, 34 AIOC, Visakhapatnam, 1989, p 257

278 SHARMA, Chandra Datta *Ganaratnavali Pāṇinimuner Ganapathasya durlabha mahattvaparna vyakhya ( sabdasūcya samalamkṛta )* Calcutta, 1989, 16+306+8

ed of an imp comm on Pāṇini's *Ganapathā*

279 SHARMA, Nandakishor Pāṇinīyatantre pratyayanīm itakam sabdārthaparivartanam ( Sk ) SP, 32 AIOC, Ahmedabad, 1985, 307-308

change in the meaning of a word occasioned by a *pratyaya*

280 SHARMA, Nandakishor Pāṇinīyavyākaranasya kati payapratyayānam bhasāvaijñānikadrstiyā samikṣanam ( Sk ) SP, 33 AIOC, Calcutta, 1986 787-88

study of some *pratyayas* in Pāṇini's grammar from the point of view of linguistics

281 SHARMA, R K Guiding principles in the Astadhyāyī SP, 7 WSC, Leiden, 1987, p 153

282 SHARMA, R K Panini on linguistic description *JAOS* 109 (4) 1989 635-37

discusses P's overprescriptiveness'

283 SHARMA R N *Paninivyakarana men prajanaka pravidhiyan* (Hindi) Central Hindi Inst Agra, 1976

284 SHARMA R N Pāṇini aur unakī Astādhyāyī (Hindi) (in) *Samakalana* (ed NAGENDRA) National Publishing House, Delhi, 1983

285 SHARMA R N *The Astadhyayi of Panini* Mun Man, New Delhi Vol I *Introduction to the Astadhyayi as a Grammatical Device* 1987 XI + 236, Vol II *English Translation of Adhyaya One with Sanskrit text transliteration, word boundary, Anuvrtti, Vrtti explanatory notes derivational history of examples, and indices*, 1990 560 Vols III-V *English translation with explanatory notes appendices and indices*

286 SHARMA, R N Naming and expressing an object in Panini *SP*, 8 WSC, Wien, 1990

considers the notion of object with its subtypes especially as it relates to the two planes of naming and expressing relatum within the Paninian generative scheme

287 SHARMA Sri Krishna Unadisutrānam kartā Śākatāyanah (in) *Navonmesah* (G Kaviraj Comm Vol ), Varanasi, 1987 Sk 48 56

earlier views considered S's authorship established

288 SHARMA, Sri Krishna Lansutrākāśyānunāsikatvam na veti vicārah (Sk ) *SP*, 34 AIOC, Visakhapatnam, 1989, 274-75

289 SHARMA Sri Krishna Ekasese visistakarṭhābhāvātmikā śaktih (Sk ) *SP*, 35 AIOC, Haridwar, 1990 p 19

ref Panini 2.1.1 (*samarthah padavidhih*)

290 SHARMA, Sunil Panini's grammar and linguistics — *Ashtadhyayi AH* 8 (87), Aug 91, p 34

291 SHASTRI, J L (ed ) *Dhatupathah* Mot Ban, Delhi, 1984, 99

292 SHRIMAL SASTRI Tīnārtha vimarsah ( Sk ) *Sagarika* 21 ( 2 ) 1983, 89-96

293 SHRIMAL SASTRI Tālgūṇasamvijnāno bahuvrīhiḥ ( Sk ) *Sagarika* 25 ( 4 ) - 26 ( 1 ) 45-48

Pāṇini 2.2.24

294 SHUKLA J M Pāṇiniya vyākaraṇaśāstrano udbhavaṇe vikāśa ( Guj ) *ŚPP* 18-19 Aug 78 - Feb 79 32-55

origination and growth of Pāṇini's grammar

295 SHUKLA Mina Kriyārupon ki dvitva prakriyā auramāharsī Pāṇini ( Hindi ) *SP* 33 AIÖC Calcutta 1986 509-510

296 SHUKLA Ram Yatra Arthavat prātipadikam ( Sk ) ( in ) *Āyonmesa* ( G Kaviraj Comm Vol ) Varanasi 1987 Sk 125-128

297 SHUKLA, Shaligram Kinship system in Pāṇini's *Aśādhyāyī* *LAL* 2 ( Language and Linguistics Working Papers ) Washington D C 1971 77-93

298 SHUKLA Sri Prakash *Pāṇinīya vyākaraṇa evam Agnīpurāṇa men nirūpita vyākaraṇa* ( Hindi ) Indo Vision Book Delhi, 1990, xvi + 251

vyākaraṇa of Pāṇini and in the *Agnīpurāṇa*

299 SIMHA Chittaranjan Bhāṣaviṇṇana ke ksetra men Pāṇini kā yogadāna ( Hindi ) *SP* 33 AIÖC Calcutta 1986 510-511

Pāṇini's contribution to linguistics (1) 14 *Maheśvara sūtras* source of 4000 *sūtras* embodying analysis at all levels (2) *samdhī sūtras*—phonetics (3) *pāṭyāhara* brevity in linguistic expression (4) *Iti* classification *Iti* *anta* and *subānta*—more scientific (5) all *sūtras* are derived from *uḥāṭ* (6) comparative study of Vedic Sk and classical Sk (7) *kṛt taddhita prakriyā*—basis of semantics

300 SIMHA Daksharaj Pāṇini ke kucha sūtron para uḥāpoha ( Hindi ) *VJ* 36 ( 5 ) Aug 87 25-28

considers *Aṣṭ* 1.3.17 3.3.132-135 8.2.7 3.1.14

301 SIMHA V K Paniniya vyākaraṇa men itsamjñā kā prayoga (Hindi) *JGJASI* 41 1985 (1988) 41-52

see 25 314 below

302 SINGH J D Panini's theory of *karakas* *Rev Roumaine de Ling* 24 Bucarest 1979 123 148

see *VBD* IV 25 287

303 SINGH, J D Technical terms in Panini (in) *Studia indo iranica* (Pobezniak Fel Vol ), Krakow, 1983, 117-126

see *VBD* IV 25 290 acc to author P's bias for economy of statement is so strong that to achieve this objective he may not allow rigours of theory to stand in his way

304 SINGH J D Panini's theory of substitution and derivation of verbal forms *Ind Taur* 13 1985-86 (1988), 137-163

305 SINGH J D Panini's treatment of Karma Kāraka *SP*, 32 *ICANAS* Hamburg, 1986 p 287

306 SINGH J D What is *kāraka*? A probe into Pāṇini's analytical procedure *Ohio State Univ Working Papers in Linguistics* 35 Columbus 1986, 94-103

307 SINGH, J D Panini's metalinguistic use of *vat* a study in his technique of description *SP*, 7 WSC, Leiden 1987, p 171

see 25 308 below

308 SINGH J D Metalinguistic use of the affix *vat* in Pāṇini A probe into his technique of description *SP*, 8 WSC, Wien, 1990

see 25 307 above

309 SINGH J D *Panini His description of Sanskrit An Analytical Study of the Aṣṭadhyāyī* Mun Man, New Delhi, 1991, xxviii + 484

(foreword by S M KATRE)

310 SINGH Rajendra, FORD A Flexion, derivation et Panini (in) *Studies in the History of Linguistics* (ed K. KOERNER) Benjamins Amsterdam 1980 324-332



311 SINGH, R S , SINGH, A N On the identity and critical appraisal of the Pāṇinian dye "kardama" (Pāṇini IV 2 2) *SP*, 32 AIOC, Ahmedabad, 1985, p 451

312 SINGH, R S , TIWARI, V D On the botanical identity and critical appraisal of the Pāṇinian plant/plant product *nakharajinī* (Pāṇini IV 3 167) *SP*, 32 AIOC, Ahmedabad, 1985, 451-52

cosmetic colouring agent

313 SINGH, R S , VYAS, V D On the identity of and Greek impact on the Paninian plant name *siddhiraka* (P VIII 4 4) *A N Jani Fel Vol*, Oriental Institute, Baroda, 1983, 357-368

314 SINHA, B K Pāṇinīya vyākaraṇa men itsamjñā kā prayoga śāstrīya vidyā kā anūthā nīdarśana (Hindi) *JGJKSV* 41, 1985 (1988), HS 41-52

see 25 301 above its function is that of a reminder

314A SIVARAJA, Kaundinyayana Pratisakhyasaksaprokṭānam pāṇinīyādīṭṭimunya . (Sk) *SS* 37 (1-4), 1984

see 23 35 above

315 SRIMANNARAYANA MURTI, M Analysis of *nic* in causative forms according to grammarians *VII* 23 (1-2), 1985, 1-8

Pāṇini 3 1 26 causative forms stand as a special grammatical category noticed by P

316 SRIVASTAVA, Ananda Kumar Astādhyāyām kecana avibhaktikādayah prayogāḥ (Sk) *Pariyatam* 4 (1-2) Aug-Sept 85, 55-58

some *avibhaktika* and similar forms in the *Astādhyāyī*

317 SUBRAHMANYAM, P S Pāṇini and semantically deviant sentences *IL* 46 (1-2), Mar-June 85, 1-8

P has taken care to see that his grammar generates only sentences that are both syntactically and semantically well-formed the rules that define the *karakas* serve to guide the user of P's grammar both in the selection of the nominal stems that fill the *karaka* slots and their subsequent realisation with

the proper case markers at the surface level (P's gr is not entirely mechanical much is left to the will or knowledge of the derivation that is where lexical items are selected to fill the verb slot and the slots of different *karakas*)

- 318 SUBRAHMANYAM P S Pāṇini's derivation of the imperative *IL* 49, Mar-Dec 88 (1990), 54-65

ref to P 3 4 85 problem raised by this *sūtra* and the evaluation of the solution suggested by ancient commentators discusses VAN NOOTEN's crit of this *sūtra* (*Lg*, 43 883-902)

- 319 SUDYUMNACHARYA Pāṇini sammata dhvanisāstra kā tulanātmaka evam ālocanātmaka adhyayana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 512-514

P's phonetics

- 320 SUDYUMNACHARYA Pāṇiniyam dhvaniparivartana-śāstram (Sk) *Sagarika* 25 (2), 1986, 86-89

- 321 SUDYUMNACHARYA The characteristics of Pāṇini's phonetic principles in the light of modern linguistics *SP*, 34 AIOC, Visakhapatnam, 1989, 278-79

ref P 1 1 50

- 322 SUDYUMNACHARYA A critical and comparative study of Pāṇini's morphemic principles in the light of modern linguistics *SP*, 8 WSC, Wien, 1990

definition of morpheme [any form whether free or bound wh cannot be divided into smaller meaningful parts is a morpheme] some salient features of morpheme [(1) a morpheme shd be a meaningful part whether its meaning be decided by usage or by inference or by the method of *anvaya* and *vṛatireka* (2) it shd be the smallest meaningful part of a word] how far P adheres to these salient features

- 323 SURENDRA KUMAR, B A note on Pāṇini's rule *śa-tantrah karta* *SP*, 32 AIOC, Ahmedabad, 1985, p 290

- 324 SURYANARAYANA K The role of *tadanta vidhi* paribhāṣās *SP*, 33 AIOC, Calcutta, 1986, p 514

Pāṇini I 1 72

325 SURYANARAYANA SASTRI, Peri Vā vibhāsā anyatara-syām ity etesām arthabhedah (Sk ) SP, 33 AIOC, Calcutta, 1986, p 789

326 THAKUR, Srivardhan Sphotasya udbhāvakah Pāninih Sphotāyano vā iti pariksanam (Sk ) SP, 33 AIOC, Calcutta, 1986, 515-16

who is the originator of the *sphoṭa* theory — Panini or Sphotayana ?

327 THAKUR, Srivardhan Pānini-vyakarane paribhāsā-tatvam (Sk ) SP 35 AIOC, Haridwar, 1990, p 43

328 THIEME, Paul Meaning and form of the “ grammar ” of Panini SH 8-9, 1982-83, 3-34

329 THIEME, Paul Misverstandener Pānini ZDMG, Suppl V, 1983, 280-88

330 THIEME, Paul *Panini and Veda* Mot Ban , Delhi, 1991, XX + 132

(reprint of VBD I 75 51)

331 THOMPSON, S P Does Panini's *karaka* system provide a basis for a universal grammar? *Ind Taur* 15-16, 1989-90, 371-385

(also SP, 7 WSC, Leiden, 1987 p 184) illustrated by ref to the *Varadhyasūtra* and *Upaniṣads*

332 TIWARY, Kapil Muni *Panini's Description of Sanskrit Nominal Compounds* Janaki Prakashan, Patna, 1984, viii + 216

(P's *Aṣṭadhyāyī* is in principle as well as practice a rule-oriented rather than a data-oriented grammar of Sanskrit lg, and rules are ordered by stated or implied meta-rules) the specific aim of this book is to describe P's rules for deriving nominal compounds of Sk supports the general claim that P's grammar is not taxonomic

333 TIWARY, Kapil Muni *tulyasyaprayatnam savarnam (Aṣṭadhyāyī 1.1.9)* Hoernigswald Fel Vol, Narr, Tübingen, 1987, 393-398.

334 TIWARY, Kapil Muni *a a* ( 8 4 68 ) *Bharati* 1, Bihar Sk Acad , Patna, 1988, 41-47

335 TRIPATHI, Bhagirath Prasad *Paniniya Dhatupatha Samiksa* Part I Sarasvati Bhavan Studies 14, Varanasi 1984, 31 + 566

336 TRIPATHI, Bhagirath Prasad Some Pāṇinian roots which are used only in European and Persian languages (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 426-428, *JOIB* 37 ( 3-4 ) 1988 207-211

337 TRIPATHI, Kriparam Edhisādhyorvisesah ( Sk ) *SP*, 35 AIOC, Haridwar, 1990, p 15

338 TRIPATHI, Kriparam *Arrangement of Rules in Panini's Astadhyayi* Delhi 1991 XII + 332

339 TRIPATHI, Ramadeva Sup tñantam padam *Bharati* 1, Bihar Sk Acad , Patna 1988, 17-39  
(in English)

340 TRIPATHY, Avadha Behari *Atha dhātulñartha vimarsah* *OH* 28 ( 2 ) 1980, 95 108

the grammarians' view (as against that of the mīmāṃsakas and the nāyayikas) is held to be valid

341 VAIDYA Kishor Ramakanta *Pāṇiniyavyakaranasya mahattvam* ( Sk ) *Surabharati* 25, 1990-91, 55 56

342 VARMA, K C Date of Panini *VJ* 20 ( 1-2 ), 1982 ( 83 ) 29-57

considers earlier views concludes P's date must be c 1100-1000 B C supported by astronomy

343 VASU Srisa Chandra (ed) *Astadhyayi of Panini* D K Publ and Distr , Delhi, 1988 and 1990 ( reprints ), 2 vols 1681 + 106

English transl

344 VENKITASUBRAMONIA IYER, S Variants in Paninisutras affecting accent *E R Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 11-16

345 VIJAYPAL Astādhyāyī Śuklayajurvedaprātisākhyaḥ  
matavimarśah

see 23 42 above

346 VIRENDRA KUMAR VIDYALAMKAR Lakāra ( > *tin* ) kā  
sāmānya artha ( Hindi ) SP, 34 AIOC, Visakhapatnam, 1989,  
p 254

347. VIVANTI, Maria Pia La categoria dei *karaka* en  
Pāṇini *Quaderni linguistici e filologici*, Univ Macerta, 1981;  
87-101

348 VORA, P R Some noteworthy words of Pāṇinian  
system *A N Jani Fel Vol*, Oriental Inst, Baroda, 1983, 199-  
206

discusses 45 words

349 WEZLER, Albrecht *Bestimmung und Angabe der  
Funktion von Sekundär-Suffixen durch Panini*

= VBD IV 25 348

Rev S BHATE OLZ 78 (1983) 185-190

350 YAGI, Toru A propos du *nīpatana* JIBS 29 (2),  
Mar 81, 962-965

351 YAGI, Toru Pān Sū 6 4 12-13 JIBS 31 (1), 1982,  
479-474

352 YAGI, Toru On the *asiddhavadbhava* SP, 7 WSC,  
Leiden, 1987, p 202

. (in *Asṭ* 6 1 86 and 8 2 1, the word *asiddha* occurs, in  
6 4 22, the word *asiddhavad* occurs) see 25 353 below

353 YAGI, Toru The *asiddha/asiddhavad* reconsidered A  
working hypothesis SP, 8 WSC, Wien, 1990

'double ambiguity' of the term *asiddha* see 25 352  
above

354 YAJAN VEER Vedic citations in the Astādhyāyī SP,  
32 AIOC, Ahmedabad, 1985, p 37,

Pāṇini refers to four schools of *RV*, to *Padāpāṭha* of Śākalya (I 1 1 16) to *TS* (many times), to *VS* (IV 3 106), to two forms of *SV* *geva* and *arcika* (III 4 68, IV 3 72), to *Atharvanika* (IV 4 174) to *Kaus Br* (as consisting of 30 chh) and *Ait Br* (as consisting of 40 chh) (V 1 62), to the word *upanisad* (I 4 79), to *Kalpa* lit (IV 4 105)

355 YAJAN VEER Vedic deities in Pāṇini SP, 33 AIOC, Calcutta, 1986, 83-84

Sūrya Vrsakapī Agni Śukra Apariṇ napāt (Apānapāt)  
Mahendra, Soma Vayu Rtu Pitṛ, Usasah Dyavāprthivī,  
Śūnasira Marutvan Agni Soma Vastospati, Grhamedhā,  
Nasatva, Tvasta Pūsa Aryama Ka (also Dvandvadevatās)

356 YAJAN VEER Scientific explanation of euphonic combination in Pāṇini SP, 34 AIOC, Visakhapatnam, 1989, 246-47

euphonic combination depends on exigency of speech, i.e. where we have to stop in a sentence for the sake of emphasis or clarity, there will be no euphonic combination acc to Y, some scholars have wrongly interpreted the maxim *va kye tu sã vivakṣam apeksate* to mean that euphonic combination depends on the option of the speaker

357 ZARSKI, Waldemar Description of nominal compounds in Pāṇinian grammar (Polish) *Rozprawy Komisji Językowej, Wrocław 14* 1986, 281-293

## 26 Nirukta Nighantu • Yāska

1 ACHARYA, Mṛityunjay The Unādi Prakaraṇa the component to Vyākaraṇa and Nirukta

see 25 1 above

2 BHADKAMKAR, H M, BHADKAMKAR, R G (ed) *Yaska's Nirukta with Nighantu, with Durga's Commentary*, Vol I BSS 73, BORI, Poona, 1985 (reprint), xv + 838

3 BHARADWAJ, Ganesh Datta Yāska tathā uttaravartī vidvāṇon ki drsti men vaidika devatā (Hindi) SP, 35 AIOC, Haridwar, 1990, p 110

Vedic deities acc to Yaska and later scholars .

- 4 BHAT, Gopalkrishna N Antariksanamani in the Nighantu SP, 32 AIOC, Ahmedabad, 1985, 32 33

words in the *Nighantu* wh are not at all used in the Veda (e g *vyat akasa*) or wh are not used in the sense assigned to them in *N* (e g *ambara barhis bhuh svayambhūva adhvāra*) may belong to some lost recensions of the Vedas

- 5 BHATE, Saroja The vyakarana in the Nirukta JOIB 32 (3-4), 1983, 203-206

review of so-called grammatical statements in *Nir* most of the statements are pseudo grammatical Yaska is playing the grammarian in order to fit his etymologies in the pattern of grammar and o give them a scientific grounding

- 6 BHATT, Vasantkumar (ed ) *Yaskapranitam Niruktam* (chh 1, 2, 4, 7) Sarasvati Pustak Bhandar, Ahmedabad, 1982-83, 8+228

Rev Anant RAWAL, JOIB 36 314-16

- 7 BHATTA, V M The relationship between a word and its meaning ABORI 70, 1989, 276-279

see 25 33 above

- 8 BRONKHORST, J Nirukta, Unādi Sutra and Astādhyāyī.

see 25 50 above

- 9 BRONKHORST, J A possible quotation from the *Nirukta-varttika* known to Durga in the Yuktīdīpikā Proc 5 WSC, New Delhi, 1985, 90-100

- 10 CARDONA, G On Yāska's etymology of danda AS Birth Cent Comm Vol, Part 2, Madras 1985 33 42

(see VBD IV 26 9) ref VBD III 26 32 *da da* meaning punishment to be semantically connected with *dadate* = holds bears (and not with *dadate* = owes) *dardam dhārayati* = wields the staff wh is symbol of authority — this *danda* also means punishment meted out by the wielder of *danda* (Yāska is not posterior to Pāṇini) .

- 11 CHANDRAMANI Vidyānkar *Vedarthadīpikā Nirukta-bhasya* (Hindi) Narala, Delhi 1984 (reprint of 1926, 1977), Part I 4+12+456 Part II 457 874

12 CHATTOPADHYAYA Sukumar The linguistic philosophy of Yaska SP 33 AIOC Calcutta 1986 p 457

13 DATTA Namita Yaska as quoted by Sāyanacārya 1978

14 DATTA Namita *Yaska's Nirukta and Unadi Sutras* see 25 86 above

15 DESHPANDE Uma S The language-study of Yaska JMSUB 31 32 (1) 1982 83 (1985) 89 92 also (in) *The Glances of Indological Heritage* publ Good Companions Baroda 1989 43 54

s summarises the views of Y from the linguistic pt of view

16 DHARMADEVA Vedamēntra kā artha jānanā āvasyaka, isamen Māharsī Yaska ka mata (Hindi) *Vedavani* 43 (6) April 1991 19 21

Y and the meaning of Vedic mantras

17 DHARMADEVA Vedartha karane men Niruka ka mahattva (Hindi) *Vedavani* 43 (8) June 1991, 18-21

Sām DAYANANDA's view re mp of N for Vedic interpretation

18 DHARMAVIRA Vidyavaridhi (ed) *Vaidika Nighantu Samgraha* Pracyavidya Anusandhana Kendra Ajmer, 1989 18+128+264

includes (1) *Kaṭṣavya Nighantū* (2) *Yāskya Nigh* (3) *Vaidika Kosa* by Bhaskararaya (4) *Ākhyatanukraman\** and *Naman kraman* cf Madhava

19 DVIVEDI Sivaprasad *Nirukta Sopanam* Chowkhamba Surabharati Granthamala 196 Varanasi 1991, vi + 101

*prāśnottaratmakam*

20 FATAH SINGH Nighantu and Panini as aids to Vedic exegesis

see 25 114 above

21 GHOSH Abhyjit Treatment of nipātas in the Nirukta OH 31 (2) 1983 81 110



Yaska aims at a threefold classification of *nipatas* the distinguishing criterion being the sort of 10 purposes the *nipatas* serve

22 GUPTA, Subhash Dr Siddheshwar Varma aurā Yāska (Hindi) *VJ* 34 (8), Nov 85 77-81

23 GUPTA, Sudhir Kumar Dayānanda and the Nighantu of Yāska *BSSS* II 8 1-4, p 13

24 KAHRS, E Yāska's Nirukta the quest for a new interpretation *Ind Taur* 12, 1984, 139-154

the h st interpretation of *Nirukta* needs to be rejected an approach wh involves the thought patterns of relativity and identity qualifier and qualified might shed some light on the complex problems of the *Nirukta* (Yaska intends to bring out the semantic content of a word)

25 KAHRS, E Durga on *bhava* (in) *Kalyanamitragaganam* (Nils Simonsson Fel Vol ), Inst for Comparative Res. in Human Culture, Oslo, 1986, 115-144

discusses Durga's interpretation of *bhava* (in his comm on *Nirukta*) Durga divides the concept of *bhava* into *karanatma bhava* and *karyātmabhava* D rejects the following doctrines Sāṃkhya a Vedic emanationism theistic emanationism (i e cosmologies of the *Paras*) Nyaya Vaiśeṣika (*paramāṇu bhavavāda*) some sort of *sāṃyavāda* (probably Mahayana Buddhism)

26 KHAN, M I Some singularities of the Nirukta *SP*, 33 AIOC, Calcutta, 1986, 18-19

27 LOWE, Ramesh Kumar Nirukta ke visista prayoga (Hindi) *Nirupam Vidyālakar Fel Vol*, 1984

28 LOWE, Ramesh Kumar Salient usages in the language of the Nirukta *SP*, 33 AIOC, Calcutta, 1986, 482-83

many a usage in *Nir* have become ambiguous due to the break in the trad of its study collection and comparison of salient usages studies material from chh I II IV VII sentence formulations style vocables in technical sense

29 MAAN SINGH Niruktagata laksanika prayoga ekā vivecana (Hindi) *JGJKSV* 36 (4) 1980 (1984), 201 ff

brings to light various uses of *lakṣana* in Yaska's *Nir*

- 30 MAAN SINGH Yāska on Vedic accent *AJOS* 2 (1-2), 1985, 53-56

(also *SP* 33 AIOC Calcutta 1986, p 30) Y was fully cognizant of Vedic accent ample evidence for this Y hints at the accent of words like *tva cit sama indraśatru* knowledge of the grammatical formation of a word is essential for comprehending its accent

- 31 MAAN SINGH Vaidika ākhyāna aurā Ācārya Yāska (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 105

*Nir* 10 10 46 *rsidṛṣṭa artha* made explicit and interesting thro *ākhyāna* (i e *kalpitā itihāsa*) *ākhyānas* are *aupacarika* (Viraruci)

- 32 MISRA, Haripriya Fresh linguistic evidence to determine Yāska's period *JGJSV* 37 (1-4) (Baladeva Upadhyaya Fel Vol) 1981 (1983) E 331-335

Y (who lived before Panini) belonged to the period about 8th cent B C when the MIA stage had already started

- 33 NAVATHE, P D Agnāvaisnavam haviḥ, *Nirukta* 7 8 *ABORI* 65, 1984, 141-154

- 34 NAVATHE, P D A case of self-contradiction in *Nirukta* 7 8 10 *ABORI* 70, 1989, 305-308

(also *SP* 33 AIOC, Calcutta 1986 p 24) *agnāpauṣṇa* — is it *havis* or *saṁstava*? In one place (*Nir* 7 8) Y characterizes it as *havis* in another (*Nir* 7 10) as *saṁstava*

- 35 PANDEYA, D N Bhāvanavikāra viślesanam *SP*, 34 AIOC, Visakhapatnam, 1989, p 336

*bhavarik* ras discussed by Yaska in *Nirukta* their no goes up from 2 to 6 see 26 36 below

- 36 PANDEYA, D N Six *bhavanavikaras* and seven ages *All* 7 (No 75), Aug 90, 7-8

ref to *bhavanavikaras* in *Nir* author aims at generalizing *bhavanavikara* and relates its philosophy to seven ages of man (as described by Shakespeare in *As You Like It*) see 26 35 above

37 PANDEYA, Ramashish Nirukte arthatattvam (Sk) SP, 32 AIOC, Ahmedabad, 1985, 49-50

38 PANDEYA, Ramashish Nirukte śabdānām vyaptimat-  
tvam (Sk) SP, 33 AIOC, Calcutta, 1986, p 772

39 PANDEYA, Ramashish Nirukte namapadanām ākhyāta-  
jatvam (Sk) SP, 34 AIOC Visakhapatnam, 1989, p 284

40 RAMANUJA, Agnihotra *Yaska's Nirukta and Nighantu*,  
*Tamil translation*, Part II, T S M Series 150, Thanjavur, 1974,  
508

see VBD IV 26 50 (Part I 1973 iv + 389)

41 SARAF, Ramakrishna Yāskasya cintane maulikata (Sk)  
*Sagarika* 21 (2), 1983, 15-16

see VBD IV 26 54 Y's originality seen in his putting for-  
ward new etymologies of certain Vedic words

42 SARUP, Lakshman *The Nighantu and the Nirukta*  
Mot Ban, Delhi, 1984 (reprint) three parts in one 71 + 248 +  
287

Part I Introd Part II English transl Part III Sk text  
see 26 43 below

Rev O P BHARADWAJ *HSJIS* 3 368-70

43 SARUP, Lakshman *Nighantu tatha Nirukta* (Hindi)  
Mot Ban, Delhi 1985 (reprint), 14 + xxviii + 774

Hindi transl of 26 42 above by Satyabhushan YOGI and  
SHASHIKUMAR

44 SHARMA Hridaya Narayan Bhāsavaijñānika drsti se  
Yaskakṛta upasargon kā svarupavicara (Hindi) *Landal Bijoriya*  
*Sk College Souvenir*, Assi, Varanasi, 1981

Y's views about upasargas considered from the pt of view of  
linguistics

45 SHARMA Mukund Jha (ed) *Srimad bhagvad Durga*  
*caryakṛti Niruktabhasyam* Delhi, 1989, 530 + 21

46 SHARMA, Uma Shankar Naming an object in ancient  
India

see 2 12 above

- 47 SHASTRI A D *Nighantu* (IV) and *Nirukta* (IV, V, VI) some observations SP, 33 AIOC, Calcutta, 1986, p 28

(lack of any method in treatment in *Nir* )

- 48 SINGH S P Yaska as pioneer of the philosophy of process SP 32 AIOC Ahmedabad 1985 53 54

ge ms of process philosophy seen in Y s theory of the primacy of verbs over nouns see 26 49 below

- 49 SINGH S P Yaska as a pioneer of the philosophy of becoming D N Shastri Comm Vol 1989, 72 78

*bhava* vs *sattva* see 26 48 above

- 50 TOMAR, Vijendra Kumar *Nirukta sāhitya kā adhyayana — eka sarveksana* (Hindi) MUSRJ 13 (1), 1988, 9-24

survey of work relating to *Nir* bibliographical information

- 51 TRIPATHI Kailash Chandra *Rksamhita evam Nighantu — eka adhyayana* (Hindi)

see 4 62 above

- 52 VAIDYA Snehal The sources of etymology and etymological words of Yaska SP, 32 AIOC, Ahmedabad, 1985, p 59

these sources were *Br* texts more particularly *At Br*

- 53 VIJAYPAL (ed) *Nirukta Slokavarttika* Ram Lal Kapur Trust, Bahalgarh 1982, 593

(see VBD IV 26 67) metrical comm on Yaska s *Nir*  
(author identified by K K RAJA as Padmapada before 1400 A D )

Rev K K RAJA ALB 47 227 28

- 54 VIRENDRAMUNI Sastri *Vedanga Nighantu Niruktam* Translation Vishvaveda Parishad Lucknow

- 55 VIRENDRAMUNI Sastri *Vedanga Nirukta Kosa* Adarsha Press, Lucknow, 1989 40

- 56 VISHVANATH SHARMA *Nirukte rgvediyam vyākhyanam* (Sk) *Vrajigandha* 1 (3) Oct 85, 116-118

## 27. CHANDAS

1 CHATTERJEE, Asoke. Analytical treatment in Astādhyāyī and Pingala — a retrospection

see 25 66 above

2 IHA, Indranath Chandah pādau tu vedasya SP, 35 AIOC, Haridwar, 1990, p 53

3 KEDAR NATH (ed) *Chandahśāstram by Pingala with Halayudha Bhatta's Commentary* Chowkhamba Rajamata Granthamala 2, Varanasi, 1987, 76 + 11 + 28 + 4 + 199

4 MISHRA, Ram Kishor Chandolaksanagranthon men Jayadevacchandasa kā chandahśāstriya mūlyānkana (Hindi) *MUSRJ* 13 (2), 1988, 61-63

date of J — 7th cent A D, J referred to by several later writers on metrics, J has based his work on that of Pingala, it consists of 8 *adhyayas* Vedic metres discussed in chh 2 and 3 *Vivrti* of Harsata on portions of J's work J treats of 13 Vedic metres not found in earlier works

5. MITRA, Arati *Origin and Development of Sanskrit Metrics* AS Monograph Series 28, Calcutta, 1989, xvi + 365

6 MURTY, Rani Sadasiva Sadgurusisya as a commentator on Vedic prosody SP, 34 AIOC, Visakhapatnam, 1989, p 44

introductory part of Sad's comm on Katyayana's *Sarvanukramanika* deals with Vedic prosody in 12 paragraphs

7. SASTRI, Ashok Vaidikacchandasi Pingalācārya-svātantrya samīksanam (Sk) SS 37 (1-4), 1984

8 SHAH, Govindlal S Pingalācārya ane anustubha chanda (Guj) *Svadhya* 25 (3-4), 1988, 257-260

Pingala and *Anustubh* metre

9 TRIPATHI, C Ratnamañjusā and 'Chandoviciti' *E Waldschmidt* (80) *Fel Vol* (VBD IV 87 189), 549-560

C as a general term for the science of metrics its use as the title of a Sanskrit manual on metrics from Turfan as well as of other similar texts

- 10 VASISHTHA, Sridhar On the Yādavaprakāśa Chandoviciti-Bhāṣya SP, 32 AIOC, Ahmedabad, 1985, p 25

the author has edited this *Bhāṣya* on the basis of 11 mss  
some of the salient features of that work are set forth in this  
paper

## 28 JYOTISA

- 1 JANI, H M Yājusa ( Vedāṅga ) Jyotiṣam ( Sk ) *Sura-bharati* 23, 1985-86, 23-33

- 2 LISHK, Sajjan Singh SHARMA, S D Standardization of  
time unit *muhūrta* through the science of sciatherics in Atharva  
Vedāṅga Jyotisa

see 5 27 above

- 3 MEHETA, Narendrakumar P Kālaññānam pravakṣyāmi  
( Rgvedāṅgajyotisa - sl 2 ) ( Guj ) *Svadyaya* 25 ( 3-4 ), 1988,  
243-255

*Rgvedāṅgajyotisa* contents peculiar features , date of com-  
position provenance commentators the text of this work is  
difficult and the work is neglected scope for res

- 4 SARKAR, Ramatosh Astronomical shortcomings in  
ancient Indian treatises *JAS* 30 ( 1-4 ), 1989, 13-17

ref to Vedāṅga Jyotisa

- 5 SARMA, K V ( ed ) *Vedāṅga-Jyotisa of Lagadha in  
its Rk and Yajus-recensions* 1985, 74

( transl by T S KUPPANA SASTRY )

- 6 SATYA PRAKASH, SHAMA SHASTRY The Vedāṅga Jyotiṣa  
*JIDVP* 3 ( 1 ) Feb 90, 65-102

- 7 SHARMA, Chotelal *Atharvavediya Jyotiṣam ( Vedāṅgam )*  
Datia 1987, 64

transl

- 8 VASUDHA, Gayathri Devi *Astrology and the Hoax of  
Scientific Temper* Dr Raman Foundation, Bangalore, 1991, 348,

in one ch., establishes that the *Vedāṅga Jyotiṣa* wh. deals with correlation bet celestial phenomena and terrestrial events is at least 6000 yrs old

Rev H S VENKATA RAO *Pr Bh* (Sept 91) 396-97

9 \* VISHUDDHANANDA GAUDA *Jyotissasāstram mukhyāṅgam sathāṅgam vedasya* (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 66-69

*ganita phalita saṁhita (vr̥ttivijñāna)*

## 29 GENERAL STUDY

1 SHARMA, Kundan Lal *Vedāṅga* (Hindi) VVRI Publ. 644, Hoshiarpur, 1983, 32 + 792

sixth vol of *Vadka Varmaya ka Bṛhad Itihāsa* see VBD IV 29 5 33 S3

## VIII VEDIC LITERATURE (as a whole)

### 30 ANTHOLOGIES SELECTIONS EXEGESIS COMMENTARIES AND COMMENTATORS (Also see Section 34)

1 ABHAYADEVA Pandit Ojha ki vedabhasya paramparā kā pallavana (Hindi) *Paper*, A I Vidvat Sammelana (M OJHA), R P V P, Jodhpur, 1990, 11

2 ACHARYA, Rama Krishna (ed) *Rk Sūkta Samuccayah*. Vinod Pustak Mandir, Agra, 1976 (reprint) 368  
(see VBD IV 30 2)

3 ACHARYA Sankara et al *Selections from the Upanishads, Bhagavadgita Vedantasara and Laws of Manu* Delhi 1988 (reprint), viii + 106 + vi + 90 + 129 + xvii + 66

4 ACHARYA, Srikanth *Yuganirmata Svami Dayananda* (Hindi) Delhi 1991 xii + 286

5 AMAR SINGH Dayananda — a commentator of the Vedas *SP*, 32 AIOC, Ahmedabad, 1985, 24-25

D's interpretation is the amalgam of three trad approaches viz *ādhyātmika* (psychical) *ādhibhautika* (phenomenal) and *ādhidaiivika* (sp ritual)

6 ANANDATIRTH SHARMA Rsi Dayānanda ke visaya men Śrī Pandita Baladeva Upādhyāya kā eka aura mithyālekha (Hindi) *Vedavani* 36 ( 8 ), June 84, 21-22

D has not borrowed his monotheistic interpretation of Veda from Madhva (as suggested by Baladeva UPADHYAYA and B N K SHARMA)

7 AUROBINDO, Sri *Vedarahasyam* Aurobindo Society, Pondicherry, 1969, 8 + 188

*Siktaratnasamgrahah vyakhyasametah*, Sanskrit rendering of Selected Hymns from A's *On the Veda* by JAGANNATH VEDALANKAR

8 AUROBINDO, Sri *Swami Dayananda* All India Books, Pondicherry, 1984, 22

contains 2 papers by A on D's contribution to Vedic studies acc to D the Vedic hymns are addressed to one Deity under many names wh are designed to express his qualities and powers D's view about Vedic rel is quite clear its foundation inexpungible

Rev K D SHASTRI *PJ* 20 21, 194 95

9 Aurobindo and the Rīgveda *ToI* 11 10 81, 6 1-5

10 Sri Aurobindo and Vedic interpretation *Advent* 21 (2), April 1964, 17-21

11 BALABIR, Acharya Maharsi Dayānanda ke vedabhāṣya kī viśeṣatāyen (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 42

Veda = basic text of all true sciences Veda depends on inner vision Veda is *svatahpramana*

12 BHARATIYA, Bhavanilal Vibhinna bhāṣaon men Satyārthaprakāśa ke anuvada aura anuvāḍaka (Hindi) *Vedavani* 37 (10) Aug 85, 14-20

translations (and translators) of Swami Dayananda's *Satyarthaprakāśa* in various lgg



13. BHARATIYA, Bhavanilal. The contribution of Swami Dayananda to the study of the Vedas. *AH* 3 (30), Nov 86, 9-13.

. (1) Vedas embody eternal divine knowledge, they are not created by any human being, (2) all terms used in the Vedas are *yogic*, shd be studied with the help of the science of etymology, (3) Vedas contain no hist. data, (4) Vedas = books of all true knowledge, (5) Vedas contain germs of all material and natural sciences, (6) ultimate object of Veda is to describe God, the Supreme Being, (7) Agni, Vayu, Indra, etc signify God in the context of meditation, elsewhere, they only denote physical objects, (8) *yajñas* can be logically explained in the light of Vedas also, (9) *mantras* of Veda are full of supernatural meaning, they are not useless, (10) no mention in Veda of nature worship, animal worship, pornographic illusions, and class conflict, (11) Vedas are beyond questioning, (12) for interpreting Vedas help can be taken from *Vedāṅgas*, *Upavedas*, *Darśanas*, *Brāhmanas*, *Upaniṣads* see 30 56, 87, 88 below..

14. BHARATIYA, Bhavanilal Śrī Svāmī Vidyānanda Sarasvatī viracita Bhūmikā Bhāskara *Vedavāni* 41 (7), May 89, 18-21.

. rev article on *BB* (publ International Aryan Foundation, Bombay).. (also see *Vedavāni* 41 1)

15. BHATTACHARYA, Dipak Upalaksana — a bridge between traditional and symbolistic interpretation of the Veda *Paper*, A I. Vidyat Sammelana (M OJHA), R. P. V. V., Jodhpur, 1990, 7.

the verb *lakṣ* with *upa*, used by Sayana, approaches the sense 'symbolise'.. the ground for the modern symbolistic approach had been prepared by the Mīmāṃsakas, Śaṅkara, and the Alankārikas through the ages

16. BHATTACHARYA, Ram Shankar. Validity of the puranic view about the nature of Vedic recensions. *Pur.* 29 (2), July 87; 185-196

17. BHAVE, Vinoba. *Rgvedasāra* VSM, Poona, 1982; 2 + 310 + *mantrasūci*.

..Marathi transl. by M. A. MEHENDALE of *RV*-passages selected by VINOBA as quintessence of *RV*..

18. BHUMANANDA SARASVATI. *Vaidikī Lokavyavasthā* ( *Ecclesia Divine* ). Vaidika Dharmapracaraka Samgha, Arya Samaj, 1936; cxcii + 406.

..collection of passages selected from the 4 Vedas relating to Vedic social organization..

19. BHUMANANDA SARASVATI. *Anthology of the Hymns*. Calcutta, 1984; xvi + 320 + xi + 56 + iii.

. selections from 4 Vedas.. transl by B. S..

20. BRAHMANANDA SHARMA. Maharṣi-Dayānanda-Saṁmatā vedabhāṣyapaddhatīḥ ( Sk. ). *JIDVP* 3 ( 1 ), Feb. 90; 159-161.

..D's method of Vedic interpretation..

21. CARRI, Sabastian J. *Contribution of Bhaṭṭa Bhāskara Miśra to Vedic Exegesis*.

..see 10.24 above..

Rev. : C Z. MINKOWSKI, *IJJ* 32, 144-47.

22. CHANDRASEKHARENDRA SARASVATI, Swami. *The Vedas*. Bh. Vid. Bh., Bombay, 1988; 258.

..(compiled by R. GANAPATHI)..

23. CHATTERJI, Jatindra Mohan. *Vaidik Gita*. Ram Rajya Weekly, Kanpur; V + 116.

..Recs of RV arranged into 15 chh acc. to the principles of karma-bhakti, jñāna-yoga as enunciated in *Bhagavad-Gītā*..

24. CHAUBEY, B. B. Nature and methods of Brahmanic interpretation. *ABORI* 64, 1983; 77-88.

..devices : *vinijoga* (implication), *hetu* (argumentation), *nirvacana* (etymology), *bandhu*, *rūpa* and *rūpasamṛddhi*.. directed towards ritual.. ritualistic and symbolic..

25. CHEMPARATHY, George. The Nyāya-vaiśeṣikas as interpreters of Śruti. *J Dharma* 3 ( 3 ), July-Sept. 78; 274-294.

26. COOMARASWAMY, Anand K. *New Approach to the Vedas: an essay in translation and exegesis*. Delhi, 1985 ( reprint ); ix + 116.

. see VBD IV 30 32 .

27. DANDEKAR, R N. Some aspects of Vedic exegesis. *Ind Taur.* 10, 1982; 71-81 : *K. S Birth-Cent Comm Vol* , KSRI, Madras, 1985; 1-13.

. considers three questions (1) extent of the applicability of Panini's grammar to Vedic exegesis, (2) *RV* and the *śrauta* ritual, (3) *RV* mythology and Indo-Europeanism

28. DANDEKAR, R N Inaugural speech International Inst. of Vedic Res. and Indology, Delhi *AH* 1 (6), Nov 1984, 9-12.

changing concept of Indology Vedic exegesis

29. DANDEKAR, R N *Rgvedāce bhāṣyakāra* (Marathi). *Nuvabhārata* 42 (5), Feb 89, 1-9

. see 30 30 below .

30. DANDEKAR, R N Commentators of the *Rgveda* A recapitulation *BDCRI* 50, 1990, 157-168

see 30 29 above Vedic exegesis—first stage maṇḍala-arrangement, *padapāṭha*, *Brāhmaṇas*, second stage *Vedāṅgas* and other early ancillary lit , third stage *bhāṣyas* five categories of *RV bhāṣyakāras* (1) those commentators whose *bhāṣyas* are now available in full in published form, (2) those who can be reasonably presumed to have written *bhāṣyas* on the entire *RV* but only some portions of whose *bhāṣyas* have become available so far, (3) those who have commented only on certain specific *mantras*, (4) those who are directly or indirectly ref to as *bhāṣyakāras* but no portions of whose commentaries have become available so far, (5) commentators of modern times . why is there a break bet second and third stages? methodology of *bhāṣyakāras* to what extent are *bhāṣyas* serviceable to modern scientific exegesis?

31 DATTA, Indrani On different readings of Sāyana's commentary (in) *Perspective in Indology* (B N Mukherjee Fel Vol ), Herman Publ House, New Delhi, 1985, 9-14

32 DATTA, Indrani. Sāyanācārya's methodology in interpreting the *Rgveda* *G. B Comm. Vol* , Kurukshetra, 1991 , 31-36.

also SP 34 AIOC Visakhapatnam 1989 p 1 (consideration of R̥si *chandas* Devata *yoga* and grammar necessary for RV-exegesis acc to Savana) Sayana discusses whether *p ronuvakya* and *yajya* are to be read conjunctively or disjunctively acc to him both may be recited generally in sacrifice

- 33 *Dayananda Granthamala* Paropakarini Sabha Ajmer 1983 Vol I 726 Vol II 816 + 20 (*Atmakatha*) + 8

(*Nirvanasatabd Samskara*) Hindi transl of *Satyarthaprakasa Āryabhāṣya*

- 34 DAYANANDA SARASVATI Swami *Sauvara* Ajmer, 1985

- 35 DAYANANDA SARASVATI Swami *Atha vedoktadharma-visayah* (Sk) *JIDVP* 2 (1) New Delhi April 89 123 132

various Vedic *mantras* commented upon *dharma* in the Veda imparted by Isvara for the sake of all humanity this is the only *dharma* there is none other

- 36 DEVARUPANANDA Swami *Mantrapuspam* Ramakrishna Math Khar, 1990

13 *suktas* 16 *Up* etc — compilation

- 37 DEVASTHALI G V Attitude of Sayana and Mādhava towards Śakalya and Yaska a comparative view *The Mysore Orientalist* 14

- 38 DHAVAN Thakur Datta Truth and Vedas *The Vedic Path* 48 (1) June 85 23 ff

selected Vedic *mantras* in English transl

- 39 DVIVEDI Kapil Dev (ed) *Vedamṛtam Granthamala* Vishvabharati Anusandhana Parishad (VAP) Gyanpur Varanasi

excerpts on various subjects from the 4 Vedas 16 vols (out of the planned 40) published

- 40 DVIVEDI Kapil Dev *Vedamṛtam Atharvaveda Subhasitavali*

see 6 15 above

41. DVIVEDI, Kapil Dev. *R̥gveda-Subhāṣitāvalī* VAP, Gyanpur, Varanasi, 1989; 14 + 512

..5878 *subhāṣitas* .

42. DVIVEDI, Kapil Dev. *The Essence of the Vedas* VAP, Gyanpur, Varanasi, 1990; xvi + 335.

. collection of 1385 Vedic *mantras* . reproduced in Roman transliteration and with English transl . relating to rel , philos , polity, linguistics, natural sciences, etc. . .

43. FATAH SINGH, [ Various articles on Dayananda and the Veda ] (Hindi). *Veda-Savitā* 4 (3), *Dayānanda-Svapnānka*, Oct. 83; 87.

..see 30.54 below..

44. FATAH SINGH, An intelligent approach to the Vedas. *Veda-Savitā* ES 3 (6), Aug 84, 17-19.

..considers the word *go ghna* (RV I 114 10), interprets it as 'unwelcome person'.. *romasa*, *roman* = 'one who is mentally absorbed in sound' . also *pṛṣṭa*, *śepa*, *kapṛi* symbolic meaning of Vedic words alone can appeal to reason

45. FATAH SINGH. A rethinking on Vedic exegesis. *Veda-Savitā* ES 4 (3-5), Aug. 85: 10-12; Sept 85 : 13-16, Oct. 85: 17-20, 91.

. (the global imp of the Veda)

46. FATAH SINGH. Nighantu and Pāṇini as aids to Vedic exegesis.

. see 25 114 and 26 20 above..

47 FATAH SINGH *Dayānanda aura Unakā Veda-bhāṣya* (Hindi). Veda-Samsthan, Ajmer, 1988; 58.

..collection of 4 res papers..

48. FATAH SINGH; CHAUHAN, Sraddha, ABHAYADEVA. *Bhāvi Vedabhāṣya ke Sandarbhasūtra* (Hindi) Veda-Samsthan, Ajmer, 1983; xii + 90

. collection of articles on various topics ("Veda-tattva aura grantha", "Prānaḍṛṣṭi aura yoga", "Brahma kā devatva", "Mānava ke vyaktitva kī khoja", "Purusa tattva", etc.) .

- 49 FRAWLEY, David *Hymns from the Golden Age*

see 3 46 above Veda regarded as an esoteric complex of incalculably valuable insights it was the external world that was a symbol for the gods not the gods who were symbols for forces of external nature

Rev S P DUBEY *PrBh* 93 116 17, S RAMASWAMI *ALB* 52, 284 85 Richard SALOMON *JAOS* 109 (3) 456 57 K D SHASTRI, *HSAJIS* 2 257 59

- 50 GANGESHVARANANDA, Swami *Vedopadeśa Candrika*  
Yogeshvara Guru Gangeshvara Dharmartha Trust, Delhi, 1969,  
26 + 472

collection and exposition of *subhāṣitas* from the Veda

- 51 GONDA, J Translating the Veda *ALB* 44-45, 1980-81;  
1-14

translating a Vedic term always by one and the same word of a modern lg is not correct real synonyms are extremely rare

- 52 GOSWAMI DUDHAPURI Maharsidayānandah — tesām  
bhāṣyasaili ca ( Sk ) *JIDVP* 3 ( 1 ), Feb 90 151-57

Dayananda and the style of his comm

- 53 GOSWAMI, Sitanath, CHAKRAVARTI, Himansunarayan  
*Selections from the Rk Samhita* Calcutta, 1974, xxx + 321 + 88  
with comm of Skanda Venkata Sayana English transl ..

- 54 GUPTA, Madhuri Kyā ' Dayānanda Svapnānka ' Dayā  
nanda virodhi hai ? ( Hindi ) *Veda Savita* 5 ( 6 ), Jan 85, 201-  
204

a propos of RAJAVIRA's article ( *Dayananda Samdeśa* April 84 )  
on *Dayananda-Svapnānka* of *Veda Savita* ( see 30 43 above )

- 55 GUPTA Sudhir Kumar *Veda vijñāna vārtāyēn* ( Hindi )  
*Ārya Martanda* Jaipur

Madhusudan OJHA's views re Vedas are misleading crit of  
Dayananda by O's disciples not acceptable

- 56 GUPTA, Sudhir Kumar Maharshi Dayananda's inter  
pretation of the Vedas *JIDVP* 2 ( 1 ), April 89, 59-71,

D's basic principles (1) Vedas are divine revelation and are *svatahpramāṇa* (2) all that exists in the Vedas is sensible logical true and conforms to the universal system and laws of creation, (3) Vedic words are *jaugika* and *yogarūdhā* critique of M OJHA and Motilal SHARMA see 30 13 above and 30 57 below

57 GUPTA, Sudhir Kumar Maharshi Dayananda's interpretation of the Vedas *AH* 6 (67), Dec 89, 4-8

see 30 56 above

58 INDRA SEN Swami Dayananda and Sri Aurobindo : two great recent discoverers of the Veda and the Vedic inspiration. *The Vedic Path* 47 (3), Dec 84, 9-13

59 IVATURI, S R Theosophy and the Veda *SP*, 34 AIOC, Visakhapatnam, 1989, 25-26

presents interpretation of some Vedic *mantras* acc to Madame BLAVATSKY

60 JAGADISH ARYA Tilak aur Dayananda (Hindi). *Vedavani* 37 (4), Feb 85, 6-12

. brief comparative survey of their views re Veda

61 JAGADISH ARYA Veda kā pratipādyā visaya aur Rsi Dayānanda (Hindi) *Vedavani* 38 (2) Dec 85, 3-10

*vijnana karma upāsānā jñāna*—out of these four *vijnāna* is the most prominent pure monotheism in the Veda D has treated 14 themes of Veda

62 JAGADISH ARYA Rsi Dayānanda ki vedārtha śaili eka vivecana (Hindi) *Vedavani* 43 (9), July 91, 13-18

63 JAGADISHVARANANDA SARASVATI, Swami *Vaidika-Sukti Sudha* Bhagavati Prakashan, Delhi, 1991, 80

anthology

64 JAGANNATH VEDALANKAR *Jyotisaṃ jyotiḥ* Rashtriya Veda Vidya Pratisthan, New Delhi, 1991, 255

. an esoteric exposition of select Vedic hymns in the light of Sri AUROBINDO's views introd methods of interpretation of Veda hymns from *RV AV YV* Vedic *suktis*

65 JAMBUNATHAN, M R A few suggestions for the translation of Vedas *Organiser* 17 (43), 1964, p 11

66 JAMBUNATHAN, M R Bring down Veda from the clouds *Organiser* 17 (45), 1964, p 6

67 JEZIC, Mislav *Rgvedski Himni* (The Rgvedic Hymns' Sources of Indian Culture and the Indo European Heritage) Globus, Zagreb ( Jugoslavia ), 1981 ( 1986 ), 343

Hymns from *RV* translated and expounded with notes introd. re Vedic lit English summary pp 271-274

68 JOSHI, Rasik Vihari Methods of Vedic interpretation in the West *A Jani Fel Vol*, Or Inst, Baroda, 1983, 115-136

69 JVALANTA KUMAR SASTRI *Rgveda-bhāṣya-pāthālocana* (Hindi) *Vedavani* 37 (9), July 85, 10-12

see 3 74 above .

70 KAMBOJ, Jiyalal Etymologies of Sāyana *SP*, 34 AIOC, Visakhapatnam, 1989, 280-81

S quotes Yaska frequently while giving his own etymologies S gives only such as support or suit the ritualistic sense, S explains many words with the help of the *Urādi sūtras*

71 KAPILADEVA SASTRI Svāmī Ātmānanda kṛta *Rgveda-bhāṣya* eka paricayātmaka viślesana ( Hindi ) *KURJ* ( Arts and Humanities ) 18-19, 1984-85, 235-242

re A's *bhāṣya* on *Asva vāmīya* A was follower of Śāṅkara's *advaita*

72 KAPUR, Devendra Kumar *Vaidika Pīyāsadhārā* Internat. Aryan Foundation, Bombay

73 KLIMKEIT, H J Die Erben Dayānandas Politisch erreichendes Hindutum in Nordwestindien und sein Verhältnis zum Islam *Anthropos* 76 ( 1-2 ), 25-49

74 KRIPACHARYULU, Munuganti *Sayana and Mādhyama Vidyāraṇya — a study of their lives and letters* Rajyalaksmi Publications, Guntur, 1986, xx + 196 + xvi



Part I social background and political activities of the two scholars (author affirms Telugu rather than Kannada affiliations of the 2 brothers, stresses Madhava's identity with Vidyaranya), Part II author summarizes their literary output, distinguishes their genuine from spurious works

Rev Edwin GEROW *JAOS* 110 177 SRIMANNARAYANA MURTI *ALB* 52, 229-31

- 75 KRISHNALAL *Vedavyakhyā men karmakānda siddhānta ki bhūmikā* (Hindi) *JGJKSV* 37 (1-4), 1981 (1983) H 61-69

Veda shd be interpreted independently i.e. without ref to ritual (the trad interpretation is too much and artificially loaded with ritualism e.g. Sāyana on *RV* IX 73 8-9 *AV* II 27) the theme of Veda is *adhidaivata* wh develops into *adhyatma*

- 76 KRISHNALAL *Vandana Vibhu Vaibhavam*, Delhi, 1985, 96

a collection of 15 *mantras* from *RV* *YV* *AV*, *Up* with *anvaya* and Hindi transl  
Rev VIPASH *Vedavart* 37 (11) 19

- 77 KRISHNALAL (ed) *Vedavyakhya aurā Vaidika vicaradhara* (Hindi) Prahlada Smaraka Vaidika Vyakhyānamāla-2, Nag Publ, Delhi, 1987, 12 + 61

collection of lectures on Vedic interpretation and thought  
see 31 14 below

- 78 LAMBOO, Jan, *The apaurusheya bhashya of the Veda as brought to light by His Holiness Maharshi Mahesh Yogi SP*, 2nd Week-end Seminar, Mah Ved Univ, Mar 1985

refers to inherent perfection of the structure of the Veda  
Veda is its own comm — it comments upon itself thro its own sequential elaboration

- 79 MADHU BALA *Bhasyakara Uvata* (Hindi) Vinita Prakashan, New Delhi, 1985, 9 + 252

7 chh U's life his comm etymologies knowledge of grammar philosophy in his comm U and Mahādhara U's knowledge of other *śāstras*

- 80 MALAMOUD, Charles *Exegèse de textes, exegèse de rites Purusartha* 7, Paris, 1983, 17-33

81 MAURER, Walter H *Pinnacles of India's Past* Selections from the *Rgveda* translated and annotated Univ of Penn, Studies on South Asia Vol 2, John Benjamins Publ Co, Amsterdam/Philadelphia 1986 xi + 350

92 hymns arranged subjectwise transl is literal introd to each hymn

Rev Per Ame BERCLIE *AO* 49 175 76 Kalyan Kumar DASGUPTA *BRMIC* 40 135 Harry FALK *IJJ* 31 219-20 G B PAULLE *ABORI* 71 364 Richard SALOMON *JAOS* 109 456 57

82 MOGHE S G Kautilya and Sayana *JKUORIML* 23 (1-2) 1980 1-14

study based on *Arthashastra* and *Subhasitas idhan dhi*  
*Śrutivikāśa* = comm by Bhatta Govinda on *RV* X 46 91  
 BG earlier than Sayana and Venkatamadhava in the light of  
*ŚV* readings of S and V are comparatively studied

83 MOGHE, S G A note on Professor H D Velankar's  
 'Word economy and Rgvedic interpretation'

see 4 34 above

84 MOHEPUTH Anand The Satyārtha Prakash *The Vedic Path* 52 (4) Mar 1990

85 MUNSHI RAM SHARMA *Vaidika Cintamani* (Hindi) Grantham Kanpur, 1986, 8 + 321

Vedic selections essays on Vedic topics

86 O'FLAHERTY Wendy Doniger *The Rig Veda An Anthology* Penguin Books, 1981, reprinted 1983, 343

108 hymns translated and annotated acc to O the meaning of the Vedic hymns is to be sought on different levels many hymns have a riddle structure most of the hymns contain references to symbolic gestures which are part of rituals the Vedic universe of images is puzzling for a modern reader the human concerns are vividly accessible to us whatever the ritual may have been

Rev Ioan P CILIANU *Hist Rel* 22 284 86 Jan FILIPSKY, *Arch Or* 54 (4) 393 96

87. PANDA, Narasingha Maharshi Dayananda Sarasvati as an interpreter of the Vedas *JIDVP* 2 (2), Aug 89, 223-229

D accepts only two kinds of interpretation — *ādhyātmika* and *vyavahārika* basic principles of his interpretation (1) Vedas are words of God, hence contain pure and absolute knowledge (2) Veda shd not be interpreted in the light of classical Sanskrit, the meanings of Vedic words have changed in cl Sk (3) words of Veda are *jaugika* and are in a fluid state Vedic words are not *rudha* (static) in meaning, (4) Vedic words are used in triple sense — *ādhyātmika* *adhibhautika* and *adhyajñika*, (5) *padapātha* of the *mantras* not always adhered to, (6) Vedas do not contain narratives of or references to historical personages or events, (7) *devatā* = subject matter of the *mantras* or hymns, all words signifying a *devatā* e.g. Agni Varuna, Indra etc are names of One Supreme Lord (*ekam sad vipra bahudha vadanti*), Veda is monotheistic, (8) feminine words such as Aditi, Usas portray the motherly form of God, (9) Vedic hymns can be interpreted independently of *vinīyoga*, (10) no history in the Veda, (11) in Veda, there is no description of human actions, (12) while interpreting Veda metaphysical social national etc, elements can be discovered D re-establishes Veda as a living rel scripture (Sri Aurobindo) see 30 13, 30 56 above and 30 88 below

88 PANDA, Narasingha Maharshi Dayananda as an interpreter of the Vedas *AH* 7 (70), Mar 90, 10-12

see 30 87 above

89 PANDEYA, Radheshyam Veda ke ṛṣi, chanda, devatā, aurā vinīyoga ke jñāna kī āvāśyakatā (Hindi) *Vedavani* 37 (3), Jan 85, 14-17

90 PANDIT, M P (ed) *Vedic Symbolism of Sri Aurobindo*. Wilmot, 1988, 122

91 PANIKKAR, Raimundo Chronicles aspects of Vedic interpretation *J Dharma* 5 (4), Oct-Dec 80, 415-418.

92 PANIKKAR, Raimundo (ed) *The Vedic Experience. Mantramanyari* Mot Ban, Delhi, 1989 (reprint, 1977, 1983), xxxvii + 937

see *VDD* IV 30 117

REV LEE 1 ARJUNWADKAR *ABORI* 67 271-73, Ed *J Dharma* 3 (2) 203 212, Jan FILIPSKY, *Arch Or* 44, 393-56.

93 PATERIA, A K The revivalist of Veda : Swami Dayananda and his interpretation *The Vedic Path* 48 (2), 9-25; 52 (4)

94 PATERIA, A K *Modern Commentators of Veda* D K. Publishers' Distributors, New Delhi, 1985, iv + 120

comparative study of Max Müller, Dayananda, Aurobindo

95 PRAJNA DEVI, Pandita Kyā veda ke ādhidaivika artha upeksaniya hai ? ( Hindi ) *Vedavani* 39 (12) Oct 87, 7-13

a propos of PRIYAVRATA *Vedon ke Rājanītika Siddhānta*, Meenakshi Prakashan Meerut criticism of PRIYAVRATA's approach and interpretation see 30 97 below.

96 PRASHASYAMITRA, Sastri *Ācārya Mahādhara aurā Svāmī Dayananda kā Mādhyandina Yajurveda-Bhāṣya* ( Hindi ) Allahabad, 1984, 16 + 248

97 PRIYAVRATA, Vedavacaspati Veda ke ādhidaivika artha upeksaniya nahin hai *Vedavani* 40 (2), Dec 87, 5-7

ref 30 95 above Vedic mantras are vividhārtha

98 RAGHUVIR, Vedalankar *Vaidika Darśana* Delhi, 1987, 18 + 184

99 RAGHUVIR, Vedalankar Vedārtha-prakriyā ( Hindi ) *Vedavani* 42 (2) - 42 (5), Dec 89-Mar. 90

100 RAMANATHAN, A S Contribution of Madhusudan Ojha to the interpretation of Vedic thought *Paper, A I Vidyat Sammelana* ( M OJHA ), R P V P Jodhpur, 1990, p 14

O analysed the word *veda* in detail, the word is connected with the creative processes in Nature, *rk*, *yajus*, and *saman* have distinct meanings in the creative process, *rks* give rise to physical form of the object all movement is attributed to *yajus*, *sāman* is responsible for *mahimā* (*tejas*) part of the object the sun may be conceived as the embodiment of Prajapati the creator the sun is also the embodiment of the three Vedas . Prajapati is the *atman* of the cosmos and has three attributes, viz., *manas* *prana* and *vak*, *prāna* is the origin of the universe and is manifested in nature the form and shape of a created object is controlled by *elandas* *ākāśa* is an imp medium for the original propagation of Vedas

- 101 RAMESHWARANANDACHARYA, Swami *Vedāṛthacandrikā* Saurashtra, 1987, 656
- 102 RAM GOPAL *History and Principles of Vedic Interpretation* Concept Publishing Co, New Delhi 1983 X + 208  
author has formulated 14 cardinal principles for an objective, scientific and systematic interpretation of Vedas  
Rev O P BHARADWAJ *HSJIS* 3 (12) 336-37 FATAH SINGH, *Veda Savita* (ES) 3 (7) 24 MANTRINI PRASAD *VIJ* 21 281-86, S SRIVASTAVA *Veda Savita* 5 (5) 166-70
- 103 RAM GOPAL *Vedartha Vimarśa* (Hindi) Panjab Univ, Chandigarh 1985, 8 + 288 + index  
20 hymns of *PV* transl and explained (in the light of 30 102 above)
- 104 RAM PRASAD Vedalkar Maharsi Dayānanda's *Veda Bhāṣya The Vedic Path* 51 (4) Mar 90
- 104A RAY, Upendra Nath *Harisvāmī ne Śatapathavyākhyā kaba likhi?* (Hindi)  
see 17 25 above
- 105 SAHA Ranjit Kumar *Bhārata vani* (Hindi) *Gagana* 9 (12) 1986 59  
based on Vedic quotations
- 106 SAKSENA, Bhupesh Chandra *Satyarthaprakāśa men uddhrta Vaidika Mantra* (Hindi) Ārya Puspamālā Meerut 1986, 14+182+9  
*Vedic mantras* quoted in *Satyarthaprakāśa*
- 107 SARMAH Thaneswar *Veda Kananar Ekāñjali Phul* (Assamese) Sarbhog 1980  
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- 108 SARMAH Thaneswar *Vaidika Kahini Pravaha* (Assamese) Guwahati 1990 6+110
- 109 SATYAKAM Vedalkar *The Holy Vedas* International Veda Trust, Stranger (South Africa) 1983, 536

anthology of selected Vedic hymns with English transl see  
30 111 below

Rev R I VARSHNEY *The Vedic Path* 46 (4) 74-75

110 SATYAKAM, Vedralankar Divine assurance *The Vedic Path* 47 (2), Sept 84, 1-2

Vedic quotations with English transl

111 SATYAKAM, Vidyalkar *The Holy Vedas A Golden Treasury* Clarion Books Delhi, 1987, 480

selection of *mantras* from the 4 Vedas with poetic transl in English see 30 109 above

112 SEN, Indra The magnet of the Veda The parallelism between Swami Dayananda and Sri Aurobindo *AH* 2 (16), Sept 85, 10-11

113 SEN, N B *Glorious Thoughts of Vedas*

see *VBD* III 30 69

Rev *Organiser* 22 (8) 10

114 SHARMA, Arvind Sāyana and consensus as a determinant of Śruti *Dar Int* 20 (1), Jan 80, 62-64

Sayana uses the principle of the consensus of the learned\* (*mahajanaparigraha*) in the context of the Vedas but he does so *not* to establish it as revelation but to establish its definition

115 SHARMA, Bhisma Datta Mahān vedabhāṣyakāra Sāyanācārya *Veda pradīpa* 3 (5) 3 (9), Nov-Dec 88 - April 89 (serially)

116 SHARMA, Hridaya Ranjan A critical note on some Vedic forms where Sayana differs from Padakāra *Linguistic Researches* 3 BHU, 1980, 41-43

S differed from trad whenever he had a better interpretation

117 SHARMA Nigam *Rk Sukta Mañjarī with Vyākhyā* Bareilly 1982, 392 + 58

selections from *RV*

118 SHARMA, Pradyumna. Gulābī nagarī ke vilaksana Guru-Śisya (Hindi) *Rajasthan Patrika*, Jaipur, 20 7 86

..crit of Madhusudan OJHA and Mohini SHARMA

119. SHARMA "RISHI", Umashankar. *Rksūktanikarah.* Varanasi, 1991; viii + 430.

..selections from *RV* with introd and exposition..

120 SHENDGE, Malati J. Rationality as a criterion for the interpretation of *Rgveda*. *IPQ* 14 (2), April-June 87; 181-193.

..(paper presented at 31st CISHAAN, 1983) *Rgvedic* compositions contain a logic or rationality wh. has evaded us so far.. it is possible that mythology found in *RV* is a later day creation wh was not in the minds of *RV*-poets. Roth is the founder of the historical and inductive method of Vedic studies.. it is necessary to make a clean break from the mythopoeic and sacrificial interpretation of the Veda. author considers *araru* (*RV* I 129 3 and X 99 10) and the Br versions of the Araru-Indra episode historically, Araru was a man who tried to escape from a forced captivity four times, after wh. he was killed.

121. SHIV DAS Sri Aurobindo — the apostle of Vedic renaissance. *The Vedic Path* 47 (3), Dec. 84, 15-26, *AIH* 2 (16), Sept. 85; 16-21.

122. SHUKLA, Jyotsna Maharsi Dayānanda ke upara āropita anudāravāda . eka samīksā (Hindi) *JGJKSV* 42 (1-4), 1986 (1990); 211-220.

. critique of criticism of D.

123. SINHA, Ayodhya Prasad; PANDEYA, Ramkishish. *Vaidika Sūktasamgraha*. Delhi, 1987; iv + 148

..selections from the Vedas .

124 SIVAKUMARASWAMY, M (ed.) *Vedābhāraṇī and Vedic Grammar*. Bharavi Prakashan, Bangalore, 1984, 54 + 314 + 92 + 92

- 125 SRINIVASA SASTRI *Vedapramanyamumamsa tatha Rsi Dayananda* (Hindi) Univ of Kurukshetra, 1980-81, V + 423

see *VBD* IV 30 171 records various views re authority of Veda from Vedic period down to modern times

Rev P D NAVATHE *ABORI* 69 303 304 RAM GOPAL *JOIB* 32 168 69

- 125A SRINIVASA SASTRI *Vedanīyatā tathā Rsi Dayānanda* (Hindi)

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Rev P D NAVATHE *ABORI* 66 319 20

- 126 SRIVASTAVA, Somachaitanya *Eka vedasvādhyāyī kī dayari se* (Hindi) *Veda Savita* 5 (11), June 85, p 387

any particular Veda needs to be studied in the light of its Upaveda the subject matter of *RV* is *artha*

- 127 SRIVASTAVA, Somachaitanya *Veda ke adhyayana ki paddhatiyān eka samiksā* (Hindi) *Veda Savita* 6 (3), Oct 85 87-88

methods of studying Veda

- 128 SUBRAHMANYAM, K Venkata *Gleanings from the Vedas* *Tap Pras* 28 (6) June 90, 31-34

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- 129 THITE, G U *Two ways of Vedic interpretation* *SP*, 32 AIOC, Ahmedabad, 1985, 26-27

(1) fruit oriented (aims at some purpose intended by the interpreter) (2) root-oriented (aims at understanding the original meaning intended by the poet)

- 130 THITE, G U *The "yoga" and 'ksema' of the Veda* *SP*, 33 AIOC, Calcutta, 1986, p 31

*yoga* and *kṣema* of the Veda are the positive and negative sides of Vedic interpretation in India

- 131 TICHOMIROVA V *Let Heaven and Earth hear me Selection from Vedic poetry translated into Russian verse* Artistic Literature Moscow, 1984, 270

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132. TIWARI, A. S. *Madhva and the Veda : A Study of the Dvaita Interpretation of Vedic Myth, Ritual, and Philosophy*. DD, Univ. of Poona, 1976-77.

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133. TRIPATHI, Karunapati *Samskṛtavānmaye sūryastavāh* (Sk.) SS 39 (1-4), 1984-85; 282-303.

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134. TRIVEDI, Rudra Kumar *Vaidika-arthavādamīmāṃsā Kosala* 4 (1-2), 1982-83, 191-195.

135. UDAYAVIRA SASTRI *Śatapatha vyākhyākāra Harisvāmī kā kāla* (Hindi) *Vedavāṇī* 41 (8), June 89, 11-18.

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136. UPADHYAYA, Baladeva *Sāyanācāryasya jivanavṛttam* (Sk.) (in) *Vimarśacintāmaṇi*, Sharada Samsthana, Varanasi, 1985; 52-76.

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137. UPADHYAYA, Baladeva *Vedabhāṣyabhūmikāsamgrahaḥ*. Kashi Sk Series 102, Varanasi, 1985; 12 + 99 + 174

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138. UPRETI SASTRI, Jayadatta. *Vedon ke viśṛtabhāṣya kī āvaśyakatā tathā vedottarakālika vaidika laukika vānmaya kā vedārthapariyāṇa* (Hindi) *Vedavāṇī* 36 (3), Jan. 84; 17-19.

139. VAGISHVARI VIDYALANKAR *Vaidika-Sāhitya-Saudāmanī*. Bahalgarh, 1985; 15 + 296

140. VEERABHADRA SWAMY, M R. Identity of the commentator of the Atharvaveda with Sāyaṇa, the commentator of the Rgveda.

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141 VEERABHADRA SWAMY, M. R. Sāyanācārya and western scholars : difference of interpretation. 31 PAIOC, Poona, 1984; 235-241.

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142 VEKERDI, Jozsep (ed) [Selections from the Upanisads] Budapest, 1987

143 VENKATA SUBRAMANIAM, K. Gleanings from the Vedas. Tap Pras. 28 (7), July 90, 33-37.

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144. VIDYANANDA SARASVATI, Swami. *Bhūmikā-Bhāskara* (Hindi) International Aryan Foundation, Bombay, 1988; Parts I and II; 1200

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145 VIDYANANDA SARASVATI, Swami. *Vedārtha-Bhūmikā* (Hindi) International Aryan Foundation, Bombay.

*Avataraṇikā* of 30 144 above

146 VIDYANANDA SARASVATI, Swami *Satyārtha-Bhāskara* (Hindi) International Aryan Foundation, Bombay, 1990, Vol I : 1000.

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147 VIDYANANDA 'VIDEHA', Swami *Vedaloka* (Hindi) Veda-Samsthāna, Ajmer, *prathama raśmi*, 1976, 904, *dvitīya raśmi*, 1985; 30+336.

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148. VIRENDRAMUNI, Sastri Vedon ke vyākhyākāra (Hindi) SP, 32 AIOC, Ahmedabad, 1985, 23-24.

149 VYAS SISYA, Kunwar Lal *Vedacārya Paramparā* (Hindi). Delhi, 1988, iv + 67.

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152 YASH PAL, Aryabandhu Maharsi Dayānanda aura Veda (Hindi) *Vedavani* 37 (7), May 85, 7-8, 20-21

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153 YUDHISTHIRA, Mimamsaka *Rsi Dayananda Sarasvati ke granthon ka itihasa* (Hindi) Dayānanda Balidana Śatābdī-Samskarana, Bahalgarh, 1983, 1a + 426

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154 YUDHISTHIRA, Mimamsaka *Rgvedadi-Bhasya Bhūmikā* (Srimaddayanandasarasvatisvāminā nirmita) Ramlal Kapur Trust, Bahalgarh, 1984, 12+430

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155 YUDHISTHIRA, Mimamsaka *Vedārtha men svarajñāra ki anivāryatā* (Hindi) *Vedavani* 42 (7), May 90, 7-11 (to be contd )

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156 YUDHISTHIRA, Mimamsaka *Meri dṛṣṭi men Svami Dayananda aur unaka karya* (Hindi) Ramlal Kapur Trust, Bahalgarh, 1991, 240

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- 2 BHARATHI, Abhivinaya (ed) *Vedoddhārīnī dvimasika patrika*

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- 3 BHAT, G K *Vedic Themes*

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- 4 BOSE, A C *The Call of the Vedas* Bombay, 1984, viii + 314

- 5 DESHPANDE, Uma *The Glimpses of Indological Heritage* Good Companions Baroda, 1989, vii + 199

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- 8 FATAH SINGH Dhāi aksara veda ke (Hindi) *Veda Savita* 5 (2) onwards (serially)

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13 KAPUR, Karmanarayana Vaidika gūdhā prāśnāvalī (Hindi) *Vedavānī* 40 (2), Dec 87, 9-12

14 KRISHNALAL (ed) *Vedavyākhyā aurā Vaidika Vicaradhāra* (Hindi) (Prahlaḍ-Smaraka Vedic Lecture Series) Nag Publishers, Delhi, Vol I, 1982, xi + 91, Vol II, 1987, 12 + 61

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17 MUNSHI RAM SHARMA *Vaidika Cintamani* (Hindi) Grantham, Kanpur, 1986, 8+321

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18 NAVAKUMAR, Sri *The Voice of the Ved* Jamshedpur, 1988, 442

19 PANCHOLI, Badri Prasad *Vedanucintana* (Hindi), Ajmer, 1987, 140

20 RAGHUVIRA, Vedalankar (ed) *Vaidika Darśana* Delhi, 1987, 18+185

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21 RAMASIMHA *Vedarahasya* Arya, 1985, 270

22 SHRIVASTAVA, Suryakant (ed) *Classical Writings on Vedic and Sanskrit Literature* Haridwar, 1988, 21+720

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- 26 *Veda Savita* 4 3 Dayananda Swapnanka Ajmer, Oct 83  
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- 28 VIRASENA, Vedasrami *Vaidika Sampada*
- 29 WHITNEY, W D *On the Vedas* Nag Publishers, Delhi  
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Jodpur, 1990, 1 ff  
Atri acc to OJHA (*Maharajikula vaibhava*) significance of  
name original home solar eclipse dynasty
- 3 AITIAL K P Āśvalāyana and his work *Proc 31*  
*ICHSANA South Asia* 3, Mexico, 1982 201-207, E R Sree-  
krishna Sarma Fel Vol, Tirupati, 1983, 75-82

(see *VBD* IV 24 14) only three *Sūtra* works by Ā (1) *Āśv ŚS* (2) *Āśv GS* (3) a part of *Āit Ār* the single authorship of these works is clear but it is difficult to determine who the real author was — Śaunaka or Āśvalayana? also attributed to Ā *Smṛtiratna* and *Laghvāśvalavanasmṛti*

4 The Atharvans in the Rgveda and Atharvaveda

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5 BHARADWAJ, Sudhī Kant Speech and Vedic seers *The Vedic Path* 50 (1), June 87, 7-16

6 BHARGAVA, P L The self introducing *ṛsis* of the Rgveda and chronology of its hymns

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7 BHATTACHARYA, Bhabanī Prasad A study of the female seers in the Rgveda *Ānvikṣa* 11, Dept of Sk, Jadavpur Univ, Calcutta, 1988, 1-16

[*Bṛhaddevatā* II 82 84 furnishes a detailed list containing the names of 27 female seers most of them occur in the 10th *mandala*]

8 BHUSKUTE, Shakuntala Zarathushtra (Marathi) *Jivana-Vikasa* 26 (1-2), Mar-April 82, 76-80

9 BISWAS, Didhiti Some forgotten ritualists in the Rgveda. *SP*, 35 AIOC, Haridwar, 1990, p 142

Āitareya Āśvalayana, and Śankhayana or Kausītaki also other ritualists who are mentioned in the texts attributed to these three

10 CHATTOPADHYAYA Debiprasad Uddālaka Āruni the pioneer of science *IHR* 13, 1986-87, 37-57

U Ā (not later than 8th or 7th cent B C) took the step from the magico-mythological view of the scriptures to a naturalistic understanding of nature *sat* (primeval Being) instead of *brahman* (pure spirit) as the original cause of the universe

11 CHAUBEY, B B (ed) *Viśvamitra in Vedic and post-Vedic Literature* Panjab Univ Indol Series 32, VVBRI, Hoshiarpur, 1987, xxiv + 127

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12 CHAUHAN, Sraddha Vasistha aura Sudās (Hindi) *Veda Savita* 7 (3), Oct 86, 83-86

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13 CHAUHAN, Netrasingh Maharsi Vasistha tathā unakā putra Śakti (Hindi) *VB* (Hindi) 21 (1-4), Santiniketan, 1980-81, 1-9

14 DARROW, William R Zoroaster amalgamated notes on Iranian prophetology *Hist Rel* 27 (2), Nov 87, 109-132

15 DAVANE, G V 'Uśijah' in the Rgveda *JAS Bom* 55-59, 1981 84 (86), 136-143

also *SP* 32 AIOC, Ahmedabad, 1985, p 9 U not an adj. U was the name of an ancient family or a small clan belonging to the Pajra branch of the Angirases (expert priests possessing mystic powers, intimately connected with fire-cult) Kaksivat was a descendant of the Usij family Usikhshs are mentioned in the *Avesta* and the *Gathas* as being inimical to Zarathushtra

16 DAVANE, G V A note on the Rgvedic Rsi Nābhā-nedistha *Bh Vid* 45-47 (J H Dave Fel Vol), 1985-1987, 221-225

also *SP* 33 AIOC Calcutta 1986 p 16 N author of *RV* X 61 62 connects N with Avestan Nabanzdistas (= man of new law) Nabhanedistha (Navanedistha) represents young ritual reformists known for their expert knowledge of sacrifice .

17 DESHPANDE, Uma S Rgvedanī ketalika mantra-darśinio (Guj) *Siadhya* 22 (3), April, 85, 221-230

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18 DESHPANDE, Uma S Some Rgvedic poetesses a study. *SP*, 33 AIOC, Calcutta, 1986, 53-54

see 32. 17 above and 18A below.,



18A DESHPANDE, Uma S Some female seers (poetesses) of the R̥gveda (in) *The Glurpses of Indological Heritage* (31 5 above), 1-8

..[ 27 Ṛsikas in RV] see 32 17 and 18 above

19 DUBE, Jagat Narayan *Bharatīya Samskr̥ti men Ṛsīyon ka Yogadana* (Hindi) Delhi, 1989, xxvii + 396

20 DUBE, Shatrughan Śrīkṛṣṇa — the director of many a revolution *J Jnani Univ* 2, Gwalior, 1982, 19-22

considers Kṛṣṇa to be another name for Angiras quotes RV and *Ch Up* and compares those quotations with *Bhagavata* date of K fixed at cir 1200 B C K. was the propounder of Narayānī faith wh he had learnt from his pre ep or

21 FATAH SINGH Prāna indeed is Vasīṣṭha Ṛsī SP, 33 AIOC, Calcutta, 1986; p 683

*prana* is the energy wh is at the root of all psychological activity Vasīṣṭha is the most inhabiting \* *prana* touching all levels of human personality *vasīṣṭha prana* is the product of the highest desire called *urvasī* backed by the powers of love and discrimination (i e Mitra and Varuna) the *vasīṣṭha prana* has the capacity to have direct knowledge of Indra and is therefore qualified to be the Brahman priest at the sacrifice

22 FATAH SINGH Bhṛgu aura Angira kī vadhū aura Yama kī kanyā (Hindi) *Veda-Savita* 9 (4), Nov 88, 129-131

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insights of psychohistory have considerable bearing on our assessment of the person Vasīṣṭha and the function of his story as a central rel narrative within the trad

24 FIŠER, Ivo Yājñavalkya in the Śruti tradition of the Veda AO 45, 1984, 55-87

(= VBD IV 32 25) seeks to collect all the available material pertaining to Y's personality, irrespective of the doctrines ascribed to him, and to explore it in view of the cultural and sociological data contained therein

25 GANGESHWARANANDA, Swami Jaba Syāvāsya mantra-draṣṭā ṛsī bane (Hindi) *Veda-Pradīpa* 3 (11) - 4 (2), 1989.

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aryans and Iranians

Rev R SCHMITT *Kratylos* 25, 210-211

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science in the Veda

- 28 GUPTA, Manoharlal *Vasistha ki utpatti* (Hindi) *Veda-*  
*Savita* 7 (1), Aug 86, 8-16

V's birth from the scientific pt of view V — Surya, Indra  
= *vidyutucchaktiksetra* Varuna = atom in the interior of Sūrya

- 29 GUPTA, Manoharlal *Vaidika stri rsi* (Hindi) *Veda-*  
*Savita* 8 (9), April 88, 266-268

female seers of Veda

- 30 GUPTA, Sudhir Kumar *Seers of the Rg-Veda Their*  
*Message and Philosophy* Jaipur, 1967

- 31 HUMBACH, H Versuch der Lösung einer Aporie der  
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- 82 WILSON Epiphanius *Sacred Books of the East* (com-  
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- 83 WINTERNITZ, M *A History of Indian Literature*,  
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- 84 WITZEL M Zu den Namen vedischer Śakhas ( Mater-  
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 Tittiri Harḍru Kauḷa Kalapin Patppaladin (all these having  
 the sense bird ) Marīṣṭkya (frog) Kapeya Kapśhala  
 (monkey) Śaunaka (dog) Baskala (overgrown calf)
- 85 WITZEL M Regionale und überregionale Faktoren in  
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- 86 WITZEL M An unknown Yajurveda Samhita (AV-  
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- 87 WITZEL M On the localisation of Vedic texts and  
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 POLLET) Leuven 1987 173-213  
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 texts (Parsu = name of an Indus-tri-tribe) also see WITZEL  
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- 88 WITZEL, M The formation of the Vedic corpus and the development of Vedic schools *Paper, IWVS Harvard Univ* June, 89

linguistically attested levels of Vedic (1) *RV* (2) *Mantra* lg (*AV* and other *Saṁhitās* verse and prose) (3) *Samitā* prose, (4) *Brahmaṇḍa*-prose (5) *Sūtra* lg [(6) epic Pan Sk other dialects] charts (1) later waves of immigration (2) old IA dialects of middle and later Vedic periods (3) tribes of the middle and late Vedic period (4) tracing the Vedic dialects (5) North India in the middle and late Vedic period, (6) early geographical location of Vedic schools (*śakhas*), (7) *śakhas* of the middle and late Vedic period (8) early Vedic texts and archaeology (9) middle Vedic texts and archaeology attempt to link the internal evidence of the texts regarding these parameters with the data on intellectual and political hist found in the various texts and their respective strata what emerges in such an investigation is a clear cut congruence of the levels of linguistic development mentioned above with the peculiar dialect features exhibited by certain groups of texts and with the general trend of political development in Northern India

- 89 WRIGHTSON R *Sacred Literature of the Hindus* Milan Publication Services, New Delhi, 1983 (reprint)

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- 90 YAJAN VEER DAHIYA Vedic citations in the *Astādhyāyī*  
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- 91 YERMAN, V G *Outlines of the History of the Vedic Literature*

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- 92 YUDHISTHIRA Mīmāṃsaka Rsi Dayānanda dvārā svikṛta vaidika vanmaya ke prāmāṇika granthon ki sucī (Hindi) *Vedavani* 37 (5), Mar 85, 11-16, 62-70

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## 34 GENERAL STUDY OF THE VEDA

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1 ABHAYADEVA Vedic mantras (text with Hindi exposition) *Veda Savita* (intermittently) 3 (10) 5 (9) 1983 85; Vedapravacana, *Veda Savita* 4 (2) 1983, [Other Vedic mantras], *Veda Savita* 4 (8), 6 (9) 6 (11)

2 ABHAYADEVA *Vedadhyayana kaise karen?* (Hindi). Veda Sansthan, New Delhi, 1987, 36

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3 ABHAYADEVA *Vaidika Vijaya* (Hindi) Muzapharnagar, 1988, 416

4 ABHAYADEVA Vaidika sodhakarya men computer ka upayoga (Hindi) *Veda Savita* 9 (7) Feb 89, 221-23

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5 ABHAYADEVA 'Dhai aksara veda ke padhe so pandita hoya' (Hindi) *Veda Savita* 10 (3) Oct 89 72-74

6 ABHAYADEVA Vedanusilaka ki kathinaiyan (Hindi) *Veda Savita* 10 (7) Feb 90 197-98 200

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7 ABHAYADEVA Veda visayaka sodhapatrika ki avasyakata (Hindi) *Veda Savita* 11 (2) Aug 90 13-15

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8 ABHAYADEVA, FATAH SINGH [Vedic mantras — text with Hindi exposition] *Veda Savita* 3 (10) 4 (1) 1983

9 ACHARYA, Ramakrishna 'Veda abhiuhana ki pratimata parampara' (Hindi) in *D A Shastri Comm Vol* 1989; 85-93

acc. to B trad Veda = mantrā i.e. brahman = brahmanabdhā-bhishdheya mantra. Brahmanas are not Veda they are vedas+badhā or Vedic

10 Acharya Vishva Banthi on Vedic research *AH* 1 (4) Sept 81, 8-10, 13

- 11 ADACHI, Toshihide On *linga* and the view of the Vedas in the Vaisesikasūtra ( Jap ) *JIBS* 35 ( 2 ), Mar 87, 990-988
- 12 AKLUJKAR, Ashok Bhartrhari's concept of the Veda *SP*, 7 WSC, Leiden, 1987, p 2
- 13 ALPER, Harvey P ( ed ) *Understanding Mantras* State Univ of NY Press, 1989 Mot Ban Delhi, 1990, iv + 530  
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- 14 ARYA Chandraprakash Vedon men hai kyā ? ( Hindi ) *SP*, 33 AIOC, 1986, p 38  
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- 15 BARUA, Anand Chandra *Vedar Guhyatattva* (Assamese), Vol I, Boko, 1988
- 16 BASU, Jogiraj *Vedar Paricaya* ( Assamese ) Assam Publ Board, Guwahati, 1972, xvi + 231 + 2  
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- 17 BHAKTI PRAJNAN YATI MAHARAJ The significance of Vedas, Upanishads, Bhagavad Gita, and Puranas *The Gaudiya* 35 ( 11 ), July 91, 209-213
- 18 BHARADWAJ, Dev Narayan Yuvakon se āhvāna vedavāni kā ( Hindi ) *VJ* 35 ( 7 ), Oct 86, 36-38
- 19 BHARATIYA, Bhavani Lal Vedon kā sarvabhauma ( sampradāya nirapeksa ) ( Hindi ) *Vedavani* 41 ( 2 ); Dec 88, 6ff  
supremacy of Veda
- 20 BHARATIYA, Bhavani Lal Pandita Madhusudana Ojha darsita veda vicāra ( Hindi ) *Paper*, A I Vidvat Sammelana ( M Ojha ), R P V P, Jodhpur, 1990, 4  
acc to O Ādi Prajapati is god while *masiṣṭa* (ksudra) Prajapati is Jīva *YV* 31 19, 24 65

20A BHATTA, J K Vedomān rakṣoghnasukta (Guj)  
*Sradhyaja* 26 (1-4) May Aug 89, 137-140

21 BHATTACHARYA Ram Shankar Vedaprāmānya Ārya-  
 samāja (Hindi) *Vedavan* 37 (7) May 85 2-4

22 BILIMORIA Purushottam Mahatma Gandhi and Rabin-  
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23 BLOFELD John *Mantras Sacred Words of Power*  
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24 B N D Vedas for children *Veda Pradīpa* 2 (12)  
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25 BOROWITZ Reinhard The purpose and goal of  
 Maharishi Vedic University, Feb 85

in Vedic lit (as in modern quantum physics) the unified field  
 is described as a self sufficient self referred and infinitely dyna-  
 mic field and it expresses in creation thro the threefold struc-  
 ture of Rṣi (observer) Devata (process of observation) and  
 Chandas (observed)

26 BOSE A C *The Call of the Vedas* Bombay 1988,  
 viii + 314

27 BRAHMACHARI Harekrishna A few words on Vedas  
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29 BUHNEMANN, Gudruss ( ed ) *Vedaprāmānyasiddhi* by Jitāri ( in Roman Script ) ( in ) JITARI *Kleine Texte, Arbeitskreis für tibetische und buddhistische Studien*, Univ Wien, 1982, 23-26

30 CHAKRABARTI, Samiran Chandra The Vedic tradition in Assam SP, 52 ICANAS Hamburg, 1986 p 49

30A CHANDRASEKHARENDRA SARASVATI, Swami Aspects of our religion " Age ' of Vedas *Dilip* 17 ( 3 ), July Aug 91, 1, 20

Vedas are without beginning have remained identical thro ages

31 CHARORA, Govind Ram Vedon men agnisomiya mantron ka vivecana ( Hindi ) *Paper*, A I Vidvat Sammelana ( M Ojha ), R P V P, Jodhpur, 1990, 4

acc to M OJHA, Agnividya is connected with RV and Soma vidya with AV *agnishomatmakam jagat* Agni and Soma are both *pranarupa* Agni ( *satyarupa* and *rtarupa* ) and Soma ( *satya ūpa* and *rtarupa* ) *agnishoma mantras* in RV YV, AV considered M O s interpretation of Veda does not go aga nst the trad interpretation [ No of O s books is 228 ]

32 CHAUBEY, B B Vedasya gauravam ( Sk ) *Sāg* 20 ( 3 ), 1982, 35-38

divergent views re the concept of *veda* elements of Dharma like *rita satya dīkṣa tapas* have found full expression in Veda

33 CHAUBEY, B B Pandita Madhusūdana Ojhā kī vedavyākhyā - eka samikṣā ( Hindi ) *Paper*, A I Vidvat Sammelana ( M Ojha ), R P V P, Jodhpur, 1990, 14

O s work in four aspects Brahmovijnana, Yajnavalkyāna Puranasamīkṣa Vedāngasamīkṣa O has not written any Vedābhāṣya as such

34 CHEMPARATHY, George The Veda as revelation *J Dharma* 7 ( 3 ), 1982, 253-274

Veda is not revelation in the sense in wh the Bible is in the Bible one can trace from the Book of Genesis to the Gospels a gradual but progressive self disclosure of a divine person by means of acts accompanied by words in the framework of the hist of man in the Veda, there is no such self-disclosure but

rather liturgical prayers, formulas, speculations, and doctrines . in the place of a "Person" it is "Doctrine" that forms the object of "revelation" in the Veda. we do, however see hidden "seeds of the Word" scattered in the Veda. in the Veda we also find the expression of man's search for God, a search initiated and sustained by God, also the Veda is regarded by the Hindus as having a specially sacred and authoritative char .. therefore, the Veda is 'revelation' in a broad sense .

35. CHEMPARATHY, George. *L' autorité du Veda selon les Nyāya-Vaiśeṣikas*. Coll. : Conf. et. travaux 2, Centre d'Hist des Rel., Louvain, 1983, 96.

..Part I : Nyāya admits Vedic authority, Veda as the work of Ṛsis of superior knowledge (in the earlier stage) and of God Himself (in the later stage) Part II : Nyāya argument to prove validity of Veda . (Acc to OLIVELLE in his Rev , *Samhitās*, *Brāhmanas*, *Āraṇyakas*, *Upaniṣads* refer to classes or genres of lit. and not to texts, a Vedic canon has never existed)

Rev. : Othmar GACHTER, *Anthropos* 82, 289, R MASQUITA, *WZKSA* 30, 204 Patrick OLIVELLE, *JAOS* 107 (2), 164-65

36. CHEMPARATHY, George. Meaning and role of the concept of *mahājanaparigraha* in the ascertainment of the validity of the Veda. (in) *Philosophical Essays* (Anantlal Thakur Fel. Vol.), Sanskrit Pustak Bhandar, Calcutta, 1987, 67-80.

37. CHEMPARATHY, George Three cardinal theses of the Nyāya-Vaiśeṣikas concerning the validity of the Veda.

38. COBURN, Thomas B. 'Scripture' in India : towards a typology of the Word in Hindu life. *J American Acad of Rel.* 52 (3), Sept. 84; 435-59.

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39. COOMARSWAMY, A K. *A New Approach to the Vedas*. Aparna Publications, Delhi, 1985 (reprint)

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40 COWARD, Harold A Hindu approach to mantra  
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41 CREVATIN, Franco *Vedica minora* *Lingvistica* 18,  
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42 DANDEKAR, R N Vedic studies - emerging trends  
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43 DAS, Manoj The Vedas *Ind and For Rev* 20 ( 9 )  
15 2 83, 22-23

44 DAVE, T N The Vedas *SPP* 18-19, 1978-79 ( 1985 ),  
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45 DAYA KRISHNA The Vedic corpus some questions  
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46 DAYANANDA, M [ Vedic *mantras* ( text with Hindi  
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47 DAYANANDA SARASVATI, Swami *Atha vedānām nitya-  
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( reprint ) eternality of the Vedas

48 DESAI B N Vedas - a way of life *Veda Pradīpa*  
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49 DESHMUKH, S D Veda ānī santa ( Mar ) *Jivana-  
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50 DESHPANDE, Madhav M Changing conceptions of the  
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Veda poets think about their activity? ( 2 ) What did the post



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51. DHARMADHIKARI, T. N., SHASTRI, R. S., JAIN, N. P., BAHULKAR, S. S. (ed.) *Vedic Texts: A Revision*. Prof. C. G. Kashikar Felicitation Volume. Mot. Ban., Delhi, 1990, 8 + 134

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52. DHAVAN, B. D. Universal teachings of the Vedas. *JIDVP* 2 (1), April 89, 1-21

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53. DHYANI, Sivacharan. *Acchā dekhanā, acchā sunanā* (Hindi). *Veda Savitā* 8 (4), Nov. 87, 127-28

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58 ED Vedic national prayer *The Vedic Path* 47 (2),  
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62 FATAH SINGH Bila kṛ kholanā aura banda karanā  
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63 FATAH SINGH Vedism the real Indianism *Veda-  
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64 FATAH SINGH *Dhai Akṣara Veda ke* (Hindi) Veda-  
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- 69 GANGESHWARANANDA, Swami *Viṣvatomukha bhagavan Veda (Hindi)* *Veda Pradīpa* 3 (1), July 88, 27-29  
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- 71 GOEL, Sita Ram *Revival of the Vedic vision* *Organiser* 33 (36), 24 1 82, 14-16
- 72 GONDA, J "Attraction" and "co-ordination" in the Veda. *BSOAS* 20, 1957, 279-289
- 73 GONDA, J *The Function and Significance of Gold in the Veda* Leiden
- 74 GONDA, J *Veda* (in) *New Horizons of Res in Indology*, CASS, Univ Poona, 1989, 1-9

76 GUHA CHOWDHARI, D N *The Exegetical Expositions of the Veda* Calcutta, 1959

77 GUPTA, Giridharilal Ādi srsti men Veda kā udbhava (Hindi) *Veda Savita* 9 (3), Oct 88, 102, 104  
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78 GUPTA, Manohar Lal Vijñāna ki drsti men veda ki apaureseyatā (Hindi) *Veda-Savita* 9 (6), Jan 89, 185-189  
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79 GUPTA, Sudhir Kumar 'Veda Savitā' kā 'Dayānanda-svapnānka' (Hindi) *Veda-Savita* 6 (6), Jan 86, 207-210  
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80 HARI SODARULU *Bharati Nirukti* (*Vedasvarūpadarśana*) Samskrta Vanmaya Parīśodhanālaya, Vijayawada, 1975, xlv + x + 792

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the respect for the Vedas and the acknowledgement of its ultimate authority are quite logically given as the decisive criteria for Hindu orthodoxy when post Vedic Hinduism appeals to the authority of the Vedas it more often than not refers to an unknown entity the defining attachment the Hindus have to Veda is indication of inescapable need for ultimate authority Veda tho doctrinally and practically irrelevant for post Vedic Hinduism can obtain its absolute transcendence and authority precisely because of its absolute irrelevance because it is unconcerned with and untouched by the vagaries of human life and society The Vedas hold the key to ultimate legitimation

82 Integral vision of Vedic seers *Pr Bh* 91 (1), Jan 86  
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83 JAGANNATH Sāha vidyāon kā nidhi Veda (Hindi) *Veda-Savita* 9 (7), Feb 89, 224-230

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84 JAMBUNATHAN, M R Bring down Veda from the clouds *Organiser* 17 (45), 8 6 64, p 6

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87 JOSHI, Kireet *The Veda and Indian Culture An Introductory Essay* Mot Ban, Delhi, 1991, viii + 115

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88 JOSHI, Manjuranī *Vaidika sāhitya ka rāstriya mahattva* (Hindi) *MUSRJ* 13 (2), 1988, 1-3

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89 JYOTNA *Vedasya Vyavaharikatvam* Vishvabharati Prakirna Granthamala 9, Chowkhamba, Varanasi, 1981, xxvii + 241

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91 KAPUR, Karam Narain Vedic revelation *Vedic Path* 49 (2-3), Dec 86, 5-10

92 KAPUR, Karam Narain Hanumān vedon ke jñātā the (Hindi) *Vedaran* 39 (12), Oct 87, 25-26

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93 KASHIKAR, C G Presidential address Vedic Section 24 *PAIOC*, Poona, 1973, 25-66

94 KASHIKAR C G *Veda vedāntāsamtamdhī* thodese (Marathi) (in) *Prasanna Parijata* (Kavishwar Fel Vol), Poona, 1990, 14-20

(a little about Veda and vedānta) Veda = *apara vidya*  
*dharma pravṛtti karmakāṇḍa pūrva mīmāṃsā Vedānta (Up) =*  
*para vidya l hma jnana nivr̥tti adhyātma-cīntana uttara-*  
*mīmāṃsā*

95 KAWATHEKAR, P N Presidential address Vedic  
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96 KHICHAR Bhalluram 'Maharsikulavaibhavam' men  
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97 KHOSLA Inder Dev Vedic eulogy AH 8 (83), April  
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99 KOMALBHAI 'KESH' [Vedic *mantras* text with Hindi  
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100 KOMALBHAI 'KESH' AV 13 2 19 = RV 1 50 4 =  
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101 KRISHNALAL Vedādhyayanetihasah (in) *Souvenir*, 1st  
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102 KRISHNALAL Vedādhyana ki kathināyān (Hindi)  
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103 KRISHNALAL (ed) *Sanskṛta Sodha Vaidika Adhya-*  
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104 KRISHNALAL (ed) *Vaidika Cīntana* (Hindi) Indo  
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105 KRISHNANANDA Swami The Vedas and their message to humanity *Wisdom Light* (in instalments) 2 (87), 19-32, 3 (87) 16-23, 4 (87) 13 ff

106 KUBHA, Raj Kumar Veda the most effective and stimulating source of national integration SP 34 AIOC, Visakha-patnam, 1989, p 28

107 KUNHAN RAJA C Vedic national anthem *Organiser* (Souvenir No ) 1973, 35-36

108 LESTER, Robert C Hinduism Veda and sacred texts. (in) *The Holy Book in Comparative Perspective* (ed Frederick M DENNY and Rodney L TAYLOR) Univ of South Carolina Press, Columbia 1985, 126-147

H holds much in common with other religions having their roots in India (Buddhism Jainism Sikhism) its distinguishing mark is reverence for Veda

109 MAHAPRABHULAL GOSWAMI Catvāro vedah *Lakshman-datta Chaturveda Comm Vol*, Delhi, 1986, II 13-17

in respect of the *mantras* there are only three Vedas *AV* merely supplements *RV*

110 MAHAVIRA MIMAMSAKA Vedadhyayana kā ārambha (Hindi) *Veda Savita* 6 (13) July 86 p 411

commencement of the study of Veda

111 MAHENDRANATHASIMHA Bharatiya samskriti men Veda kā mähātmya (Hindi) *Veda Savita* 9 (11), July 89, p 414

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112 MALAMOU, Charles *Cuire le Monde Rite et pensée dans l'Inde ancienne* Ed la Découverte (textes à l'appui), Paris 1989, 336

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114 MEHER CHAITANYA Veda or real knowledge *The  
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115 MISHRA, Ranjana Vaidika sāhitya evam rāstriya  
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64 ROY, Ashim Kumar GIDWANI, N N *Dictionary of Indology* Oxford and IBH Publ Co, New Delhi, 1983 1985, Vol I (A-C), 327, Vol II (D-K), 349, Vol III (L-R), 287, Vol IV (S-Z), 335

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75 SHARMA Aryendra, VERMEER, Hans J *Hindi-Deutsches Wörterbuch* Julius Groos, Heidelberg, 1984-85, 5 vols 1644  
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81 SUBRAHMANIAN N S *Encyclopaedia of the Upanishads*  
see 21 39A and 22 118 above

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- 85A. TOPOROV, V N. [Articles on Vedic topics in *Mythological Dictionary*] (Russ ). 1990

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Rev : T. BURROW, *BSOAS* 49 (3), 592-94, K. R. NORMAN, *JRAS* 1985 (2), 207-208

87. VAVROUSEK, P. [Ein Lexikonprojekt für das dritte Jahrtausend] *SS* 48 (1), 1987, 168-71.

..ref *Encyclopaedic Dictionary of Sanskrit* (35 31 and 42 above) .

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..see 26 55 above..

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90 WALKER, Benjamin *Hindu World An encyclopaedic survey of Hinduism* Mot. Ban, Delhi, 1983, xlii + 609

91 WATKINS, Calvert (ed and revised) *The American Dictionary of Indo European Roots* Houghton Mifflin, Boston, 1985, xxvii + 113

(introd on IE and IEs, diagram of the IE family of lgg)  
(quoted in BADER's rev Archaeologists are generally agreed that the so called Kurgan peoples spoke an IE lg, some time around the middle of the 5th mill B C, these people expanded from the steppe zone north of Black Sea and beyond the Volga into Balkans and adjacent areas. But the Kurgan people's movement into Europe took place in distinct waves from the 9th to the 3rd mill B C the arch evidence for the later waves of Kurgan migrations points to their having had an IE culture but the lgg spoken by the later Kurgan peoples must have been already differentiated IE dialects we must be content to recognize the Kurgan peoples as speakers of certain IE lgg and as sharing a common IE cultural patrimony. The ultimate 'cradle' of the IEs may well never be known and lg remains the best and fullest evidence for pre hist IE society)  
Rev F BADER *BSL* 81 113 118 Peter H SALUS *Lg* 63 182 83

92 WERBA, Ch H *Indizes, WZKSA und Archiv für indische Philosophie.* ÖAW, 1987, 55

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93 ZALIZNJAK, A A *Sanskrita Rūṣi Śabdakośah* Kusskij jazyk, Moscow, 1978, 896

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Rev L STERNBACH, *JAOS* 131, 487

94 ZGUSTA L Eine kontroverse zwischen der deutschen und der englischen Sanskrit Lexikographie. Erster Schritt zu

einer Theorie des Abschreibens. (in) *Kontroverse alte und neue*. Akten des VII Internat. Germanischen-Kongresses (ed. A. Schone), Band 3, Göttingen, 1986; 248-252.

..relationship bet *MIW* and *PIW*..

## X. LITERARY STUDY

### 36. POETRY, STYLE, FIGURES OF SPEECH, ETC.

1. BHATTACHARYA, Bhabani Prasad. A poetic study of the Rgveda-Mandala IV.

..see 3.26 above..

2. BHATTACHARYA, Bhabani Prasad. A poetic study of the Rgveda-Mandala V.

..see 3 27 above..

3. BHATTACHARYA, Bhabani Prasad. A poetic study of the Rgveda - Mandala VI.

..see 3.28 above..

4. DATTA, Niranjana Sikdar. Magical effect of repetitions in the Vedic hymns. *SP*, 32 AIOC, Ahmedabad, 1985, 8-9.

see 36 5 below..

5. DATTA, Niranjana Sikdar. Magical aspects of repetitions in Rgveda and Atharvaveda *SP*, 33 AIOC, Calcutta, 1986; p. 29.

..see 36 4 above repetitive method of construction on account of the oral method of composition . hypnotic charm .

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..upamās in old *Up* ..

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..12 different poetic forms..

7. DIKSHIT, Hari Narayan Vaidika vānmaye alaṅkārah ( Hindi ). *JGJKSV* 41, 1985 ( 1989 ); HS 73-82.

..figures of speech occur in the Veda in a very natural way..

- 8 DOGRA, Shyam Lal Dr. Siddheshwar Varma on Vedic stylistics *VIJ* 25 (1-2), 1985, 55-66
- 9 DVIVEDI, Ayodhya Prasad Vaidikaṁ kāvyabimbam *Sag* 16 (4), 1978, 416-23  
     Vedic poetic imagery *svabhāṣī* (RV V 83 4) *rakrokti* (RV V 80 5) *bhāṣika* image (RV I 95 1)
- 10 EINOO, Shingo Analysis of Brāhmaṇa style  
     see 18 3 above
- 11 ELIZARENKOVA, T Y About the art of the Vedic Rsis (Russ) *Peredneaziatskij sbornik*, 1986, 147-155
- 12 ELIZARENKOVA, T Y Towards the concepts of a 'new song' in the Rgveda  
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- 13 GONDA, J *The Vision of the Vedic Poets* Mun Man, New Delhi, 1984 (first Indian reprint of *VBD* III 36 16)
- 14 HINO, Shoun Simile in philosophical writing (I) *JOIB* 32 (3-4), 1983, 230-35  
     considers simile in *BAU* 2 5 15—its interpretations by Śaṅkara (followed by Suresvara) and by Bhartṛ
- 15 HOFFMANN, Karl Zwanglaufigkeit des Brāhmaṇastils
- 16 JAMISON, S W Case disharmony in Rgvedic simile *IJJ* 24, 1982, 251-271
- 17 JEŽIĆ, M Some illustrations of the poetical technique of the Rgvedic poets *SP*, 8 WSC, Wien, 1990  
     the paper illustrates some methods of the Rgvedic poets to build their *mantras* acc to the structure of the world model as they realized it in their insights for this purpose they cherished metaphoric homonymy on substitute synonymy they used some mimetic compositional devices or they combined overt and covert information in their words
- 18 JOHNSON, Willard *Poetry and Speculation of the Rg Veda*  
     . see 4 25 above .

- 19 KASHIKAR, C G The Vedic metaphor in the "Churning of Ocean" *ABORI* 65, 1984, 241-243

ref Rodney PARROTT A discussion of two metaphors in the 'Churning of the oceans from the *Mahabharata* *ABORI* 64 17 33 it would be fallacious first to regard the MBh poets as having unreal knowledge of Soma and then to assume the Soma pressing as the subordinate standard for the metaphor by finding similarity in milk products and milky juice of the substitute

- 20 KUN, Xu Poetry for precept's sake an Indian tradition (Part I) *South Asian Studies* 4 Beijing 1990 64 ff

traces the development of the trad from Veda to Rabindranath

- 21 MISHRA, Vidya Nivas Sahrdaya ki avadhāraṇa (Hindi) *Veda Savita* 11 (10) May 91 295-99, 305

ref to the Rgved verse *saktum na*

- 22 OGUIBÉNINE, B [On Homeric and Vedic poetry *dakṣiṇa*] *Annuaire Res des conf - XCII* EPHE 1983-84, 175-180

- 23 OGUIBÉNINE B [On Homeric and Vedic poetry the name Homeros agonistic ritual] *Annuaire Res des conf - XCIII* EPHE, 161-164

- 24 PANDEYA, Umesh Datta Rgveda men gunarṭivivecana (Hindi)

see 4 39 above

- 25 PANDHARIPANDE Rajeshwari Metaphor as ritualistic symbol *Anthropological Linguistics* 29 (3) Bloomington, 1987, 297-318

- 26 PRABHAKAR C L The Prthivī sukta (XII 1 1-63) of the Atharvaveda

see 6 36 above

- 27 PUROHIT, Motilal Vaidika mantron men kavīvagata samasyāpūrti kī avadhāraṇa (Hindi) *SP* 35 AIOC Haridwar, 1990 p 53

suggests that refrains like *sa janasa indrah yajāna kalpanam* etc. are indicative of *samasyapatti*

28 RATH, Prativa Manjari Skambha hymn of Atharvaveda – a literary appreciation

see 6 38 above

29 RAY, Pramod Ranjan *Poetic Vocables in the Family Mandalas of the Rgveda* Calcutta, 1988, xiii + 131

30 Rgveda kā mahākāvyatva (Hindi)

see 4 45 above

31 SATYAKAMA VIDYALANKAR Poetic beauty of the Vedas *The Vedic Path* 46 (4), Mar 84 42-49

32 SCHLERATH, B Bemerkungen zu den vedischen Metaphoren und Identifikationen (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 478-482

33 SCHWARTZ, Martin Atharvaveda 2 27 *pata*, pig, and poetics

see 6 44 above

33A SHARMA, Arvind The role of idiomatic usage in understanding Sanskrit a note *ABORI* 71, 1990, 287-289

ref in *RV* to Dasas as *kṛṣṇa* – can it be taken literally?

34 SHARMA, K B Bhāratiya sāhityika paramparā men rasa kā mahattva (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 135

imp of *rasa* in the Indian lit trad *rasa* in Vedic lit and its various senses

35 SHASTRI P S *Rgvedic Aesthetics* Delhi, 1988, 428

36 SMITH, R Morton Bowdlerizing Brahmanas *Proc. 30 ICHSANA South Asia* 3, Mexico, 1982, 72-75

*RI urigaya* = enlivening widely in the wide part, joins (sexual) *Vishnu's parama pada* being *madana utsah* spring of honey = liquid spring in phallus *BAU* I 4 male-female sexual activity *purnam idam purnam adah* – the filled penis fills the womb



37. TOPOROV, V. N. Die ursprünge der indoeuropaischen Poetik. *Poetica* 13 (3-4), 1981; 189-251.

..mainly about OIA poetry .

38. VAGISHVARA VIDYALANKAR. *Vaidika-Sāhitya-Saudāminī* Ramlal Kapur Trust, Bahalgarh, 1985, 296

..Vedic rhetorics..

39. VAN NOOTEN, B. A. On linking devices in Rgvedic verses (II). *SP*, 8 WSC, Wien, 1990

..[first paper on the subject presented before the American Oriental Society] verses within the stanza are linked not only by partial repetition of consonanted verbal sequences

40. VERMA, Harish Chandra. The poetic theory as expressed in the Rgveda *KURJ* 3 (1), April 69, 35-37

41. VARSHNEY, Radheya L Indian poetics *The Vedic Path* 46 (4), Mar. 84, 55-61.

..Vedic material considered

42. WATKINS, Calvert *Is tre fir flathemon, marginalia to Audacht Morainn* *Erin* 30, 1979, 179-98.

. also contains Vedic, Avestan materials on poetical expressions .

43. WATKINS, Calvert The Indo European background of Vedic poetics. *Paper*, IWVS, Harvard Univ, June 89

.we can reconstruct salient features of the ideology or doctrine of poetics common to Vedic and other cognate traditions. Examination of certain Vedic data yields a new etymology of the names of the Muses in Greek and lexical pairs of verbal roots reconstructible for the three oldest branches of IE family poetic grammar distinguishes levels of sound and meaning, the author examines some of the devices which the Vedic poets deployed in their messages, to show that even when resolutely synchronic they are still part of a diachronic inheritance the next higher level is that of the formula finally some attention is given to the trad of obscurantism in Vedic and IE poetics, and to the anagrammatic or hypergrammatic level of the linkage of sound and meaning see 36 44 below .

44 WATKINS, Calvert The Indo-European background of Vedic poetics. *SP*, 8 WSC, Wien, 1990

[study of Dichtersprache is the study of what makes a verbal message a work of art—JAKOBSON] various poetic discourse strategies in Vedic explored from the comparative pt of view e.g., ring-compositions anaphora cataphora, discontinuous constituents and their mapping onto metrical structures (like wise inherited) also considered are features of the interplay of the next higher levels of formula and syntax, the trad of obscurantism in Vedic and IE hypo grammatical level of sound and meaning some poetic features wh contribute further to the comparative study, inaugurated by TOROPOV, of the figure of Ahi Budhnya see 36 43 above

### 37 METRE, ACCENT, MUSIC, RECITATION

1 ANGOT, Michel Un manuel de tonalité la Svara-siddhantacandrikā de Śrinivāsadāksita

see 23 3 above

2 APTE, V M Some problems regarding Sāmagāna that await investigation a statement *BDCRI* 4, 1943, 280-295

3 BALASUBRAHMANYAM, M D Vedic accentuation and the PIE position *Proc 31 ICHSANA*, Tokyo, 1984, 179-180

4 BANDOPADHYAYA, S *Indian Music through the Ages—2000 B C to the Present Era* Delhi, 1985, xv + 152 + 16 pl

5 BHARATI, H L N Quantification of intonation in the Rgveda

see 4 7 above

6 BHIMASIMHA VEDALANKAR Svarabheda arthabhedah. *SS* 37 (1-4), SSVV, Varanasi, 1984

7 BHISE Usha Metres, ancient and modern *SP*, National Seminar on the Relevance of Sk in India today, CASS, Univ. Poona, 1989

Vedic vss made use of the music produced by voice modulation while cl Sk and Prakrit made use of music produced by the rhythmic variation of short and long syllables

8 BORA, Maitreyee A note on the use of *stobha* in Vedic music *SP*, 35 AIOC, Haridwar, 1990, p 119

on a middle pitch, the corresponding hand posture is at the high level)

Rev Harry FALK *ZDMG* 139 (1) 257-58 J B KATZ, *JRAS* 1990 (1) 184-85 S LIENHARD *AO* 49 177-78 David ROCHE, *J Soc Ethnomusicology* 33 (1) E R SREEKRISHNA SARMA, *ALB* 52, 248

25 HOWARD, Wayne The body of the bodiless *Gayatra* *IJ* 30 (3) July 87, 161-173

(also *J Am Musical Soc* 1984) deals primarily with the text and structure of *Gāyatra* not with its musical execution

26 HOWARD, Wayne The *Dhurs* of the *Gayatra Saman* *B R Sharma Fel Vol*, Tirupati, 1987

27 HOWARD Wayne *The Decipherment of the Samavedic Notation of the Jaiminīyas* *Stud Or* 63 Finnish Or Soc, Helsinki 1988, xv + 330

(Foreword by A PARPOLA) '9 *Sāmans* analysed considers the relationship of Nampūtiri *Sāmans* to the Jaiminīya notation (that is) tries to find out the correspondence bet. the numeral notation (*Kaithuma Ranavanīya*) and the syllabic notation (Jaiminīya) of the *SV* chants Part I the chant analysis of Nampūtiri Jaiminīyas Part II the decipherment H concludes there was originally only one school of *SV* viz. the Jaiminīya, the pristine aspects of wh. have been preserved by the Nampūtiris possibly the Tamil chant was very similar to Nampūtiri Jaiminīya chant at one time the melodies or melody fragments wh. constitute this trad. date back to pre-Vedic times

Rev G H. TARLEKAR, *ABORI* 0 3.0-22

28 HOWARD, Wayne (ed) *Matralaksanam* IGNCA, Mot. Bon, Delhi 1989 xviii + 98

text transl. extracts from comm., notes ref. to two oral traditions of South India *M* is a technical treatise belonging to Kaithuma Ranayanīya *śākhā* of *SV* treats not merely textual or notational form. en but also chants as they were actually sung includes 127 musical descriptions of chant fragments (translators' post-script ancient Indian concept of time)

*Sāmagāna* from the pt of view of music .

17. DESHPANDE, Indu *Jāmitva* in the Sāma-chanting SP, Seminar, Sacrifice – Vedic and Avestan, VSM, Poona, 1985

*jāmitva* = repetition of the same *Saman* or the Sama ending on the same pressing day this is to be avoided unless specifically prescribed

18. DESHPANDE, Prajna *Svarārtheyamastasūtri*

see 25 102 above

19. DEVASTHALI, G V (ed) *Svaramañjarī of Śrī Narasimhasūri* Res Unit Series 6, BORI, 1985, xlv + 199

20. GUPTA, Sudhir Kumar *Vaidika svara ātithāsika paripreksya men (Hindi)* SP, 35 AIOC, Haridwar, 1990, p 52

Vedic accent in the light of hist acceptance of the importance of accent for the interpretation of Veda is fairly late

21. HOWARD, Wayne *A Yajurveda festival in Kerala (in Music East and West Essays in Honour of Walter Kaufmann (ed Thomas NOBLITT), Pendragon Press, New York, 1981, 17-26*

(the slower Samhita modes of Nampūtiri YV also pay no attention to conjuncts except where nasals or semi vowels are involved

22. HOWARD, Wayne *The music of Nambudiri unexpressed chant (aniruktagana) Agni III (VBD IV 54 283), 1983, 317-321, 325*

23. HOWARD, Wayne *Sāmaveda Ārcika recitation of the Nampūtiris (in) E R Sreekrishna Sarma Fel Vol, 1983, 145-169*

24. HOWARD, Wayne *Veda Recitations in Varanasi* Mot Ban, Delhi, 1986, X + 401 + tables, musical notes

RV (Sakala) and AV (Saunaka), YV (Taitt), the Madhyamādina and the Kaṇva schools, recitation and analysis, SV (Kauthuma) transcriptions of selected *Samans*, the *Gāyatra* . (suggests the possibility that Pāṇini's declaration "the *udatta* is high" may refer to the *mudra* associated with the accent. Altho' Bgvedins throughout India intone the *udatta* primarily

on a middle pitch, the corresponding hand posture is at the high level)

Rev Harry FALK *ZDMG* 139 (1) 257-58 J B KATZ, *JRAS* 1990 (1) 184-85 S LIENHARD *AO* 49 177-78 David ROCHE, *J Soc Ethnomusicology* 33 (1) E R. SRIKRISHNA SARMA *ALB* 52, 248

25 HOWARD Wayne The body of the bodiless *Gayatra*  
*IJJ* 30 (3) July 87, 161-173

(also *J Am Musicol Soc* 1984) deals primarily with the text and structure of *Gāyatra* not with its musical execution

26 HOWARD Wayne The *Dhurs* of the *Gayatra Saman*  
*B R Sharma Fel Vol* Tirupati 1987

27 HOWARD Wayne *The Decipherment of the Samavedic Notation of the Jaiminīyas* *Stud Or* 63 Finnish Or Soc, Helsinki 1988 xv + 330

(Foreword by A. PARPOLA) 29 *Sāmans* analysed considers the relationship of Nampūtiri *Sāmans* to the Jaiminīya notation (that is) tries to find out the correspondence bet. the numeral notation (*Katthuma Rāna an ya*) and the syllabic notation (*Jaiminīya*) of the *SV* chants. Part I the chant analysis of Nampūtiri *Jaiminīyas*. Part II the decipherment. H. concludes there was originally only one school of *SV* viz. the Jaiminīya the pristine aspects of which have been preserved by the Nampūtiris possibly the Tamil chant was very similar to Nampūtiri *Jaiminīya* chant at one time the melodies or melody fragments which constitute this tradition date back to pre-Vedic times.

Rev G. H. TARLEKAR, *ABORI* 0 3.0-22

- 29 HOWARD, Wayne. Sāmavedic chanting in theory and practice *Paper*, IWVS, Harvard Univ, June 89

apart from the text itself the fundamental properties of a Sāmavedic chant are melody and rhythm (*Nāradaśikṣā* error in equating the seven numerals of the Kauthuma Rānayaniya notation with the seven tones of the secular scale the seven figures denote *mudhās* each of wh — more often than not — summons forth musical motifs consisting of seven tones) the rhythmic element is addressed by the *Mātrālakṣana*

- 30 HOWARD, Wayne The Veda tradition of Benares *Paper*, IWVS, Harvard Univ, June 89

. today the most characteristic recitation and chanting styles in Benares are Śakala *RV* (Maharashtra type), Madhyamdina *YV*, and Kauthuma *SV* (Gujarati type) Maharashtra *RV*-recitation typical traits are mid tone *udattas* and high tone *anudattas* (these traits appear to contradict the very meaning of these terms) Śaunaka *AV* and Kanva *YV* are recited in the same manner as this type of *RV* Madhyamdina *YV* completely ignores the accentuation of the text, it is probably for this very reason that such a large no. of *vikrtis* are practised by the adherents of this school Kauthuma *SV* indigenous to Gujarat is strikingly different from Kauthuma chant of South India and is confined to mainly three tones

- 31 Indian music traced to Vedas *AH* 4 (39), Aug 87, p 19

ref to the view of Chandrakant Prabhakar SARDESHMUKH as expressed in his DD entitled *Sāmavedic Basis of Indian Music*

- 32 JAIDEVA SINGH, Thakur Sāmavedic music *Swami Abhedananda Comm. Vol*, Calcutta, 1971, 495-500

*SV*-scale, *SV* notation components of *saman*, rhythm of *sāmun*, *saman* — the basis of *mūrchanā*, *jāti*, *rāga*

- 32A. JAIDEVA SINGH, Thakur A note on Sāmavedic music. *JIMS* 20 (1-2), Baroda, June-Dec 89

- 33 JETLEY, Indra Sen Vedic metres *Vedic Path* 49 (2-3), Dec 86; 57-63

. the rhythm in Vedas is *anuṣṭup* .

34 KANSARA, N M The Indian music in its sources in the Samaveda *Sambodhi* 12 (1-4) 1983 84, 31-34

35 KHOSLA, Inder Dev Music in Vedas *AH* 7 (80), Jan 91, 13-14

*samagana*—a collective singing—has a fixed and set form of music cast or mould no personal variation or colouring is permitted never sung to accompaniment

36 KIPARSKY Paul A compositional approach to Vedic word accent (in) *Anvutadhara* (R N D Fel Vol), 1984, 201-210

37 KIPARSKY Paul Metrics and morphophonemics in the Rigveda. (in) *MSSk*, 1988, 93-122

38 KISHOR MISHRA Vaidikadandakavimarsah (Sk) *SP*, 34 AIOC Visakhapatnam 1989 2-3

*dandakapatha* = *prakrit patha* of the Vedic *mantras* in the order of the performance of *smarta* rites

39 KRISHNACHARIAR, Hulgur The Indian musical scale its development and continuity *JMA* 1 (3) 1930, 157-167

*arcika ga hika sam ka*

40 KUSHAL, Chittaranjan D Vaidika-chandamsi (Sk.) *KURJ* 23, 1989

41 LATH, Mukund Ancient Indian music and the concept of man *NCPAQJ* 12 (2-3), 1983

42 MAHADEVA SARMA SASTRI *Samagana kriyapaddhati* (Hindi) Pandit Mahadeva Sarma Sastri Grantha Prakashan Samiti, Surat, 1984 130

43 MALAMOU, Ch Le Svadhyaya Recitation personnelle du Veda Inst de Civil Ind, Paris, 1977

44 MANOHAR Veda aura chanda (Hindi) *Veda Savita* 7 (2) Sept. 86, 51-52 57

45 MIGRON Shaul *The Rigvedic stanza as a syntactical unit A study of selected trimeter passages* DD, The Hebrew Univ, 1985

- 46 MISHRA, Ram Kishor Laukika samskrta chandon kā udgamasthala - Rgveda ( Hindi ) *MUSRJ* 12 ( 1-2 ), 1987, 1-5

*RV* as source of popular Sk metres

- 47 MITRA, Arati The *anustubh* in theory and in practice *SP*, 32 AIOC, Ahmedabad, 1985, 86-87

in Veda and *laukika śāstra*

- 48 MITRA, Arati A short survey of the metre Gāyatrī *SP*, 33 AIOC, Calcutta, 1986, 21-22

(in its extensive use in *RV* *G* stands next to *Trīstubh* acc. to MACDONELL total no of vss in *G* is 2450)

- 49 MUKHOPADHYAY, Biswanath On the recitation of the 'Samidheni' verses *SP*, 33 AIOC, Calcutta, 1986, p 23

the recitation essentially reveals the following principles wh. uphold the necessity of reciting the vss, (1) The *Rk* vs and the fuel wood are the best oblations for the Fire god, (2) association of the performance with Soma, (3) the seers of the vss are Agni worshippers par excellence

- 50 MURTY, Rani Sadasiv *Vedic Prosody Its Nature, Origin, and Development* Vohra Publishers and Distributors, Allahabad, 1988, 184

some basic concepts of Vedic poetry Arsi metres, irregular metres prosodial variations restoration and transformation of historicity of Vedic prosody

- 51 NAVATHE, P D Kampa pronunciation *RV* X 74 4a  
see 3 102 above

- 52 PANDIT, Vishnudeva Sankaneshvara *Samaveda Sasvara Bhasabhasya* ( Guj )

see 8 10 above

- 53 PERINU, Roberto *La musica dell'India, i fondamenti teorici e le pratiche vocali e strumentali attraverso i tempi* Zanibon Padova, 1983 198 + 1 pl

Foreword by O Botto ch 1 Pre Aryan and Vedic music  
Rev Irma PIOVANO *EB* 33 307 309



54. POPLEY, Herbert A. *Music of India* Delhi, 1986 (reprint). vii + 173.

55. PRAJNANANANDA, Swami. *A Historical Study of Indian Music*. Mun. Man, New Delhi, 1981; xxxii + 438.

. (reprint of VBD II 37 S3) . RY (3000-2500 B C), *Nārādīya Śikṣā* (1st cent B.C.) .

56. PREMALATHA, V. *Music Through the Ages* Delhi, 1985; xxi + 397 + 32 pl.

57. RAJAGOPALA IYER, T. K. The music of the Sāmaveda chants. *JMA* 20, 1949; 144-151.

..(ref to *Rathantara sāman*)

58. RAJAGOPALAN, L. S. *Sāmaveda and Sangeetha* (Mal.). Guruvayoor Kshetra Navikarana Upaharagrantha, 1974.

59. RAJAGOPALAN, L. S. Studies in Sāma Veda - some problems encountered.

. see 9 9 above (1) where changes have been effected in the new Tanjore style of chanting (from the old Puthukode style); (2) probable explanations or justifications for the changes .

60. RAJAGOPALAN, L. S., HOWARD, Wayne A report on the pracheen Kauthuma Sāmaveda of Palghat. *JIMS* 20 (1-2), Baroda, June-Dec. 89.

..see 9 10 above .

61. RAMANATH DIKSHIT (ed.). *Ūhagana, ūhyagāna*. BHU, Varanasi, 1967.

..Introd, pp 1-52 .

62. RAM AVTAR VEER. *Music of India, 6000 B. C. to 1000 A. D.* New Delhi, 1986.

. Vol I : History and Develop. (pp 260 + 64), Vol. II (pp. 256 + 24 pl) ..

63. SAKSENA, Usha Devi *Samgita śāstra Lā utsa evaṁ prācīna rūpa : Sāmaveda* (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 737-39.

SV—source of music SV chanters employ the seven *svaras* in the order *ma ga re sa ni dha pa* (cf *Naradya Śkṣa kruṣṭa prathana dvitīya tritīya caturtha pancama mandra atisvarya*)

- 64 Saman Chants (Bengali) (in) *Viśva Kośa* 21

*gitirupa mantirah samari* (Jaim Mimamsa Sutra 2 1 33) explains *Rathantarsama* and *Brhatsama* seven notes like *kruṣṭa* existed in Vedic times discusses *stobha* etc

- 65 SANKARANARAYANAN, S The scale of notes for Sama Gana *JMA* 4, 1933, 150–152

- 66 SANYAL, Ayodhyanatha *Vaidikasvararahasya*

- 67 SASTRI, Ayodhyachandradas *Visesasvarah* SP, 34 AIOC, Visakhapatnam, 1989, 275–76

same words show different accents *Paṇi* and *Pratīśakhya* do not help in determining the accent *yatra pade rupavikaravīṣṇah arthaprakaravīṣṇah sucajati tad eva udattasthanam paramparaya pī kvacid bahulyam*

- 68 SATYANANDA VEDAVAGISA *Svaravyavasthā* ki upkese se vedartha men dosa (Hindi) *Vedavani* 38 (10), Aug 86, 5–13, 38 (11), Sept 86, 9–14

ignoring accent affects Vedic interpretation unfavourably considers *purah, sakhya bhratra*

- 69 SCOTT, David C Music and the metaphysics of sound in the Hindu tradition *Sanskriti* 1 (1), Leonard Theological College, Jabalpur, 1988, 1–10

ref to Vedic accent musical interpretation of accent discusses fourfold *vak*

- 70 SHARMA B R (ed) *Gajatra-Vidhana-Sutra of Śunga*, with an anonymous commentary Hoshiarpur, 1971

belongs to Kaṭhuma Rāṇayanīya school

- 71 SHARMA, Mritasila (ed) *Svaravijñana* Allahabad, 1986, 104

- 72 SHARMA Naliniranjan *The Mechanism of Vedic Accents*. Manoranjan Publication, Guwahati, 1986, 5+82

- . 1 the meaning and scope of *nara*, 2 importance of *svara*;  
3 the marking of *nara*, 4 the preservation of Vedic texts .

73. SHASTRI, Dasagranthi Venkatarama *Svaralakṣaṇam*.
- 74 SHASTRI, Dasagranthi Venkatarama. *Rgvedaghaṇasaraḥ-Gaṇilakṣaṇam-Svaralakṣaṇam*
75. SIVARAMAKRISHNA SASTRI, K A (ed ) *Svarasiddhānta-candrikā of Śrīnāṣayajñan* KSV Tirupati Series 14, 1983; lxvii+471.
- 76 SOHNEN, Renate *Rgveda and the computer*.  
. see 4 55 above .
77. STAAL, Fritz Report on Vedic rituals and recitations.  
(in) *Year Book of Am Philos Soc* , 1963, 607-611
- 78 STAAL, Fritz The search for meaning mathematics, music, and ritual *American Journal of Semiotics*  
Ital version in *Conos en a Religiosa*
79. STAAL, Fritz Moon chants, space fillers and flow of milk. *E. R. Sreekrishna Sarma Fel Vol* , 1983, 17-30  
. these chants belong to the *Agnicayana* as performed in the Nambudiri trad , they, therefore, resort under the as yet unpublished corpus of *Jaiminiya SV* all these chants are transmitted orally and learned by heart, together with their order, distribution, interrelationships and ritual applications and uses.. one witnesses in these chants many strange forms, strange from a linguistic pt of view, and also strange for anyone who is looking for meaning, especially 'rel meaning' the structure of these chants, both internally and in relation to each other, corresponds to musical structure .
80. STAAL, Fritz Mantras and bird songs *JAOS* 105 (3):  
*Ingalls Fel Vol* , 1985, 549-558

..mantras are older than lg itself they are the vestiges of something diff from lg that originated for a diff purpose or in response to a diff challenge It is not surprising, therefore, that there are analogies in structure, function, and status bet. *mantras* and bird songs many *mantras* and rites do not possess a clear meaning or function also, there is no meaning or function which rites can not possess.. (Indian sages have always been

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- 64 Sāman Chants ( Bengali ) ( in ) *Viśva Kośa*, 21

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- 65 SANKARANARAYANAN, S The scale of notes for Sāma Gana *JMA* 4, 1933, 150-152

- 66 SANYAL, Ayodhyanatha *Vaidikasvararāhasya*

- 67 SASTRI, Ayodhyachandradas *Visesasvarah* SP, 34 AIOC, Visakhapatnam, 1989, 275-76

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- 68 SATYANANDA VEDAVAGISA *Svaravyavastha kī upkeśā se vedārtha men dosa* ( Hindi ) *Vedavani* 38 ( 10 ), Aug 86, 5-13, 38 ( 11 ), Sept 86, 9-14

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- 71 SHARMA, Mritasila ( ed ) *Svaravijñana* Allahabad, 1986, 104

- 72 SHARMA, Naliniranjan *The Mechanism of Vedic Accents*. Manorajan Publication, Guwahati, 1986, 5+82

- 1 the meaning and scope of *svara*, 2 importance of *svara*,  
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73 SHASTRI, Dasagranthi Venkatarama *Svaralakṣanam*

74 SHASTRI, Dasagranthi Venkatarama *Rgvedaghaṇasaraḥ-  
Gaṇalakṣanam-Svaralakṣanam*

75 SIVARAMAKRISHNA SASTRI K A (ed) *Svarasiddhanta-  
candrika of Śrīnivasayajvan* KSV Tirupati Series 14, 1983, lxvii+  
471

76 SOHNEN, Renate *Rgveda and the computer*  
see 4 55 above

77 STAAL, Fritz Report on Vedic rituals and recitations.  
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78 STAAL, Fritz The search for meaning mathematics,  
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79 STAAL, Fritz Moon chants space fillers and flow of  
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80 STAAL, Fritz Mantras and bird songs *JAOS* 105 (3).  
Ingalls Fel Vol, 1985, 549 558

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which rites can not possess (Indian sages have always been

eager to gain knowledge and insight from birds) names of many *samans* inspired by birds

81 TARLEKAR, G H *The Saman Chants A Review of Research*

see 9 12 above

82 TARLEKAR, G H Some peculiarities of Sāman chants in connection with the fulfilment of desires SP, 2nd Seminar on Inst of Sacrifice, VSM, 1986

the technique of *stobhas* treatment of *viṣṭutis*

83 TARLEKAR, G H The svarasaptaka of Sāmāgāna (in) *Navonmesah* (G Kaviraj Comm Vol ), Varanasi, 1987, E 276-281

84 THAKUR, Sulabha Sāmaveda scale and evolution of Rāgas SP, 34 AIOC, Visakhapatnam, 1989, p 389.

notes of *SV* are of *bhairavi* scale

85 THITE, G U The doctrine of metres in the Veda. *ABORI* 68, 1987, 425-455

etymology of the word *chaṭas* no of syllables and metres, no of feet no of metres, metres and sacrifice, metres and Soma pressing metaphorical descriptions, metres and gods, metres and *samans*, metres and *vak*, henotheistic praise of some metres

86 TIWARI, Anant Sharan Apropos of the Vedic metre *viraj* (RV X 130 4-5)

see 3 168 above

87 TRIPATHI, Harishankar Sarvam chandomayam jagat. *MUSRJ* 9 (1), Jan-June 84, 75 80

88 TRIPATHI, Parasanath *Vaidika Svara Avadharana* (Hindi) Sundeep Prakashan, 1978, 16+240

89 TRIVEDI, Rewashankar Sāmāgana *Rewashankar Trivedi Abhinandana Grantha*, Jan 1958, 10-12

. report of lecture with demonstration .

90. VINE, Brant. Rig-Vedic *vādata-* and the analysis of metrical distractions. *IJJ* 33 (4), Oct. 90; 267-275.

..the "laryngeal theory" is directly responsible for several imp. advances in our understanding of Vedic (and Avestan) versification concerns metrical distractions, in wh a transmitted long vowel or diphthong must be scanned not as a monosyllable, but as occupying two syllables

91. VIRASENA VEDASRAMA Veda aura mantrapātha (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 40-44.

..udātta etc correspond to the three worlds, *pṛthivī*, *antarikṣa*, *dyu* mantra-recitation produces three colours — *udātta* (*śukla*), *anudātta* (*lohita*), *svarita* (*śyama*)..

92. VYAS, Madanlal *Vaidika Paramparā men Sāmagāna* (Hindi). Anand Prakashan, Varanasi, 1978

..Hindi transl of Rajyeshwar MITRA's Bengali *Vaidika Atiḥye Sāmagāna* (Sāma-chanting in Vedic Tradition)

93. YUDHISTHIRA, Mimamsaka. Vedārtha men svara jñāna kī anivāryatā (Hindi).

. see 30.155 above

### 38. LITERARY FORMS ; LITERARY CRITICISM

1. BANERJI, Suresh Chandra. Aspects of folklore in Sanskrit. *D. R. Bhandarkar Birth-Centenary Vol*, Calcutta, 1982; 166-173.

..in Vedic texts (from *Samhitās* to *Sūtras*) · dreams; evil spirits, *AV* medicine

2. BHAVSAR, S. N. Āyurveda kī drṣṭi se sāhitya visayaka rasasiddhānta (Hindi). *Parāmarśa* (Hindi) 5 (2), Mar. 84; 167-184.

. *rasa*-theory from the pt of view of Āyurveda evidence from *AV* and other Vedic texts.

3. BREGENHOJ, Carsten *Rgveda as the key to Folklore. An Imagery Experiment.*

..see 4, 9 above..

4 ELIZARENKOVA T Y TOPOROV, V N About the Vedic riddle of the *brahmodya* type (Russ) *Peremiologitscheskiye issledovaniya* Moscow, 1984, 14-46

see 38 5 6 below

5 ELIZARENKOVA T Y , TOPOROV, V N Zum vedischen Ratsel des Types Brahmodya (in) *Semiotische Studien zum Ratsel* (ed W EISMAN P GEZYBEK), Bochum 1987 39 73

see 38 4 above and 38 6 below

6 ELIZARENKOVA, T Y TOPOROV, V N L'enigme vedique du type *brahmodya* *Tel grain tel pair Poetique de la sagesse populaire*, Moscow 1988, 207-251

see 38 4 5 above

7 HAZRA R C The interpretation and history of two ancient Vedic *gailas* and their social and political interest (in) *Hazra Comm Vol* Kashiraj Trust Varanasi, 419 450

8 HAZRA R C The professional jesters of the Vedic age (in) *Hazra Comm Vol* Kashiraj Trust, Varanasi, 500-509

9 KAPUR Karmanarayan Samskrita sahitya men praksepa (Hindi) *Vedavani* 41 (7) May 89, 5 6

interpolations in Vedic Samhitas and Up

10 LIDOVA N R Ritual sources of the ancient Indian drama (Russ) *People of Asia and Africa* 6 1990, (in) *Indian Traditions Through the Ages* (ed R B RIBAKOV A N SANKAVICH), Ajanta Publ Delhi, 1990 85 107

(ref to VBD IV 38 27 = 50 190) *Natyasastra* mentions *puja* (and not *yajna*) non Aryan/*puja* (1st mill B C.) as the basis affinity of NS to agamic rituals considers Vedic evidence and evidence from Panini

11 MEHENDALE M A *Vaidika Vanmayatila prashnottare* (Marathi)

see VBD IV 38 31

Rev Sadashiv A. DANGE *JAS Bom* 54-55 235-39



- 12 STAAL, Frits *The Fidelity of Oral Tradition and the Origins of Science* (MKNW-Afd Lett, N S 49), North Holland Publishing Co, Amsterdam, 1986, 40

evidence of Vedic ritual and linguistics a paean to the truly remarkable achievements of Indian Pandits who have preserved enormously bulky texts orally for millennia and to those who during the last 1000 yrs B C created with this oral trad the sciences of ritual and grammar wh STAAL seems to regard as the prototype for all Indian sciences (India today is estimated to have about 30 million mss) (acc. to PINGREE Indian students learning maths and astronomy, while they certainly memorised some vss studied the full procedures and their justifications thro writing on dust boards and the like in this respect, the oral traditions of the ritualists and grammarians were aberrant)

Rev G B ZDMG 138 433 David PINGREE, JAOS 108, 637-38

- 13 THITE, G U Indian fables *Entretiens sur l'antiquité classique* 30, Fondation Hardt Vandoeuvres - Genève, 1984; 33-52

antecedents in Vedic lit e g Sarama (RV X 108)

- 14 TOPOROV, V N Some reflections on the origin of the Greek drama on the problem of Indo European background (Russ) (in) *Tekst Semantika i struktura*, Nauka, Moscow, 1983, 95-118

with ref to Indian drama

- 15 TOPOROV, V N The Veda and the Avesta sub specie of reconstruction of the Indo-Iranian proto text SP, Soviet Scholars, 6 WSC, Philadelphia, 1984, 150-160

(1) contribution to the reconstruction of fragments of the I Ir proto text about Mitra (2) contribution to the reconstruction of the scheme of the I Ir \*ka and dha prototext

- 16 VIJAYAKUMAR, R Dramatic elements in the Vedic hymns *JMs Stud* 24 (1-2), Univ of Kerala, 1983 1-7

ref to samvada-suktas

- 17 WITZEL, Michael JB *palpulan* The structure of a brāhmaṇa tale

see 15 22 above

## XI LINGUISTIC STUDY

## 39 LINGUISTIC STUDY OF THE RGVEDA

1 ANDERSON, P K The genitive agent in R̥gvedic passive constructions *Collectanea Linguistica (Adam Heinz Fel Vol)* (ed F SLAWSKI et al), Wrocław, 1986, 9-13

2 BHATTACHARJEE, N Archetype in the R̥gveda SP, 32  
AIOC, Ahmedabad, 1985, p 4

discusses archetypal forms of Vedic lg and culture

3 BROQUET, Sylvain Sur la strategie de'eloge dans le R̥gveda BEI 4 1986 (87), 215-253  
(English summary)

4 DISTERHEFT, Dorothy The voice of the infinitive in the R̥gveda (in) *Current Progress in Historical Linguistics* (ed W CHRISTIE), North Holland Publ Co., Amsterdam, 1976, 107-127

5 DUNKEL, G E Remarks on R̥g Vedic enjambement BEI 1, 1983, 48-50

6 DUNKEL, G E Verse internal sentence boundary in the R̥g-Veda a preliminary over view (in) *Grammatische Kategorien Funktion und Geschichte* (ed SCHLERATH, RITTNER), Reichert, Wiesbaden, 1985, 119-133

7 ELIZARENKOVA, T Y About some archaic peculiarities of the R̥gvedic syntax (in) *Amrtadhara (R N D Fel Vol)*, Ajanta, Delhi, 1984, 125-132

the syntax of RV is characterized, first by rather frequent asyndeton and secondly by a prominent role of particles functioning as conjunction in compound sentences, besides one has to take into consideration sentence accent when dividing the text of RV into separate sentences

8 ELIZARENKOVA, T Y Prospects of studies in the "grammar of poetry" on the material of the R̥gvedic syntax SP, Soviet Scholars, 6 WSC, Philadelphia, 1984, 42-48

9 ELIZARENKOVA, T Y To the functions of language in the Rgveda (Russ ) (in) *Problemy istoritsheskoj poetiki literatur Vostoka*, Moscow, 1988 293-309

10 ELIZARENKOVA, T Y About traces of a Prakrit dialectal basis in the language of the Rgveda (in) *Dialects dans les litteratures Indo Aryennes* (ed C CAILLAT), Paris, 1989, 1-17

11 ELIZARENKOVA, T Y Problems of a synchronic description of language and style of the Rgveda SP, IWVS, Harvard Univ, June 89

many extralinguistic factors need to be taken into consideration for a synchronic description of mutual interrelations between language and style of RV

12 ETTER, Annemarie *Die Fragesatze im Rgveda* Untersuchungen zur idg Sprach und kulturwissenschaft I, de Gruyter, Berlin/New York, 1985, xiv + 287

(English summary) a complete documentation of interrogative sentences in RV

Rev J S KLEIN *Kratylos* 33 79 83 S MIGRON *IJ* 31, 220-224 G B PALSULE *ABORI* 71 370 72 G J PINAULT, *BÉI* 3 10-13, *BSL* 83 (2) 129 37, R S ZDMG 137 (1) 203, D WEBER *IF* 93, 295 97

13 GONDA, J *The Medium in the Rgveda*

(= VBD IV 39 9)

Rev T Y ELIZARENKOVA *OLZ* 78 (6) 587 92

14 GONDA, J *Ellipsis, Brachylogy, and other forms of Brevity in the Speech in the Rgveda*

15 GOTO, Toshifumi Grammatical irregularities in the Rgveda, Book IV SP, 7 WSC, Leiden, 1987, p 57

Book IV of RV includes many original hymns of the family of Vamadeva — hymns that were not composed after ready made patterns

16 HALE, Mark Pronominal clitics and Wackernagel's law in the language of the Rgveda Paper, Meeting of AOS, 1985.

. see 39 17 below

17 HALE, Mark Notes on Wackernagel's law and the language of the Rgveda *Congill Mem Vol* (ed. C. WATKINS), de Gruyter, Berlin/New York, 1987, 38-50

(— 39 16 above) distinguishes the process wh moves interrogative and relative pronouns and adjectives into a pre-sentence complementizer slot (COMP) from that wh fronts single (sub) constituents to the left of COMP thereby weakly topicalizing them

18 HALE, Mark Diachronic sources and analogical extensions of final-vowel lengthenings in the language of the Rgveda. *SP, 1 WSC*, Wien, 1990

lengthening of *gha ha, abhi*

19 HEJIB AGERA, Alaka The particle *gha* in the Rgveda. *Ind Taur* 13, 1985-86, 73-79

(paper, 6 WSC) *gha* is not a meaningless particle (as generally suggested) *gha* is a particle of attention and concentration, it is a particle of syntactic logic

20. HETRICH, H Zur historischen Syntax der nomina actionis im Rgveda Der "doppelte Dativ" *MSS* 43, 1984; 55-106

21 HETRICH, H *Untersuchungen zur Hypotax im Vedischen*. de Gruyter, Berlin, 1988, xviii + 862

undertakes to examine and codify all subordinate clauses in *RV* acc to both formal and functional criteria I-II methodological introduction Central part of the book treats all possible types of Rgvedic subordinate clauses, e.g. Konjunktionalsätze, Relativsätze Ergänzungssätze synchronic study of syntax of a corpus based lg author wishes to set up major semantic distinction bet restrictive and non restrictive (appositional) clauses discusses in the final part of the book history and development of the Vedic relative clause and of its PIE antecedent

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- 23 HOENIGSWALD, Henry M Overlong syllables in Rgvedic cadences *JAOS* 109 (4) (*Bender Fel Vol*), Oct-Dec 89, 559-563

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- 27 JAMISON, S W *Function and Form in the aya-formations of the Rīg Veda and Atharva Veda* *Ergänzungshefte zur KZ-31*, Vandenhoeck und Ruprecht Göttingen 1983, 232

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- 28 JAMISON S W *Vayav Indraś ca* revisited *MSS* 49, 1988, 13-59

see *VBD* III 41 81 IV 39 34 see 39 25 above and 39 29 below all explicit and disguised *vayav in iraś ca* constructions in *RV* can be related to *d* and *as* (considers *RV* V 40 7)

- 29 JAMISON, S W A disguised 'speech act' in the Rgveda *SP*, 8 WSC, Wien, 1990

progress in the study of Vedic syntax now comes primarily from two major sources (1) large-scale statistical study of word order and word order variation to produce a better

understanding of 'normal syntax', (2) close context based study of small deviations in familiar constructions, to produce a more nuanced understanding of syntactic limits the current study is a contribution of the second type considers *RV V 40 7* (*ma mam imam tava santam atre*) suggests that this phrase is a partial condensation of a speech act — I hereby (promise) I will be yours see 39 28 above

- 30 JEŽIĆ, Mislav The transfer of divine attributes in the Rksamhita *SP, 7 WSC, Leiden, 1987, p 66*

not a synchronic chaos of Kathenotheism but a clear diachronic development of Vedic pantheon where identical attributes of different divinities may point to different ages in which they played partially analogous roles (e g Dyauṣ — Parjanya — Savitr — \*Andra)

- 31 JHA, Tulakrishna Rgveda ke kyajanta nāmadhātu (Hindi) *SP, 32 AIOC, Ahmedabad, 1985, 288-89*

such *nāmadhātus* are profusely used in *RV* and other Vedic texts in *RV* employed 146 times occurrence of these forms in Hittite Gk, Latin, and Gothic indicates its ancient origin see 39 32 below

- 32 JHA, Tulakrishna Rgvedīya namadhātu — eka vivecana (Hindi) *SP, 33 AIOC, Calcutta, 1986, p 477*

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- 34 KLEIN, Jared S Rīgvedic *tu* and *su* *IE Studies IV, Harvard Univ, 1981*

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- 35 KLEIN Jared S *Atha, adha*, and a typology of Rīgvedic conjunction *IE Studies IV, Harvard Univ, 1981, 389-431*

see 39 38 below

- 36 KLEIN, Jared S Sanskrit *ca*, IE *kwa*, and the semantics of coordinate conjoined structures in the Rīgveda. *South Asian Review* 6 (3), Univ of North Florida, Jacksonville, 1982. 65-77

(in) *Studies in South Asian Lgg and Linguistics* ed. P. J. MISTRY cf. *VBD* IV 39 33 . see 39 38 below

37 KLEIN, Jared S The origin and syntax of the Rgvedic construction *ya-*( ) *ka / i / u ca* *MSS* 44 (K. Hoffmann *Fel Vol* 1), 1985, 105-121

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38 KLEIN, Jared S *Towards a Discourse Grammar of the Rgveda* I 1-2 *Idg Bibliothek*, Carl Winter, Heidelberg, 1985, Vol I, Part 1 465, Vol I, Part 2 274

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Rev. H. HETTRICH, *Kratylos* 33 72-79 L. ROCHER, *Lg* 64, 144-47

39 KLEIN, Jared S The origin and syntax of the construction *ya-*( ) *ka / i / u ca* in the Rgveda. (in) *Linguistica e filologia*, (Proc 7 Internat. Conf of Linguistics Milan, 1984), Paideia, Brescia, 1987, 301-308

see 39 37 above

40 KLEIN, Jared S The two senses of the term 'anaphora' and their functional unity evidence from Rgveda *Hoenigswald Fel Vol* (ed CARDONA, ZIDE), Narr, Tübingen, 1987, 192-99

41 KLEIN, Jared S Syntactic and discourse correlates of verbinitial sentences in the Rgveda *SP*, 7 WSC, Leiden, 1987

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42 KLEIN, Jared S On verbal accentuation in the Rgveda, *SP*, IWVS, Harvard Univ, June 89,

also *SP* 8 WSC Wien 1990 the features related to verbal accentuation in antithetical clauses wh OLDENBERG (1906) termed *Spannung* is best considered an intonational peak wh functions probably as a linguistic universal in short parallel structures this intonational feature belongs to *parole*, not *langue* and as such is optional

- 43 KULIKOV, L I An approach to the syntactic classification of Rgvedic verbs *SP*, 8 WSC, Wien, 1990

three principal classes acc to their syntax (1) mainly transitive (2) mainly intransitive (3) diffuse at least one of the functions of the root extends on \*H and Schwebeablaut is the changing of the syntactic type of the verb

- 44 LAZZERONI R Frase nominale e ingiuntivo nel Rīg Veda *SCO* 32, 1982 (83), 277-83

the nominal phrase in *RV* expresses the same values as the injunctive this is why the verb 'to be' has no injunctive

- 45 LAZZERONI, R *Ser eta vaca* su una forma pronominale vedica *SSL* 25, 1985 (86) 43-49

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- 46 LUBOTSKY, A The Vedic *aja* formations *IJJ* 32 (2), April 89, 89 113

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- 47 LUBOTSKY, A Nasalization of the final  $\tilde{a}$  in the Rgveda *SP*, 8 WSC, Wien, 1990

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- 48 MICHELINI G Struttura testo e imperfetto rigvedico. (in) *Diacronica, sincronia e cultura* (Luigi Heilmann Fel Vol) (ed E ARCAINI), Univ Cattolica, Brescia, 1984, 115 131

- 49 MICHELINI, G Va postulata per il Rīgveda la classe modale dell' ingiuntivo? *RIL* 119, 1985 (87), 47-59.



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54 PORZIG, Walter Die Hypotaxe im R̥gveda 1 Die  
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55. RAKESH CHANDRA *R̥gveda ke nipata niscayarthaka  
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57 RATH, Saraju On the use of adverbial prepositions in  
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two classes of prepositions in Veda — (1) adverbial (2)  
adnominal about 14 or 15 genuine adverbial prepositions are  
used with verbs independently to convey the local meaning of  
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58 SCHLERATH, B Bemerkungen zum Gebrauch von  
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59 SHARMA, Hriday Ranjan *A Linguistic Study of the Second Mandala of the Rgveda* DD, BHU, Varanasi, 1974

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60 TRIPATHI, Bhagirath Prasad *Rgvedasamhitābhasayā bhasatattvasya svarūpam* (Sk) SS 37 (4), 1984

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62 WERBA, Ch H Prakritic word forms in the Rgveda-samhitā The case of *r-i, a, u* SP, 8WSC, Wien, 1990

(ref to earlier work on the subject beginning with WEBER (1853) up to DEVASTHALI (1970 VBD III 39 3) attempts a survey of MIA Lautgesetze wh have left their traces in RV considers 28 words in this connection (A) old etymologies, e g *ogana- kuma gana kītaṇa-, kuru*, etc (B) new etymologies, e g *kaśāṣa pramagunda itātas nicumpunda*, (C) Further evidence, e g, *kakata kīkata gungā-, nir(i)ṣ-, udumbalā-*, etc

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5 DIKSHA, Saroj *Aitareya evam Taittiriya Brahmanon ke Nirvacanon ka Adhyayana* (Hindi) Indo-Vision Ghaziabad / Delhi, 1988

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8 JAMISON, Stephanie W Mantra glosses in the Satapatha Brahmana more light on the development of the Vedic verbal system

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9 LOWE, R K *Language of the Taittiriya Brahmana*, Indo Vision, Ghaz abad, 1987, xii + 336

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13. NARTEN, J. Zu einem Optativ im Śatapatha Brāhmaṇa. *MSS* 41, 1982, 127-137

ŚPB 5 5 1 6 *vy u duhyāt* instead of *vyuduhyāt* also general ref to the formation and use of the precative, also considers *ūhati, gūhati vīduh*

14. OGUIBÉNINE, B. Studies in the Vedic hybrid Sanskrit. I. The language of the Bāskala-Mantra-Upaniṣad. *SP*, 8 WSC, Wien, 1990

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(scholars generally proceed on the assumption tacit if not explicit that Panini dealt with whatever *Saṁhita* texts he knew as works devoid of commentatorial tradition except for *Padapatha* whose status as a separate text has been called into question) according to C not only must Śakalya's *Padapatha* to *RV* be considered an independent text but Pāṇini accepted the principle adopted in works such as *Rkpratisakhya* that the *Padapatha* serves as the basis for deriving the *Samhitapatha* (*padaprakṛtiḥ samhita*), *Padapatha* itself represents a quite detailed grammatical analysis following definite principles—giving evidence of early dialect divisions in Indo-Aryan

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38 GONDA, J Some notes on the position of the attributive adjective in early Indian prose *BDCRI* 20 1960 303-318

39 GOTO, Toshifumi *Die 'I Prasensklasse' im Vedischen Untersuchung der vollstufigen thematischen Wurzelprasentia* Verlag der Oster Akad der Wiss, Phil-Hist Kl, SbOAW 489, Wien, 1987, 450

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- 44 HALE M The pragmatic effects of syntactic rearrangement in Vedic prose *SP IWVS* Harvard Univ, June 1989
- 45 HALLE M MOHANAN, K P [Lexical phonology of Vedic stress against P Kiparsky's lexical phonology of Vedic accent] *L In* 16 (1), 1985, 68-72  
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- 46 HART, Gillian R "Class I Present" subjunctive and middle voice in Indo European *BSOAS* 53 (3) 1990, 446-468  
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- 48 HAUDRY, Jean Enonciation, texte et reconstruction. *BSL* 80, 1985 45 55  
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- 49 HETTRICH H *Untersuchungen zur Hypotax im Vedischen*  
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- 51 HOCK H H Clitic verbs in PIE or discourse based on verb fronting? Sanskrit *sa hovaca gīrgyah* and congeners in Avestan and Homeric Greek *Studies in the Linguistic Sciences* 12 (2), 1982, 1-38

52 HOCK, H H (Pre-) Rīg Vedic convergence of Indo-Aryan with Dravidian? Another look at the evidence *Studies in the Linguistic Sciences* 14 (1), 1984, 89-108

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54 HOCK, H H Reduced clause and clause union absolutes and participles in Vedic prose (in) *Select Papers from SALA 7* (ed Elena BASHIR et al), Bloomington 1987 182-198

55 HOCK, H H Causes, passive agents, or instruments? Instrumental NPs with causatives in early and later Vedic prose (in) *Studies in Sk Syntax* (ed HOCK), Mot Ban Delhi, 1989, 71-93

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56 HOCK, H H On early Indo Aryan and Dravidian Syntax (in) *Studies in Sk Syntax* (ed HOCK) Mot Ban, Delhi, 1989

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57 HOCK H H A critical examination of some early Sanskrit passages alleged to indicate dialectal diversity (in) *Studies in the Historical Phonology of Asian Lgg* (ed M C SHAPIRO, W G BOLTZ), Benjamins, Amsterdam, 1989

no cogent evidence for dialectal diversification in early Sk Vedic texts being concerned mainly with the correct performance of the ritual and the proper use of lg within that ritual, the lack of any clear evidence for dialectal diversification is not surprising altho early Sk. like any natural lg no doubt exhibited some dialectal differentiation evidence for that differentiation will have to be sought in terms of other data at an early period the speech of northern (or northwestern) Ind is considered especially correct (Aa iv Br 7 6 ŚPBr 3 2 3 15, 3 2 1 23 4 *Pancavimsa* Br 17 9) (cf RENOUE CHATTERJI DESHPANDE) acc. to H the passage in *Pāṇḍavīmā*

*Br* must be considered of dubious relevance for any dialectological arrangements — that passage and the second passage from *ŚPBr* seem to be concerned with ritual purity rather than with differences in regional dialect. H considers other Vedic passages also discusses problem of retroflexion see 41 58 below

- 58 HOCK, H H Dialects, diglossia, and diachronic phonology in early Indo-Aryan (in) *Studies in the Historical Phonology of Asian Lgg* (ed W BOLTZ, M SHAIRO), Benjamins, Amsterdam 1989

see 41 57 above Vedic evidence considered evidence of *Śikṣas* and *Pratisakhya*s there are two varieties of Vedic recitation whose relationship to each other is such that the dentals of one variety are articulated roughly in the same position as the post dental *r* of the other variety discusses the question of Prakritisms and diglossia in Vedic (evidence for an early Vedic coexistence of a more conservative variety of lg (= Sk) with more developed varieties (= early forms of Prakrit)

- 59 HOCK, H H Coordination, subordination, and the question of finiteness in early Sanskrit 1989

as early as the Vedic period Sk had some kind of constraint against multiple finite verbs however, in syntactically conjoined structures each of the conjoined clauses is treated as a sentence in its own right and thus is permitted to have its own finite verb there is good evidence that this syntactic typology is in fact inherited from PIE the similarities bet early Dravidian and IA are more likely to reflect similar typological tendencies in SOV lgg than contact and convergence

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it is reasonable to attribute differences in word order to genre rather than chronology see 41 61 below

- 6 HOCK, H H Some peculiarities of Vedic prose relative clauses *SP*, 8 WSC, Wien, 1990

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63 HOFFMANN, Karl *Vedica MSS* 41, 1982 61-94

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two types (1) possessive compounds *su kṛatu* (2) com-  
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66 HOLLAND, G Definiteness and relativization in Vedic  
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68 INSLEER, Stanley Remarks on multiple preverbs in  
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to roots in underlying *i* concludes that the older layer of  
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younger forms correspond to presents in *iyate*

70 JAMISON, S W Two problems in the inflection of the  
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71 JAMISON, S W The Vedic passive optative and its  
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*JAOS* 104 (4), 1984, 609-620

72 JAMISON S W Brahmana syllable counting, Vedic *śānta* skin, and the Sanskrit expression for the canonical creature *IJ* 29 (3) July 86, 161-181

But syllable counting gives no positive evidence for other Vedic pronunciations persisting into this period

73 JAMISON S W Linguistic and philological remarks on some Vedic body parts *Warren Cowgill Comm Vol*, de Gruyter, Berlin, 1987 66-91

studies the terms *asānam* (together with *śrī*) *kukṣi* *dhaman* and *kakṣa*

74 JAMISON S W Mantra glosses in the Śatapatha Brahmana more light on the development of the Vedic verbal system

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75 JAMISON, S W The quantity of the outcome of vocalized laryngeals in India (in) *Die Laryngalthorie und die Rekonstruktion des idg Laut und Formensystems* (ed A. BAMMESBERGER), Idg Bibliothek, Winter, Heidelberg, 1988, 213-226

76 JAMISON, S W Notes on negatives and infinitives in Vedic *Proc 8th East Coast IE Conf*, Harvard Univ, June 89

77 JAMISON S W Formulaic elements in Vedic myth *SP*, IWVS Harvard Univ, June 89

the author examines the verbal structure of myths related in Vedic prose texts looking especially at verbal formulae showing agreement across *śakla* boundaries a distinction drawn between two types of myth individual myths and vehicle myths introductory formulae of each discussed the narrative structure of Vedic myth compared with that of Vedic ritual

78 JAMISON, S W The tense of the predicated past participle in Vedic and beyond *IJ* 33 (1), 1990, 1-19

most forms of the predicated past participle have present value in Vedic author examines the situation as one finds it in early Vedic and traces it through Vedic prose to the early *Up*, comparing this with the Epic and Classical situation, it is

found surprisingly that the Vedic developments rather than showing a stately progress towards the classical situation, resulted in a syntactic dead end and that the classical usage can be more easily derived from a state of the language similar to Rgvedic usage

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- 80 JASANOFF, Jay H. *Stative and Middle in Indo-European*. Innsbrucker Beiträge zur Spw -23, 1978, 142

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109 PALSULE, G B *Vaidika bhasecyā jadanaghadanice kah patlu* (Mar.) S P Mandalī (Kausika Vyākhyānamālā 25, 1984), Poona 1985, 66

some aspects of the develop of the Vedic lg considers  
(1) *varnamālā* (2) *namavibhakti* (3) *akhyata*

110 PALSULE, G B Pāṇini and the Vedic verbal system *SP*, 8 WSC Leiden, 1987, p 109

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*bhum ka* (1) *varnasamamhaya* (2) *varnoccara va* (3) *angangi bhava* (4) *samyogaviśayaka iccarana vaiśiṣṭya* (5) *nas kya dhvanivan* (6) *uccara akala* (7) *svaragāta upasāhara*

112 PANDIT M D *A Concordance of Vedic Compounds interpreted by Veda*, Vol I CASS-B 10 Univ Poona, 1989, xvi + 133

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predominance in the composition of Sk phrases of deter-  
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two devices syntactic and semantic — were employed singly  
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- 30 BHARADWAJ, Sudhi Kant Essentiality of coalescence  
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- 31 BHARADWAJ, Sudhi Kant *Essays on Sanskrit Linguistics*  
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- 32 BHARADWAJ, Sudhi Kant Linguistic evaluation of  
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- 33 BHATE Saroja Sannipata paribhasā SP, 32 AIOC,  
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- 34 BHATE Saroja Trimunivyakaranātīla samskrta bhasecā  
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- 37 BHATT, V M Grammatical functions of the upapadas,  
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- 38 BHATTACHARYA, Krishna Suffixes or infixes SP, 33  
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59 CHATURVEDI, Chakravarti Ramadhin Prakrtipratyaya-yoh sambandhavimarsah (Sk ) *Prajñā* 28(2)-29(1), 1983 85-87.

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some indeclinables in Sk were declined regularly as nouns in IE period e.g. *svadha* and *svasti* in cl Sk are declined as nouns in Veda, certain indeclinables represent one of the *vibhaktis* their other forms having been lost e.g., *nīcalh*, *uccarh*, *sanarh* indeclinables like *pratar* *sajam*, etc., are always indeclinables in IE and OIA periods..

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71 DASH Sisiruddha Adjectives and substantives as separate categories in Sanskrit *Lokaprajña* 1 (1) Puri 1987 90-96

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the thought is man's privilege, the word therefore is his  
natural essence linguistic theology

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79 DESHPANDE, Madhav M *Strategies of Sanskrit grammarians in defence of Vedic religion* *AJOS* 4(1), 1987, 75-86

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deal with such high numbers as billions or tens of billions and  
penetrate into the intricacies of fractions—this presupposes  
that they had developed a system of numerical notation also  
evidence of the term *akṣara* (= indelibly engraved) ] L. G.  
considers also arch evidence

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(*paratva nityatva antarangatva apavadatva*—these are some ordering principles assumed by trad. Pāṇini nowhere uses the term *anavakāśa*, he does not explicitly prescribe any ordering principle except *para*) *anavakāśa* is accommodative type of ordering principle

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13 NESPITAL, H Zur Kategorie des Verbalaspekts im Indoarischen *ZDMG* Suppl V 253-267

14 PARPOLA, Asko Dravidian V versus Indo Aryan hV *ABORI* 58 59 1977 78 243-259

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argues against CALDWELL's theory no pre-Aryan Dravidian culture, Sk cerebrals not borrowed from Dravidian, the earliest specimens of Indo Aryan—at least a thousand yrs older than the earliest specimens of Dr speech Dr lgg are essentially a creation of Aryan immigrants from the North most of the tense and modal suffixes used in Dr are of Aryan origin some Dr words can be derived directly from Vedic Sk (e.g. *Ta vāy* 'mouth' from Vedic *vāc* 'mouth')

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22. ZOLLER, Claus Peter On the vestiges of an old Kentum language in Garhwal (Indian Himalayas) *SP*, 7 WSC, Leiden, 1987 p 204

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- 2 ADAMS, Douglas Q PIE \**lokso* '(anadromous) brown trout' and \**kakso* 'groin' and their descendants in Tocharian. a coda to the Lachsargument *IF* 90, 1985, 72-78

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- 4 ADRADOS, F R Der Ursprung der grammatischen Kategorien des Indoeuropaischen (in) *Grammatische Kategorien: Funktion und Geschichte* (ed SCHLERATH, RITTNER), Reichert, Wiesbaden, 1985, 1-46

- 5 ADRADOS, F R Ideas on the typology of Proto Indo-European *JIES* 15 (1-2) 1987, 97-119

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- 7 ANCILLOTTI, A *Studi di indoeuropeistica* Galeno editrice, Perugia 1983 70

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22 BIRD, Norman *The Distribution of Indo-European Root Morphemes A Checklist for Philologists* OH, Wiesbaden, 1982, 120

23 BIRNBAUM H *Linguistic Reconstruction Its Potentials and Limitations in New Perspective* JIES Monograph 2

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- 27 BONFANTE, G The relative position of the Indo European languages *JIES* 15 (1-2), 1987, 77-80

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## XII RELIGION AND MYTHOLOGY

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female - is considered inauspicious and dangerous in the religious  
system Nancy JAY uses anthropological theory to elucidate the  
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ever, unlike Aryaman H does not preside over marriage H does not play a central role in liturgy) Vedic god Bhaga may also well lend himself to comparison with H [DUMÉZIL's tripartition is somewhat marginal in Gk thought, therefore, the author examines another kind of comparison bet IE ideology and Gk data namely IE ideas about sovereignty] [in the hist of DUMÉZIL's thought tripartition appears first applied to the II area (1930) it appears extended out of this area only later (1938) it is systematically developed in Jupiter, Mars Quirinus]

14 BROUGH, John Mythological triads *The Times Literary Supplement*, 3 1 1975, 19-20

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29. DUMÉZIL, G *Apollon Sonore et autres essais: 25 esquisses de mythologie*. Gallimard, Paris, 1982

30 DUMEZIL, G *La Courtisane et les seigneurs colorés. Esquisses de mythologie*. Gallimard, Paris, 1983; 243.

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32 DUMÉZIL, G *The Plight of a Sorcerer* Univ. of Calif Press, Berkeley, 1986

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34 DWIVEDI, O P (ed) *World Religions and the Environment* Mot Ban, Delhi, 1989, viii + 462

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Rev.: S. V. PANDE, *The Eastern Anthropologist* 34, 83-86

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- 50 JAKOBSON, R The Slavic god Velesu and his Indo-European cognates (in) R J s *Select Writings VII*, Mouton, Amsterdam, 1985, 33-48

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- 51 JENSEN, Adolf E *Das religiöse Weltbild einer frühen Kultur* Stuttgart, 1948

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- 52 JETTMAR, Karl *The Religions of the Hindukush Vol 1 The Religions of the Kafirs The Pre-Islamic Heritage of Afghan Nuristan*. Aris and Phillips Ltd, Warminster, 1986, ix + 172

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61. LINCOLN, Bruce. *Priests, Warriors, and Cattle. A Study in the Ecology of Religions*. Univ. of Calif. Press, Berkeley, 1981; viii + 242.

"The Indo Ir priestly cycle    'The Indo Ir warrior cycle',  
Indo Ir conflict of priests and warriors    given features of  
ecology serve to mould or shape culture, wh in turn seems to  
mould or shape religion    from similar generative ecological  
features similar rel systems wd develop e.g religious systems  
of some Nilotic tribes (Nuer Dinka, and Masai being the most  
imp) and the reconstructed rel systems of the Indo Iranians  
(CULIANU in his rev is sceptical about Remus vs \* Yemo (twin)  
Hr \* Yama etc)

Rev F BADER *BSL* 79(2) 96-113, Ioan P CULIANU, *H st*  
*Rel* 22, 196-98

62 LINCOLN, Bruce    Mithra (s) as sun and savior    (in)  
*La Soteriologia dei culti Orientali nell' Impero Romano* (ed U.  
BIANCHI, M J. VERMASEREN), Brill, Leiden, 1982, 505-526

63 LINCOLN, Bruce    Places outside space, moments out-  
side time    (in) *Homage Dumézil*, 1982, 69-84

how to evade seemingly imposs ble (trick) conditions? --  
examples from Veda

64 LINCOLN, Bruce    Waters of memory, waters of forget-  
fulness    *Fabula* 23, 1982, 19-34

65 LINCOLN, Bruce    Food and cosmogony    an Indo-Euro-  
pean theme    *Paper*, 11 Internat Conf of Anthropological and  
Ethnological Sciences, Vancouver, Aug 1983

66 LINCOLN, Bruce    "The earth becomes flat" — a study  
of apocalyptic imagery    *Comparative Studies in Society and His-*  
*tory* 25, 1983, 136-153

67 LINCOLN, Bruce    *Myth, Cosmos, and Society Indo-*  
*European Themes of Creation and Destruction*    Harvard Univ  
Press, Cambridge - Mass, 1986, XV + 278

how myth and society re inforce each other    the individual,  
society, and cosmos are linked in a single myth c system    Vedic  
evidence

Rev David BOUVIER *RHR* 205(2) 205-06, E COMPANILE,  
*BSL* 82(2), 211-16, Brian K. SMITH *Hist Rel* 27, 419-23, Udo  
STRUTYNSKI, *Hist Rel* 27, 414-19

68. LINCOLN, Bruce. Shaping the past and the future. *Times Literary Supplement*, 3. 10. 1986; 1107-8.

..(rev. of G. DUMÉZIL's *L'oubli de l'homme et l'honneur des dieux*, Gallimard, Paris, 1985) .

69. LINCOLN, Bruce. Kinship codes, social codes, and Indo-European myth. *Hist Rel* 26 (4), 1987; 422-426.

..rev. art. on 47.91 below..

70. LITTLETON, C. Scott. *The New Comparative Mythology. An Anthropological Assessment of the Theories of Georges Dumézil*. Univ. of Calif. Press, Berkeley, 1985.

..third ed. of VBD III. 47.79. Appendix in two parts added :  
(1) Summary of major developments in the field since 1972;  
(2) A revised version of "Je ne suis pas... structuraliste" : some fundamental differences bet. DUMÉZIL and LÉVI-STRAUSS..

71. LYLE, Emily B. Dumézil's three functions and Indo-European cosmic structure. *Hist Rel* 22 (1), 1982; 25-44.

. DUMÉZIL has explicitly disassociated his system of the three functions from any total cosmic scheme involving such basic dimensions as space and time (ELIADE, *A Hist of Rel Ideas*. The IEs were accustomed to cosmicizing space) . DUMÉZIL's claim that the concept of the three functions is exclusively IE is not valid; it is an archaic feature that has been more fully retained by IEs than any other peoples..

72. MAGGI, D. Sui teonimi Trebopala e Icoona nell'iscrizione lusitana del Cabeço das Fráguas. (in) *Problemi di lingua e di cultura nel campo indo europeo* (ed. E. CAMPANILE), Giardini, Pisa, 1983; 53-60.

..ref. Višpalā and Ásvins.

73. MALAMOU, Charles (ed.). *Lien de vie, noeud mortel : les représentations de la dette en Chine, au Japon et dans la monde indien*. Éd. de EHESS, Paris, 1988.

74. MANJESHWAR, Saguna. *Birth of the Gods*. India Book House.

Rev. : *Tol*, 8.9.74, 4; 6-7.

75 MASI, Y. *Tulanatmaka Dharmadarśana* (Hindi) Mot. Ban, Delhi, 1985, 8 + 347 + 3

see 47 76 below

76 MASI, Y. *A Comparative Study of Religions* Mot. Ban, Delhi, 1990, xiv + 399

(see 47 75 above) deals with living religions in India  
Hinduism fourfold pillar of *karma samsara jñāna mukti*

Rev K K RAJA *ALB* 55 168-69

77. MAZUMDAR, B P Stages in the history of religious beliefs (till the sixth century A D) *BRMIC* 37 (4), April 86, 85-88

(serially) Vedic evidence

78 MERKELBACH, Reinhold *Mithras* Ham Verlag, Königstein / Ts, 1984, xvi + 412 + 168 ill

the origins of the Roman Mithras mysteries (god of the hunt, guarantor of contracts and agent of sacrifice of steer as a pre condition for the creation of world order) are probably to be sought in Old Iranian and Indian mythology see (VERMASEN) *VBD* III 56 56

Rev Jürgen BRINKS, *Mundus* 21 (3) 216-17, Hans Georg GUNDEL *ZDMG* 137 (1) 129-31

79 MESLIN, Michel Recent French research in the history of religions *Hist Rel* 21 (3), 1982, 294-304

in Indo Ir religion work of G DUMÉZIL

80 MOMIGLIANO, Arnaldo Premesse per una discussione su Georges Dumezil *Opus* 2, 1983, 329-342

G D has responded to A M in *L'oubli de l'homme et l'honneur des dieux* Gallimard Paris 1985 pp 299-318

81 NARIMAN, Faribourz Some Indo Iranian godheads and their development (in) *Ultimate*, Bombay Univ, 1991, 143-151.

Ahura Mazda, Haoma, Mithra

82 NARTEN, J *Die Amesha Spentas im Avesta* OH, Wiesbaden, 1982, xii + 155.

Rev B SCHLERATH, *IJ* 28 152-57, SKJAERVE, *Kratylos* 28, 77-81

83 NIKOLAEV, S L STRACHOV, A B On the name of the thundergod in Indo European languages (Russ) *Balto-slavjanskije issledovanija* 1985, Moscow, 1987, 149-163

84 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils Zur Heilsgegenwart in indischer und christlicher Religion* Publ of the De Nobili Res Library IX, Wien, 1982, 256

Rev R N D ABORI 69 400-01, Ed, *IJ* 27 (1) 77-78

85. O'BRIEN, Steven Dioscuric elements in Celtic and Germanic mythology *JIES* 10 (1-2), 1982, 117-136

examines the evidence for an IE transfunctional goddess and her twin offspring who appear in both hippomorphic and anthropomorphic forms in Celtic and Germanic mythology ref to Vedic *Asvinau*

86 O'FLAHERTY, Wendy Doniger *Dreams, Illusion, and other Realities* Univ of Chicago Press, 1985, 396

87 O'FLAHERTY, Wendy Doniger *Women, Androgynes, and other Mythical Beasts*

(= *VBD* IV 53 119) (rev continuation and its rel meanings and symbolic expressions as recorded in Hindu myths) develop of the author's investigations into the theme of power

Rev Holly Baker REYNOLDS *IJ* 25 (4) 281-83

88 O'FLAHERTY, Wendy Doniger *Other Peoples' Myths The Cave of Echoes* Macmillan Publ Co, New York, 1989, 196

89 OGUIBENINE, B Pratique d'une recherche semiotique en philologie et en histoire des religions *International Journal of Semiotics* 1, 1979, 305-348

90 OORT, Marianne Reflections of the divine? Female deities and females *Paper, Interdisciplinary Congress on Women*, Groningen, 1984, 1-9

deals with the position of women in Vedas, *MBh*, etc., etc

- 91 OOSTEN, J G *The War of the Gods the Social Code in Indo-European Mythology* Routledge and Kegan Paul, London, 1985, viii + 192

O rejects Dumézil's "trifunctional pattern" He stresses the preponderance of kinship terminology in the names and epithets of certain gods particularly the pattern whereby the chief deity is referred to as father (*Dyaus piter* Jupiter), while others are defined as his siblings children spouses and consorts strife among the gods within the framework of kinship relations (O asserts that Brahmanas and Ksatryias were originally equal in status and that republics preceded and only gradually gave way to monarchies in India) see 47.69 above

- 92 PAGE, R I *Dumezil revisited* *Saga Book* 20, Viking Society for Northern Research, 1979

- 93 PANGBORN, Cyrus R *Zoroastrianism A Beleaguered Faith* Vikas Publ House, New Delhi, 1982. xvi + 162

Rev Swami VEDARUPANANDA *BRMIC* 36 (10), 238

- 94 PANIKKAR, Raimundo *The Trinity and the Religious Experience of Man* Darton

Rev *Tol*, 5.5.74.4 2-5

- 95 PANIKKAR, Raimundo *Myth, Faith, and Hermeneutics*. Asian Trading Corporation, Bangalore, 1983, 500

discusses, among others the myths of Prajapati and Śunahśepa (it is necessary for every human being to have some kind of faith if you do not believe, you will not exist) the theory of *karma* is probably the result of a hist process of secularization from the Vedic and brahmanic conception of sacrifice to the general understanding of life itself as a kind of sacrifice

Rev V N DHAVALE *ABORI* 66 269-273

- 96 PARKHE, M S *The Universal Faith*. Pancha Sadhana Prachara Kendra, Poona, Oct 1978, 170

. (2nd rev ed, first ed in July 1978)

- 97 PARTOLA, A, HANSEN, Bent Smidt (ed) *South Asian Religion and Society* Studies in Asian Topics - 11, SIAS, Copenhagen, 1986, 262 + illust. + pl

..contains : Marjatta PARPOLA, "On the lg. of dress and personal appearance in domestic rites" (Vedic symbolism has flourished with formal elaboration in the conscious to an unusual extent, altho' deep roots in the emotional with links to physical experiences and mythical and cosmological parallels are maintained) . A. PARPOLA, "Jaiminiya texts and the first feeding of solid food".. "Evolution of ancestor ritual in post-Vedic times" ..

Rev. : Karel WERNER, *JRAS* 1988 (1), 213-14

98. PENNER, Hans; YONAN, Edward. Is a science of religion possible? *Journal of Religion* 52, 1972, 107-133.

..(recounting the hist. of definitions offered for the object does not in itself constitute a definition of that object)..

99. POLOMÉ, Edgar C. Some thoughts on the methodology of comparative religion, with special focus on Indo-European. (in) *Essays in memory of Karl Kerényi* (ed. POLOMÉ), JIES Monograph 4, 1984; 9-27.

100. PUHVEL, Jaan. *Comparative Mythology*. The Johns Hopkins Univ. Press, Baltimore, 1987, X + 302.

..study of the mythology of the IE peoples . Vedic India, Epic India, Ancient India, Epic Iran, Ancient Greece, Ancient Rome, Celtic myth, Germanic myth, Baltic and Slavic myth influence of DUMÉZIL's ideology on the treatment of Indian and Iranian mythologies treats specific themes . god and warrior, king and virgin; horse and ruler, etc. .. seeks to unravel the prehist. origins of IE mythological traditions..

Rev. : J. W. DE JONG, *IJ* 32, 206-03; Edgar C. POLOMÉ, *Hist Rel* 29 (2), 184-89.

101. RAM ANANT, L. B. *Racanātmaka sāhitya aurā mīthaka* (Hindi), *Gaganāñcala* 9 (1-2), 1986; 73-88.

..creative literature and myth.. considers Vedic evidence..

102. RAISCHOW, C. H. (ed.). *Ethik der Religionen : Ein Handbuch. Primitive, Hinduismus, Buddhismus, Islam*. Kohlhammer, Stuttgart, 1980; 511.

103. REETZ, Dankfried. Raymond Panikkar's theology of religions. *Rel. and Soc.* 15 (3), Sept. 1968; 32-54.



- 104 *Religions of India* Clarion Books, New Delhi, 1983.  
308 + ill

(Foreword by KARAN SINGH)

- 105 REYNOLD, Frank Toward a history of religions in  
South and Southeast Asia *Religious Studies Review* 7, 1981;  
228-233

contains brief interpretative summary of Paul Mus's view (Paul  
Mus, *Barabudur*, 2 vols, Hanoi, 1935 first vol serves as a  
long introduction to Buddhism in the context of Brahmanical  
thought)

- 106 RIES, Julien (ed) *Symbolisme dans le culte des gran  
des religions* Centre d'Histoire des Religions, Louvain, 1985,  
380

- 107 RIES, Julien et al (ed) *L'expression du sacre dans  
les grandes religions* Centre d'Histoire des Religions, Louvain,  
1983

- 108 RULAND, Vernon *Eight Sacred Horizons The Reli-  
gious Imagination East and West* Macmillan Publ Co, New  
York, 1985, 240

Primal, Sino Japanese, Hindu, Buddhist, Judaic, Muslim, Chri-  
stian, Humanist

- 109 SANDERS, N K The religious development of some  
early societies (in) *Origins of Civilization* (ed P R S) OUP,  
1979, 103-127

- 110 SAYERS, William Fergus and the cosmogonic sword  
*Hist Rel* 25 (1), 1985, 30-56

ref to *Puruṣasūkta, Aśvamedha Puruṣameśha*

- 111 SAYERS, William The mythology of Loch Neagh  
*The Mankind Quarterly* 26 (1-2), 1985, 111-135

ref to Vedic *Aśvamedha* body fluid — tears, spittle, mucus,  
sweat, milk, blood semen, urine — are highly charged symbols.  
(in f n ref to DUMÉZIL's view on Muṣgala legend — *RV* X  
102)

112. SCHLERATH, B. [Contributions on Old Iranian mythology]. (in) *Wörterbuch der Mythologie* (ed. H. W. HAUSTIG) IV, 1974-83.

..from Apam napāt (p. 272ff.) to Zurvan (p. 478)..

113. SENIOR, Michael (ed.). *Illustrated Who's Who of Mythology*. Macmillan Publ. Co., New York, 1985; 224.

. (consulting ed : Geoffrey PARRINDER).. contains more than 1100 entries..

114. SHAPIRO, Michael. Neglected evidence of dioscurism (divine twinning) in the old Slavonic pantheon. *JIES* 10 (1-2), 1982; 137-165.

..the Slavic mythological names Volos and Veles interpreted as an instantiation of the IE divine twin myth..

115. SHARMA, Arvind (ed.). *Women in World Religions*. SUNY Press, Albany, 1987; 302.

..Ch. on Hinduism by Katherine YOUNG . deals with the issue of women in relation to asceticism, meditation, and enlightenment (emphasized in the classical and medieval texts) in contrast to the role of women as wives and mothers in the ancient period, when the family was emphasized more in the Vedic period..

Rev. : Winnifred A. TOMM, *PEW* 38, 452-55

116. SHRIMALI, K. M. Religion, ideology, and society. 49 *PIHC*, Karnataka Univ., Dharwad, 1988 (89); 59-102.

..(pres. address, Ancient India section).. four phases of the methodology of "science of rel." (1) up to 1910 - pre-Durkheim-Weber phase; (2) 1910-20 - Durkheim, Weber, (3) 1920-50 - Functionalism : Radcliffe Brown and Malinowski; (4) since 1950 - structuralism (Levi-Strauss).. since 1960, significant strides in the study of prehist. period of Indian hist. .. *Har. rel.*, Vedic rel (work still influenced by MAX MÜLLER's approach).. ecological approach to rel. and a plea for geography of rel. ..

117. SINHA, Harendra Prasad. *Dharma-darśana kī Rūpa-ṇ rekḥā* (Hindi). Mot. Ban, Delhi, 1988 (4th ed.); 23+173.

..the outline of the science of rel. ..

118 SINHA, Raghuvir *Family to Religion* National Publishing House, New Delhi, X + 222

Rev Dipali DANDA *J Anthropol Soc* 16 285-86

119 SIRIWARDENA, R (ed) *Equality and the Religious Traditions of Asia* St Martin's Press, New York, 1987, 173

120 SMITH, Brian K Myth, religion, and the real world. *The World and I*, July 1987, 558-567

121 SMITH, Brian K *Reflections on Resemblance, Ritual, and Religion* OUP, New York, 1989, xvi + 265.

1 Making connections Hinduism and Vedism, 2 Constructing Vedism 3 Ritual and reality, 4 The ritual construction of being, 5 The organization of ritual knowledge, 6 The organization of ritual practice 7 Ritual hierarchy, substitution and equivalency 8 The destiny of Vedism presents the specifics of Vedism and Hinduism overview of Vedic rel and its broader theoretical and comparative issues

Rev M BIARDEAU *IJ* 34 78-83, Peter SCHREINER, *BSOAS* 53 (2) 360-62, Karel WERNER *JAOS* 1989 (2) 346-48

122 SMITH, Huston *Harmony of Religions* *Pr Bh* 94, Aug 89, 455-459

(1) ethical similarities what we shd do four aspects of life wh if not kept under control can wreck ruin and havoc Force Possession Spoken Word Sex (2) what we should be — human virtues (positive aspect) humility charity veracity, (3) thou shalt not bear false witness' (4) thou shalt not commit adultery (a) all religions affirm that Ultimate Reality is a unity, (b) all religions declare that Reality is 'more', (c) all religions say that God or Reality remains to the very end a mystery

123 SMITH, Jonathan Z *Imagining Religion From Babylon to Jonestown*, Chicago Univ Press, 1982

(the labor of theologians is the object of study for the historian of rel.) in the introduction there was no Hinduism before scholars so constituted it as a rel (cf 47.125 below)

124 SMITH, R Morton. Historical method in the study of religion (in) *On Method in the History of Religions* (ed James S HELFER), Washington Univ Press, Middletown, Conn, 1968

author argues that the hist approach to the study of rel necessarily excludes harboring the possibility of divine intervention in human affairs (no *apauruseyatva*)

125 SMITH Wilfred Cantwell *The Meaning and End of Religion A Revolutionary Approach to the Great Religious Traditions* Harper and Row San Francisco, 1962

cf VBD III 47 115 Hinduism is a concept wh. the Hindus certainly did not have Whether the Hindus had a concept and word homologous to our religion is also dubious (also cf VBD III 48 232) The earliest mention of Hinduism in the modern sense of the word is found in an English work published in 1829 acc to W C S there is no Hinduism apart from Hindus there was no Hinduism as such before scholars so constituted it as a rel (cf 47 123 above)

126 SPARTZ E *Das Wappenbild des Herrn und der Herrin der Tiere* DD, Munchen Univ, 1964

127 STAAL, Frits Substitutions de paradigmes et religions d'Asie *Cahiers d'Extrême Asie* 1 1985, 21-57

128 STAAL, Frits The sound of religion *Numen* 33, 1986, 33-64, 185-229

129 STRUNK, K Vater Himmel — Tradition und Wandel einer sakralsprachlichen Formel *Gunter Neumann Fel Vol*, IBS 40 Innsbruck 1982 427-438

Gk Ved c Ital c

130 SUDHI Padma An encyclopaedic study on circumambulation *ABORI* 65, 205-226

131 SUTHERLAND Stewart (ed) *The World's Religions* Routledge, London, 1988 xiv + 995

132 TIWARI, Kedar Nath *Comparative Religion* Mot Ban, Delhi, 1983, xii + 225

(reprint 1990) considers Hinduism among others

Rev Madhavi KOLHATKAR *BDCRI* 46 191 92

133 TOPOROV, V N [Concerning Iranian influence on Siberian and Central Asian Mythology] (Russ) (in) *The*

*Caucasus and Central Asia in Ancient Times and the Middle Ages*  
(Russ ) Moscow, 1981 146-162

on Mithra and Ahura Mazda in these cultures

134 TRIPATHI G C Indo European elements in Greek and Indian mythologies *Vajapeya K D Bajpai Fel Vol*, Agam Kala, Delhi, 1987 297-302

135 VAN DEN BOSCH L P Representation of gods *Visible Religion* 2 1983 VII-X

136 VELIATH DOMINIC *Theological Approach and Understanding of Religions* Jean Demelon and Ramundo Panikkar *A Study in Contrasts* Bangalore, 1988 xvi + 407

137 VERMA Rajendra *Comparative Religion Concepts and Experience* Intellectual Publishing House, New Delhi, 1984, viii + 165

ref to Hinduism concepts like sin monotheism life after death *karma*

138 *Vie et servie dans les civilisations orientales* Acta Orientalia Belgica Ed Peeters Louvain 1983, 296

essays on life and death heaven hell the other world etc in oriental civilisations two papers deal with Indian thought (also *L'enfant dans les civilisations orientales* Acta Or Belgica 1979)

139 *Viśva ke Vividha Dharma* (Hindi) D E I Deemed Univ Dayalbag 1984 4 + 2 + 158

among 20 essays Ved c rel Hindu rel rel thought in the systems of Indian philosophy

Rev R N D *ABORI* 70 338

140 VON STIETENCRON, H A note on Surya worship and the Iranian cult of Mithra *Bh Vid* 45-47, 1985-1987, 13-22

possibility of using Indian texts on Sun worship as a source of information re the cult of Iranian god Mithra

141 WADIA Jal K Are we Zoroastrians fire worshippers? *Pr Bh* 92, Nov, 1987, 426-431

..Zoroāstrians are truly the worshippers of Divine Fire as the Divine Spark of Ahura Mazda..

142. WHALING, Frank (ed.). *World's Religious Traditions: Current Perspectives in Religious Studies*. Clark, Edinburgh, 1984; VIII + 311.

..(Essays in honour of Wilfred Cantwell SMITH)..

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1. AALTO, Pentti. On the development of Indian religions as reflected by non-religious literature. *Stud. Or.* 64, Helsinki, 1988; 183-194.

2. ABHISHEKI, Janaki. *Religion as Knowledge. The Hindu Concept*. Bombay, 1988; 371

..popular manual on *sanātana dharma* .

3. ADILAKSHMI, S. A. F. Mother worship in India *J Soc Res* 23 (1), 1980; 17-24.

4. AGEHANANDA BHARATI. Authenticity and lineage in Indian religious transmission and transaction. *Bh Vid.* 45-47, 1985-87; 163-180.

5. AGRAWALA, P. K. *Goddesses in India*. Abhinav Publication, New Delhi, 1984; xiii + 145 + pl.

..in proto-hist. and Vedic periods..

6. AIYANGAR, Narayan. *Essays on Indo-Aryan Mythology*. New Delhi, 1987 (reprint); xv + 639.

7. ALSTER, Bendt; LINDNER, Christian (ed.). *Gads Religionshistoriske Tekster*. G. E. C. Gad, Copenhagen, 1984; 520.

..Anthology of rel. texts .India (Vedism and Brahmanism; Hinduism; Buddhism, Jainism)— by C. LINDNER, pp. 98-169..

8. AMALADASS, Anand (ed.). *Philosophy of Religion in Hindu Thought*. Sri Garib Dass Oriental Series-93, Indian Books Centre, Delhi, 1989.

9 APPASAMY, A J (ed) *Selections from Hindu Religious Literature* Mittal Publications, Delhi, 1987, xi + 148

10 AROLE Meera Kurma (tortoise) in literature and archaeology *JOIB* 36 (1-4), 1986-87, 247-255

tortoise endowed with divine qualities in the Vedic period gradually became a deity in later period identification of Kūrma with Prajapati Varuna Surya etc (*VS ŚPB TA*) imp of Kurma in various sacrifices K as *avatara* of Viṣṇu

11 ARORA, U P *Motifs in Indian Mythology Their Greek and Other Parallels*

⇒ *VBD* IV 53 3

Rev Lallanji GOPAL *JGJKSV* 36 291-93

12 BAARTMANS Frans *Āpah the Sacred Waters An analysis of a Primordial Symbol in Hindu Myths* Mot Ban, Delhi, 1990, xii + 363 + 6 pl

13 BAHADUR MAL What is Hinduism? *AH* 1 (3), 14-16, 1 (4), 14-16

14 BAILEY, G M The significance of the divine eye as a means of spiritual vision in ancient Indian religion *J Studies in Mysticism* 2 (1), 1979, 86 94

15 BAILEY G M Brahma's role as a protector *DRB Birth Centenary Vol*, Calcutta Univ, 1982, 127-136

B ref to in *Mundaka Up* I 1 1 2 also other definite references to B in *Up* and *Br* are mentioned

16 BAKHLE, S W *Hinduism Nature and Development* Mot Ban, Delhi, 1991, X + 198

concludes (1) H concerns itself essentially with man's union with the divine who lives within him and can be reached by transcending body mind and intellect (2) in H, there is no place for dogmas sects or castes

17 BAKSHI, Antar Narain *The Concept of Energy in Hinduism* Bombay, 1985, xvi + 48

18 BALAKRISHNAN, S *Worship of Deities in Hindu Religion* New Delhi, 1991, 89

19. BALAKRISHNAN, S. *Introduction to Hindu Religion*. New Delhi, 1991; 76.

20. BANDOPADHYAY, Pranab. *Hindu Faith and Religion*. Image India, Calcutta, 1987; 136.

21. BANDOPADHYAYA, Hari Benoy. *Hindu Religion and Culture : a scientific discussion*.

.. = VBD IV. 48.19..

Rev. : Ed., *Triveni* 42 (1), 92.

22. BANERJEE, S. P. Purpose of man in the tradition of Indian orthodoxy. *JICPR* 1 (2), 1984.

23. BANERJI, A. C. Vaidika evam paurāṇika sāhityāmen saṁkīrtanakā māhātmya (Hindu). *Kalyāṇa* 60 (2), 1986; 483-484.

24. BARTH, A. *The Religions of India*. Delhi, 1990 (reprint); xxiv + 309.

25. BASHAM, A. L. Santosī Mātā : a new divinity in the Hindu pantheon? *Proc. 28 ICO*, Wiesbaden, 1976, 89-90.

..see 48.50 below..

26. BASHAM, A. L. *The Origins and Development of Classical Hinduism*. OUP, New York and Oxford, 1989; xx + 159.

..(edited and annotated by Kenneth G. Zysk).. 1. The beginnings of rel. in South Asia . Harappan rel. . The Aryans and their religions, 2. Early speculations and the later sacrificial cults : the dawn of philosophy in South Asia . Sacrificial ritual of the later Vedas; 3 The development of philosophy and the origin of the doctrine of transmigration; *Upaniṣads*.. [some of the main points made by B. . (1) there is no evidence that the Aryans had any concept of transmigration; (2) the rel. of the Aryans was oriented towards the world and present life, (3) the hierarchical order of the four *varṇas* was already in existence (cf. *Puruṣasūktā*), (4) it was the ascetics of the *Up* period (700-300 B. C.)—a period of material prosperity and growing pessimism—who conceived the idea of *karma* and *pancraṇṇa* (invented by Yājñavalkya)]..

Rev. : V. S., *IJ* 37(4), 82-85.



27 BASSUK, Daniel E *Incarnation in Hinduism and Christianity The Myth of the God Man* Macmillan (Library of Phil and Rel ), London 1987, xiii + 232

28 BASU Durgadas *Hindudharmer Saratattva* (Bengali) Calcutta 1985, X 200

the quintessence of Hinduism see 48 29 below

Rev N B CHAKRABORTY *BRMIC* 38 (3) 86

29 BASU, Durgadas *Essence of Hinduism* Prentice Hall of India, New Delhi, 1990, ix + 133

see 48 28 above H an encyclopaedia of universal principles God all pervading formless yet manifested in endless forms immortality and divinity of the Soul no set formulas diverse paths to the same goal the evolutionary concept Atman Brahman identity *karā* and rebirth ultimate goal - *mokṣa*

Rev VSRK *BJ* 37 (12) 65-73

30 BASU, Mita Universal religion with special reference to Hinduism *Darshana International* 29 (1), Jan 89

31 BECHERT, Heinz BERGER, Hermann et al (ed) *Götter und Mythen des indischen Subkontinents* Wörterbuch der Mythologie Erste Abteilung Die alten Kulturvölker, Band V, Klett Cotta, Stuttgart 1984, xv + 1040 + 65 pl + 6 maps

Volker MOELLER Die mythologie der vedischen Religion und des Hinduismus pp 1-203

Rev J W DE JONG *IJ* 30 (2) 130-32

32 BECK Guy L Religious reform in India the Brahma Samaj and the Arya Samaj *QRHS* 28 (2), 1988, 18-31

33 BHARADVAJ, Srikrishnadatta Samskṛta vanmayamen devataviṣayaka vivarana (Hindi) *Kalyana* 64 (1) (Devatanka), June 90, 106 108

34 BHARATI A The Hindu renaissance and its apologetic patterns *JIS* 29 (2), Feb 70, 267 288

(cf D S SHARMA *The Renaissance of Hinduism*, BHU 1944)  
acceptance of the authority of the Veda marks orthodoxy  
even in modern Hindu reformational movements

35 BHARGAVA, P L *Fundamentals of Hinduism A Rational Analysis* Mun Man New Delhi, 1982, viii + 104

(= VBD IV 48 33)

Rev Richard W LARSEN *JAOS* 104 338-39

36 BHATTACHARJI Sukumari *The Indian Theogony* Mot. Ban, Delhi, 1989, xiv + 397

reprint of VBD III 48 27 IV 48 36

37 BHATTACHARYA, Hamsanarayan *Hindudera Deba-debi Udbhava o Arambikasa* (Bengali) Firma KLM, Calcutta, 1982-84, Vol I 16 + 684 + 11 Vol II 15 + 441 + 14

see VBD IV 48 38

43. BIARDEAU, M *Religions de l'Inde EPHE - V - Sc. Rel. Annuaire* 90-91, Paris, 1981-1983, 90, 145-155; 91, 153-173.

44. BIARDEAU, M *Histoires de poteaux : variations védiques autour de la Déesse hindoue* Publ EFEO- 154, Paris, 1989; xii + 356 + 37 pl

worship of the Vedic Ritual Post (*stambha*) South Indian, variations (e.g. Potu Raju, godling of Andhra Pradesh, represented by a post of *śamī*, cd well be a stylization of the Vedic *yūpa*) acc to B, Hinduism in its totality has structured itself starting from the Vedic sacrifice... H is one vast organic unity embracing higher and lower levels, ancient and contemporary manifestations, Brahmanical and popular trends .

Rev J FEYS, *MinI* 70 (3), 339-40, D H KILLINGSLEY, *BSOAS* 54 (2), 381-82, Ludo ROCHER, *JAOS* 111, 596-97

45. BIARDEAU, M *Hinduism The Anthropology of Civilization* French Studies in South Asian Culture and Society - III, OUP, New Delhi, 1989; vi + 189

(English transl by Richard NICE) H has often been regarded as a multifaceted and disparate faith Using the arch monuments and literary texts of the past few centuries, this book reveals the underlying unity of the Hindu faith . H intricately connected with caste-system H has been changing and diversifying over time

46. BIDERMAN, Shlomo A 'constitutive' god - an Indian suggestion. *PEIV* 32 (4), 425-437.

47. BILIMORIA, Purushottama The renaissance reaction to śruti. *ABORI* 65, 1984, 43-58.

. 19th cent witnessed a rather ambivalent judgement of *śruti*—from complete rejection (MAX MULLER) to ceremonial obsession author discusses Ram Mohan Roy (Hindu renaissance), Brahmo Samaj ('True Church of God'), Prarthana Samaj (looks for inspiration to Maharashtra saints), Arya Samaj ("Back to the Veda"), Ramakrishna-Vivekananda (Neo-Vedantism), Theosophy-Krishnamurti ("Spurious Hinduism"). also Tilak and Sri Aurobindo

48. BOGER, Anne C. ; DEOREO, Joellen K. *Sacred India : Hinduism, Buddhism, and Jainism*. Cleveland Museum of Art and Indiana Univ. Press, 1986, 60 + 36 fig.

49. BORA, Rajmal Devatāon ke nāma: kucha pahalū (Hindi). *Parāmarśa* 7 (2), Mar 86, 164-172.

. names of divinities — from hist and linguistic points of view..

50. BRENDT, Michael Santosī Mātā: a new Hindu goddess. *JASBen* 23 (1-2), 1981 (83), 41-104

..Vedic background see 48 25 above..

51. BROCKINGTON, J. L. *The Sacred Thread: Hinduism in its Continuity and Diversity*

. (= *VBD* IV 48 58) prehist of Hinduism meaning of H.. Vedic origin of H early non Vedic influences Vedic rel. is seen not as an alternative of H, but as its earliest form.. "H. is ever the same, yet different"

Rev. R. K. BARZ, *IJJ* 27 (4), 316-17, John M. KOLLER, *PEW* 34 (2), 234-36, Walter Harding MALRER, *JAOS* 105, 378-79, Stefano PIANO, *Ind Taur* 10, 305

52. BROCKINGTON, J. L. From the three Vedas to the Trimurti: some Hindu groups of three *Shadow* (The Newsletter of the Tradition Cosmology Society) 1 (1), Edinburgh, 1984; 5-16.

53. BROWN, Karry (ed). *The Essential Teachings of Hinduism*. London, 1988; xxxix + 286

54. BURGHART, Richard. *Hinduism in Great Britain: the perpetuation of religion in an alien cultural milieu*. Tavistock Publications, London and New York, 1987, 290

. (Bibliography by Helen KANITKAR) (Rev. . the problem of packaging Hindu trad. for classroom consumption is a major one . how 'plural' can Hindu pluralism be? 'How' of H is easier to tackle than 'Why' of H the question 'what is H?' seems best to be answered by 'that wh. slips bet. the fingers of social science'. it is necessary to rephrase the question as 'what are Hinduism?'..)

Rev.: Rupert SMILL, *BSOAS* 52, 176.

55. BURGHART, Richard, CANTLIE, Audrey. *Indian Religion*. Collected Papers on South Asia - 7, Curzon Press, London 1985; XI + 258.

Rev. Michael CARRITHERS, *Man* 21 (2), 360-61, K. R. NORMAN, *MAS* 20 (3), 603-10

56 CAMPS, Arnulf Some Indian theologians on revelation in Hinduism (in) *Offenbarung* (ed G OBERHAMMER), De Nobili Res Lib, Wien, 1974, 221-225

57 CHAKRAVARTI, Sitansu S *Hinduism A Way of Life*. Mot Ban, Delhi, 1991, 104

ref to many South Asian practices in Hinduism .

58 CHAKRAVARTI, Vani Gurupranāmah ( Sk ) SSPP 63, 1980-81, 25-29

59 CHANDRASEKHARENDRA SARASWATHI, Swami Hindu dharma *Tap Pras* 23 (1), Jan 85, 8-15

60 CHANNA, V C *Hinduism* National Publishing House, New Delhi, 1984, viii + 202

(based on field work at several places in Northern India)  
seeks to link the seemingly contradictory myths and rituals by tracing the chains of ideas associating them one with another  
H is not just a rel, it also imposes a life-style on its adherents

61 CHATURVEDI, Chitra Vaidika paramparāen aura Kabirādāsa ( Hindi ) *Viśvatma* 12 (2), June '86, 14-17

62 CHAUDHURI, Nirad C *Hinduism, a Religion to Live By* OUP, 1980 (paperback ed), xii + 340

Introd What is H? historical descriptive analytical  
Rev J VELINKAR *Indica* 21 (1) 44-45

63 CHAWLA Jyotsna Purusa Prajapati in icons SP, 32 AIOC, Ahmedabad, 1985, p 267

64 CHEMPARATHY, George *God en het lyden Een Indische Theodicee* Brill, Leiden, 1986, 45

65 CHENNAKESAVAN, S *A Critical Study of Hinduism* Mot Ban, Delhi, 1980 (second ed), xvi + 159

see VBD IV 48 70 from the Vedic period to modern age  
H acc to author, is a loosely knit pattern of ideological faith having its roots in *dharma* and *satya* it is a sociological and ethical pattern of life

Rev ED, *Dar Int* 21 (1), 86-87

66. CHIDANANDA, Swami. Hinduism : monotheism and polytheism reconciled. *The Divine Life* 46 (12), Dec. 84; 402-405.

67. CHON, K. P. *Remedy the Frauds in Hinduism* Bombay, 1991; V + 330.

68. COBURN, Thomas B. Scripture in India : Towards a typology of the Word in Hindu life. *J Am Acad. of Rel.* 52, 1984; 435-459.

69. CONNOLLY, Peter (ed.). *Perspectives on Indian Religions*. Bibliotheca Indo-Buddhica Series - 30, Indian Books Centre, Delhi, 1986.

..Papers in honour of Karel WERNER..

70. COOMARASWAMY, Ananda K. *Time of Eternity*. Mun. Man., New Delhi, 1988 (reprint); 140.

..Hinduism · pp 8-29..

71. COURTRIGHT, Paul B. *Ganesa Lord of Obstacles, Lord of Beginnings*. OUP, New York, 1985 (also 1990); xiv + 274.

..considers modern and Vedic manifestations of the deity..  
based mainly on Purāna- evidence..

72. COWARD, Harold G. (ed.). *Language in Indian Philosophy and Religion*. Canadian Corporation for Studies in Religion - supplement 5, Wilfrid Laurier Univ. Press, Waterloo, 1978; X + 98.

Rev. : S. K. NANDI, *BRMIC* 35. 167.

73. CRAWFORD, Cromwell (ed.). *In Search of Hinduism*. Barrytown, 1986; xl + 181.

74. DAIVAJNA SOMAYAJI, K. N. *Concept of Ganesha*. Bangalore, 1983; 69 + 38 pl.

75. DANGE, Sadashiv A. Features of Tāntrism and the Veda. *JORM* 42-46, 1972-77 (1987); 78-88.

..Tantrism is an ancient creed in essence. It is not improbable that in the hey-day of Vedic practices and sacrifices, with a

predominant sexual note a mixed mystic cult got created and fostered wherein the ancient Mahanagnī changed into Śakti and Mahanagna turned into Śiva with new dimensions adding the fish to the already existing *ma karas* (*mamsa madya mudrā maithuna*) And as this one mode of worship got believed to solve all worldly and heavenly problems it came to be called *tantra*..

76 DARAN, D V *Hinduism at a Glance : Vedic Wisdom Rediscovered* Bombay, 1987, xvi + 409

77 DASS, Ayodhya Chandra The origin of Brahmanical image worship and the iconogenic properties in Rgveda *JOIB* 34 (1-2), 1-11

78 DASS, Ayodhya Chandra *Sun Worship in Indo Aryan Religion and Mythology* Indian Books Gallery, Delhi, 1984, xii + 236

79 DELAHOUTRE, M Le culte hindou et sa symbolique (in) *Le symbolisme dans le culte des grandes religions* (ed J RIES), Louvain, 1985

80 DELL, David J et al (ed) *Guide to Hindu Religion* The Asian Philosophies and Religions Resource Guides, G K Hall and Co, Boston, 1981, xxvi + 461

(= VBD IV 48 89) material arranged under 12 major categories

Rev David M KNIPE *Hist Rel* 23 (3), 269-71, Paul MUNDSS CHENK *PEW* 34 (3) 321-28, K G Z, *JAOS* 109, 173

81 DE MORA, Juan Miguel On Tantrism (in) *Sanskrita Samskriti*, UNAM, Mexico, 1984, 59-86

Spanish original 'Acerca del Tantrismo' (RENOU "Specious knowledge is that wh stops at the literal source, real knowledge is that wh goes all the way to the implications" *Diogenes* 29 1960 37-48) author seeks to demonstrate that Tantrism including the Kaula rite has its primitive roots in the Veda the same as any other manifestation of Hindu spirituality Tantrism already existed in the 3rd cent B C altho the texts only appear in 424 A D Tantrism is far closer to the *RV* than to the *Up* and later Hinduism conciliation of *bhoga* and *mokṣa*

82 DERRETT, J D M, Hinduism (in) *The Study of Spirituality* (ed Cheslyn JONES et al), SPCK, London, 1986

83 DE SMET, R The status of the scriptures in the 'Holy History' of India *Proc Res Seminar on Non Biblical Scriptures*, Bangalore, 1974, 280-299

cf *VBD* IV 48-94 analyses the whole trajectory of India's rel. development from the Vedic sacrificial hymns to the decisive encounter with Christ of Raja Ram Mohan Roy and other pioneers of Indian Renaissance

84 DHAVALIKAR, M K Ganesa in Central Asia (in) *G S Dikshit Fel Vol* Agam Kala Prakashan, Delhi, 1987, 37-44

85 DHAVALIKAR, M K Origin of Ganeśa *ABORI* 71, 1990, 1-24

widespread worship of elephant Vedic evidence - *Paidia* (ref to in *RV* and *AV* could be elephant) perhaps precursor of later Airavata of Indra ref to elephant headed deity in *MS* - shown to be a later interpolation Vinayaka mentioned in *ManavaGS*

86 DHAVAMONY, Mariasusai *Classical Hinduism* Documenta Missionaria -15, Univ Gregoriana, Rome, 1982, vii + 525

(= *VBD* IV 48-101) discussion under categories revelation incarnation salvation worship meditation monasticism morality the beliefs and practices of Hindus differ from one period of history to another within a given period from one region to another within a given region from one class of society to another developments of Hinduism - Vedic sm Brahmanism, classical Hinduism sectarian Hinduism medieval H, modern H contemporary H - shd not be considered as watertight compartments for they merge into one another H. has shown in its long history a marked propensity to assimilate rather than exclude various religious currents wh. once used to be considered alien to its own orthodoxy H concedes some validity to all other religions

Rev Andre PADOUX, *RHR* 20 (1), 59-61, Frank PODGORSKY, *PEW* 35 (1) 105-106, Ludo ROCHER, *JAOS* 104 335-36

87. D SA, Francis X. The challenge of the Indian religious tradition *New Quest*, Mar-April 85, 69-86



88 DUMONT, L *Religion, Politics, and History in India* Paris / Hague, 1970

89 EDITOR Hindu dharmika parampara āṇi samājika parivartana ( Mar ) *Navabharata*, Wai

Hindu rel trad and social change serially from July 88 onwards

90 EDITOR Mother worship and Sri Ramakrishna *Pr Bh* 92, Oct 87, 362-373

mother worship early Indian evidence IV civil and Vedic

91 ENGINEER, Rustom Review article on *Hindu Ethos and Challenge of Change* ( *VBD* IV 48 88 ) *ToI*, 25 2 73, 8 2-5

92 FALK, Harry Der Gott des Chaos, Würfelspiele in Indien *Journal für Geschichte* 6 1984, 12-17

93 FARQUHAR, J N *An Outline of the Religious Literature of India*

see 33 17 above

94 FATAH SINGH The Veda of Viśva-Mānusa (The religion of the universal man) *Veda Savita*, E S 3 (7)-3 (9), Sept 84

serially Dharma and rel, ka (who) the Father ka as cross and tree of life

95 FRAWLEY, David *From the River of Heaven Hindu and Vedic Knowledge for the Modern Age* Mot Ban, Delhi, 1992, 180

96 FULLER, C J Hinduism and scriptural authority in modern Indian law (in) *Comparative Studies in Society and History* 30 (2-3), 1988, 225-248

97 GANGULY SHASTRI, Jaydev On the question of changeability of Hindu religion *SP*, 33 AIOC, Calcutta, 1986, 644-647.

98 GARG Vasant Vasu *Veda-Pradipa* 2 (7), Jan 88; 26, 30

99 GASHA, Bharat *Vishwa Hindu Dharma and Sanskriti*  
Jammu, 1991, vi + 132

100 GELBLUM, Tuvia Traditional classification of Hindu  
scriptures *SHAP Mailing*, 1984, 5-6

101 GOMBRICH, Richard Early Buddhism *JRAS* 1989 (2),  
p 398

(report of a lecture) [two positions (1) Buddha's rel views hardly differed from those of the *Up* (2) Buddha knew little or nothing of Brahmanism—DE LA VALLEE POUSSIN Buddha did not know the *Up*] acc to G it is possible to show that Buddha (or texts in the Pali Canon) alluded to *BAU* and perhaps to other Brahmanic texts Buddha preached his new message by taking over terms and expressions current in his day (mainly of Brahmanism) and investing them with new meanings Buddha used Brahmanical terminology to formulate his own ideas G attempted a succinct exposition of Buddha's basic message in terms wh made clear how it represented an answer to contemporary Brahmanism (that of the earliest *Up*) G discussed the term *karman* Buddha interpreted Br *karma* (ritual action) as moral intention allusions in Pali Canon to *BAU* the tone is humorous gently satirical they remind one of the voice of Buddha himself

102 GOMBRICH, Sanjukta and R Kings, power, and the  
goddess *South Asia Research* 6 (2), London, 1986, 123-138

103 GONDA, Jan *Change and Continuity in Indian Religion*

(= *VBD* III 31 8) Hinduism is defined as a complex of socio-rel phenomena wh are based on the authority of the ancient corpora called Veda

104 GOVIND DAS *Hinduism* Delhi 1986 (reprint),  
xiv + 445 + vii

105 GOYAL, S R *A Religious History of Ancient India*  
(up to c 1200 A D) Kusumanjali Prakashan, Meerut

Vol I Pre-Vedic Ved c Jaina and Buddhist religions 1984,  
xx+418, Vol II Smarta Ep c-Pauranika Tantrika Hinduism,  
Christianity, Islam 1986 xxxii + 484

Rev Aubrey A MASCARENHAS *Indica* 27 135-36, G C PANDE  
*IHR* 11 198-99

106 GUENON, Rene *Studies in Hinduism* New Delhi,  
 1985, 87

(transl into English by Ian KESARCODI)

107 GULERI, Vidyadhar Sharma *Female Deities in Vedic  
 and Epic Literature* Delhi, 1990, xv + 211

108 GUPTA, Badlu Ram *Hinduism The Gospel of Human-  
 ity* New Delhi, 1986, xii + 111

109 GUPTA Ram Chandra *The Wonder that is Hindu  
 Dharma* 1987, 240

*Dharma* is neither philosophy nor religion neither morality nor  
 law yet it pervades all these

110 HARDY F India and beyond the religions of India  
 in the *Encyclopedia of Religion Religious Studies* 24 (1) Cam-  
 bridge, 1988 29 37

111 HARIHARAN M *Hinduism and Its Rationalism*  
 Bombay, 1987, ix + 150

112 HARSHANANDA Swami *Hindu Dharma Prasnotta-  
 ramalika* (Hindi) Ramakrishna Math, Allahabad, 1986 62

113 HARTEL, H Archaeological evidence on the early  
 Vasudeva worship *Tucci Mem Vol 2*, IsMEO, Rome, 1987,  
 573-587 + 10 pl

114 HAUSSIG, H W et al (ed) *Götter und Mythen des  
 indischen Subkontinents* Klatt Cotta, Stuttgart, 1984, 15 + 1040  
 + 65 pl, maps

Volker MOELLER Die Mythologie der vedischen Religion und  
 des Hinduismus

Rev J W DE JONG *IJ* 30 (2) 130-32

115 HEESTERMAN, J C India and the inner conflict of  
 tradition *Daedalus* 102 (1), 1973

. (= VBD IV 48 146) trad is to be understood as "the way society formulates and deals with the basic problems of human existence—in this respect it is not diff from modernity" trad is not simply a fixed inventory of pet responses that groups and individuals draw—not a set program precisely predetermining individuals' responses to the stimuli of every situation. Trad is rather processual and therefore dynamic, flexible, accommodative adaptive. But to stress its situational char is to see only a part or aspect of trad. In addition to immanent situational dimension is the transcendental dimension that gives order sense meaning and structure to the individual, situational particularities. "Trad has to be immanent in the actual situation so as to keep up with shifting reality and transcendent so as to fulfil its orientating and legitimizing function" It is this double structure or two-dimensionality of traditions that explains an abiding conflict at any tradition's core

115 A HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society* Univ of Chicago Press, 1985, 10 + 255

Rev Ronald INDEN *American Ethnologist* 13 (4) 762-775,  
Richard W LARIVIERE, *JAOS* 106 (3) 601-02, J P PARRY,  
*Man* 21 (2), 369-70

116 HEGDE, R D The infidel *Glory of India* 8, 1984 (89), 25-32

the hist of the reformation movement launched by the infidel ranges from the Vedic period till the time of Śamkaracarya—*Maṇḍūkāsūkta* (RV VII 103) provides the first indications of infidel elements chanting of Vedic texts by priests ridiculed Brhaspati and Lokayatikas

117 HERAS, H *The Problem of Ganapati* Indological Book House, Delhi, 1972, vi + 64

(= VBD II 51 12) Introd by Jamna Dass AKHTAR (Ganapati in RV = elephant faced Ganesa)

118 HERMAN, A L *A Brief Introduction to Hinduism Religion, Philosophy, and Ways of Liberation* Boulder, 1991, xxi + 181

119 HILTEBEITEL, Alf Folklore and Hinduism *Hist Rel*, 27 (2), 1987, 216-218,

- 120 HOLT, John Assisting the Dead by venerating the Living *Numen* 28 (1), 1981, 1-28

concentrates on the socio-religious side of the veneration of the Dead in Hinduism and Buddhism

- 121 IBBETSON, Denzil, MACLAGAN, Edward *Religious Life of Indian People* Mot Ban, Delhi 1991 (reprint), xvi + 985

ed by H A ROSE includes Hinduism

- 122 *Induizm Tradicii i sovremennost* (Russ.) Izdatel'stvo "Nauka", Moscow, 1985, 284

I V BESTUZHAY LADA Eschatology of Hinduism (futurological aspect) 5-27 A D LITMAN Hinduism and Indian modern philosophy 42-62 O V MEZENTSEVA Studies of Hinduism in the USSR, 241-282

- 123 IONS, V *Indian Mythology* Peter Bedrick Books New York, 1984, 144

- 124 JAGTIANI, G M *Burning Questions on Hindutva* Bombay, 1988 iv + 61

Rev R N D ABORI 71 423-24

- 125 JAIN, Krishan Lal *Is Hindu a Superior Real? Heritage of Indians*, Delhi, 1989, X + 200

- 126 JAKIMOVWICZ SHAH Marta *Metamorphosis of Indian Gods* Calcutta 1988, 187

- 127 JOHNSON Samuel *Indian and Oriental Religions* Deep and Deep Publications, New Delhi 1983 80?

Aryans and the religions

- 128 JOSHI, H M Hinduism and other religions unity in diversity *SP* 20-21 Aug 84 - Feb 85, 18-30

- 129 JOSHI, Ratanlal Matrupuja hi laksmipujā *Viśvātma* 14 (7), Nov 88, 10-13

Vedic references

- 130 JYESHT VERMAN The Vedic godhead Sun and the concept of trinity *SP*, 34 AIOC, Visakhapatnam, 1989, p 33.

--concept of trinity was originally based on the characteristics of one and the same Vedic god, Sun

131. *Kalyana-Kalpataru* 35 (1), God realization number, Gorakhpur, May 89, xxxii + 352

a collection of 68 essays -- most of them already published

132. KAMIMURA, Katsuhiko *Indian Mythology* (Jap.). Tokyo Shosuki, Tokyo, 1981 286

133 KANTOWSKY, Detlaf (ed) *Recent Research on Max Weber's Studies on Hinduism* Weltforum - Verlag (Schriftenreihe Internationales Asienforum - 4), Munchen, 1986, 231

papers submitted to a conference held in New Delhi March 1-3, 1984

134 KARAN SINGH Hindu religion unique in world history *AH* 1 (4), Sept 84, 3-7

135 KARAN SINGH The eternal and universal Hindu dharma *Tap Pras* 23 (4) April 85, 14-19

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136 KARAN SINGH *Hinduism* Delhi, 1987, 164  
see 48 138 below

137 KARAN SINGH Hinduism and world religions *BJ* 35 (1), Aug 88, 107-119

serially

138 KARAN SINGH *Essays on Hinduism* Ratna Sagar, Delhi, 1990, viii + 190

rev ed of 48 136 above H -- an overview message of the *Upanishads* Appendix *Mundaka Up* (transl and exposition)

139 KARAPATRI, Swami Ganapati tattva (Hindi) *Kalyana* ( *Ganesha Anka* ), 1948, 25 30

Ganapati mentioned in *RV* identified with elephant faced Ganesa

140 KARUNAKARAN, Rankorath *The Riddle of Ganesh* Bombay, 1992, ix + 79

141. KAVIRAJ, Gopinath. *Siddhidātā Ganeśa* (Hindi). *Kalyāṇa* ( *Ganeśa-Anka* ), 1948; p. 47.

142 KAVIRAJ, Gopinath Theism in ancient India (in) *Notes on Religion and Philosophy*, S S Univ , Varanasi, 1987; 80-104.

comments on *kālah svabhāvo nyatir yadṛcchā - Śvetāśvatara Up ..*

143 KEILHAUER, Anneliese and Peter. *Die Bildsprache des Hinduismus. Die indische Gotterwelt und ihre Symbole*. Du Mont Buchverlag, Koln, 1983; 248 + illust.

144 KELLER, C A. Virtualités du mythe hindou. (in). *Le mythe, son langage et son message* (ed. H. LIMET; J. RIES), Louvain, 1983

145. KENNEDY, Vans. *Researches into the Nature and Affinity of Ancient and Hindu Mythology*. Indolog Bk. House, Delhi, 1979 (reprint); xx + 494

146 KETKAR, S. V. *Hinduism — its Formation and Future*. Delhi, 1988 (reprint); xxxix + 177.

147. KILLINGLEY, Dermot (ed) *A Handbook of Hinduism for Teachers*. Grevalt and Grevalt, Newcastle-upon - Tyne, 1984.

148. KING, Ursula *Forschungsbericht über den Hinduismus in England*. ZMR 3, 1983; 220-236

149. KINSLEY, David. *Hinduism — A Cultural Perspective*. Prentice Hall, Englewood Cliffs, 1982; 164 + 11.

..A guideline for orthodoxy in Hinduism is reverence for the Brahmins and the implicit acceptance of the social hierarchy known as the caste system Here again, the Buddhists and the Jainas represent a dissenting view, declaring that Brahmins have no special rel status.. traditionally, H divides all philosophies into orthodox and non orthodox, of the latter all of wh. deny the sacredness of the Vedas, the most famous are Bauddha and Jaina..

Rev. : John M. KOLLER, PEIV 34 (4), 464-65.

- 150 KINSLEY, David *Hindu Goddesses Visions of the Divine Feminine in the Hindu Religious Tradition* Univ of Calif. Press, Berkeley, 1986, viii + 281 + 14 pl

(Mot Ban Delhi 1987) 1 Goddesses in Vedic literature Usas, Pṛthivī Aditi Sarasvatī, Vak Nirṛti Ratri, Minor Vedic Goddesses Sūrya, Saranyū Indraṇī Appendix IV civil (pp 212-220) acc to author, no other living rel trad displays such an ancient continuous and diverse hist of goddess-worship as H author does not accept that all female deities in the Hindu trad are different manifestations of an underlying feminine principle or an overreaching great goddess he dismisses the arguments for continuities bet IV civil and later H on the grounds that they are superficial

Rev Thomas B COBURN, *Hist Rel* 27 412-14, Ellison B FINDLY, *JAOS* 108 132-33, Alf HILTEBEITEL *Pacific Affairs* 60 (2) 350-51, Vasudha NARAYANAN *JAS* 46, 185-86, Karel WERNER *JRAS* 1988 (1) 212-13

- 151 KLIMKEIT, Hans Joachim *Der politische Hinduismus Indische Denker zwischen religiöser Reform und politischem Erwachsen* OH, Wiesbaden, 1981, 325

- 152 KLOSTERMAIER Klaus K *Mythologies and Philosophies of Salvation in the Theistic Traditions of India* Editions SR-5, Wilfred Laurier Univ Press, Waterloo, Ontario, 1984, xvi + 549 + 47 pl

Part One Salvation in Vedic religion, Indra as Saviour and *yajna* as means of salvation, Indra Vṛtra myth neither historical nor naturalistic but as a salvation myth Part Two Viṣṇu as Saviour Part Three Main elements and sources of Śaivism Part Four Devī as Saviour Part Five Synthesis and Conclusion (the history represented in myth is not chronological but exemplary, that is myths reflect those events in the hist of a community wh it considers its central part, its spiritual foundation most of the gods are created for the myths and not the myths for gods)

Rev Bruce J STEWART, *PEW* 36 (2) 187-89 Karel WERNER, *JRAS* 1986 (1) 132-34

- 153 KLOSTERMAIER, Klaus K *A Survey of Hinduism*. SUNY Press, Albany, 1989, xv + 649



(Mun Man, New Delhi, 1990) topical treatment of H  
*trimarga* approach

Rev R N D *ABORI* 71 423

154 KONIG, Ditte *Das Tor zur Unterwelt Mythologie und Kult des Termitenhügels in der Schriftlichen und mündlichen Tradition Indiens Beiträge zur Sudasienforschung* - 97, Univ Heidelberg, 1984, XII + 389 + 1 pl + 10 illust

Rev Horst NACHTIGAL *Mundus* 23 (3) 202-03

155 KRISHNA, Nanditha *The Art and Iconography of Vishnu Narayana* D B Taraporevala, Bombay, 1982, xiv + 122 + illust and line drawings

finds parallels bet V N and gods of other ancient civilizations (Sumerian god Enki and his consort Ninkī, solar origin of V - Egyptian Horus Ra, Atum, Gk god Poseidon Babylonian deities Merodach Entl Ea)

Rev R N MISRA *IHR* 8 (1-2) 151-53

156 KRISHNAMURTHY, V *Essentials of Hinduism* Narosa Publishing House, New Delhi, 1991 xiii + 200

Rev V S, *BJ* 37 (21) 91-94

157 KSHITISH VEDALANKAR Śrī aurā Lakṣmī Viṣṇu ko donā patnīyān (Hindi) *Viśvatma* 14 (7), Nov 88, 8-9

Vedic evidence

158 KULKARNI, Chidambara *Hindu Dharma* Bh Vid Bh, Bombay

159 KULKARNI, Shripad D *What is Hinduism?* BHISHMA, Thane, 1990, vi + 90

a comparative study of the tenets of H with those of the Semitic Faiths

Rev R N D, *ABORI* 71, 423-24

160 KUMARASWAMY, V A *Salient Features of Indian Culture and Hindu Religion* Hyderabad, 1988, iv + 38

161. LESTER, Robert C *Hinduism Veda and sacred texts*  
see 34 103 above

162 LIMET, H , RIES, J (ed ) *La Mythe Son Langage et Son Message* , Homo Religiosus -9, Centre d' Hist des Rel , Louvain, 1989, 471

2 papers on Hinduism (various approaches comparative-DUMÉZIL, symbolic and psychoanalytical-ZIMMER, literary and historical-RUPING structuralist-Long)

Rev Karl Heinz GOLZIO *Anthropos* 81 737

163 LINGAT, R. Time and the Dharma *CIS* 6, 1962

law of sacrifice is one that is proposed , not imposed

164 MAHDIHASSAN, S The patron gods of health and longevity. *Bull Ind Inst Hist Med* 19 (2), Hyderabad, July 89, 111-127

Soma as the god of herbalism and Śiva as the god of alchemy .

165 *Mantras et diagrammes rituels dans l' Hindouisme* Ed CNRS, Paris, 1986, 225

166 MARGLIN, Frederique Apffel Types of oppositions in Hindu culture (in) *Purity and Auspiciousness in Indian Society* (ed John B CARMAN, F A MARGLIN), Brill, Leiden, 1985

167 MARRIOTT, Makim Hindu transactions diversity without dualism (in) *Transaction and Meaning* (ed Bruce KAPFERER), Ishi Press, Philadelphia

168 MARTIN, E Q *Gods of India History, Character, and Worship* Indological Book House, Delhi, 1988 (reprint); xiv + 330 + pl

169 MARTIN DUBOST, P , NOU, J -L Ganeça, le dieu à tête d' elephant *Archaeologia / Préhistoire et Arch* 228, 1987, 44-51 + 1 fig

170 MASIH, Y *Hindu Religious Thought* Mot Ban. Delhi, 1983, xviii + 510

(from 3000 B C. to 200 A D ) . *karma, samsara, jñāna, mukti* —these four are the defining characteristics of H also *yoga* and *tapas* —germs and most imp features of Brahmanism can be

traced to non Vedic (Jaina, Bauddha, *Up*, Samkhya, Yoga) thought

- 171 MATILAL, Bimal Krishna *Logical and Ethical Issues of Religious Belief* Stephanos Nirmalendu Ghosh Lectures, 1978, Univ of Calcutta, 1982, xii + 186 + 1

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Rev T GELBLUM *BSOAS* 48 (3) 558-59

- 172 MAZUMDAR, B P Stages in the history of religious beliefs *BRMIC* 37 (5), May 86, 104-110, 37 (6), June 86, 137-141

serially Vasudeva rel Rudra Siva rites for Pitrs, Murti pūja *tirthas* and *vratas*

- 173 MAZUMDAR, Haridas T *India's Religious Heritage*. (Cultural Hist of India, Vol I), Allied Publishers, New Delhi, 1986, xxi + 223

- 174 MEERA, S Some aspects of Sakti worship *BITCM*, 1980 (1984), 13-27

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- 175 MEHTA, J L *Philosophy and Religion Essays in Interpretation* Mun Man, New Delhi, 1990, 302

- 176 MISHRA, Rajani *Brahma-Worship Tradition and Iconography* Kanishka Publishing House, Delhi, 1989, xvi + 73 + pl

ch 2 Origin and development of B

- 177 MITCHELL, J Murray *Hinduism Past and Present*. Asian Educational Services, New Delhi, 1989 (reprint), 299

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178. MORGAN, Kenneth W (ed ). *The Religion of the Hindus*. Mot Ban , Delhi, 1987, xiv + 434

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180 MUKHYANANDA, Swami *The Role of Hinduism in 'One World' Ideal* Centre for Reshaping Our World-View, Belur Math, Calcutta, 1984; 40

181. MUKHYANANDA, Swami *Hinduism and Its World Mission* Centre for Reshaping Our World-View, Belur Math, Culcutta, 1984; 18.

182. MUKHYANANDA, Swami *Hinduism — What It Is*. Centre for Reshaping Our World View, Belur Math, Calcutta, 1985; 31.

183. MUKHYANANDA Swami *Hinduism A brief outline of its framework* Ramakrishna Math, Trichur, 1986, xii + 115 + charts

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Rev. • R. N D , *ABORI* 70, 358-59

183A MUKHYANANDA, Swami The unique space-time and historical sense of the Hindus *Pr Bh* 97, June 1992; 257-262, 275

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184. MYLIUS, Klaus. *Viśvaśj, viśvaśjah*, and the problem of continuity in Indian religious history *Amṛtadhārā* (R N D. Fel Vol ), 1984, 285-305

185. NAGARAJA RAO, P The nature and the fundamentals of Hinduism *Dharmaprakash* 17 ( 3-4 ), 1987, 38-42.

( distorted, hideous H , essential H )

186 NAGARAJA RAO, P The fundamentals of Hinduism, *Tap Pras.* 26 ( 8 ), Aug 88; 16 20.

187 NAKAMURA, Hajime *A History of Hinduism* (Jap) Yamakawa Shuppansha, Tokyo, 1979, xiv + 332 + 23

188 NANDI, Ramendra Nath *Social Roots of Religion in Ancient India* K P Bagchi and Co, Calcutta / New Delhi, 1986, xviii + 218

189 NARAVANE, V S *A Companion to Indian Mythology (Hindu, Buddhist, and Jaina)* Thinker's Library, The Technical Publishing House Allahabad, 1987, ii + 372

190 NARAYAN AIYANGAR *Essays on Indo Aryan Mythology* Asian Educational Services, New Delhi, 1987 (reprint), xv + 639

191 NARTEN, Johanna *Die Aməša Spəntas im Avesta* OH, Wiesbaden, 1982, xii + 155

Rev H H M ZDMG 134 (1) 199

192 NAYAK, Ketaki *Lord Jagannātha in the Vedic Literature* *Prajnanetram* 1 (1), Balasore, 1985, 90-100

193 NIDHI *Problem of identification of Harimedhas in the Nara-Nārāyaṇyam* SP, 33 AIOC, Calcutta, 1986, p 662

Harimedhas = Supreme God worshipped by inhabitants of Śvetadvīpa (acc to V S AGRAWALA Śvetadvīpa = Iran Hari medhas = Ahura Mazda seven Amesha Spəntas = seven Citra sikhandins) acc to NIDHI Harimedhas = Aśvamedhas of RV V 27 4-6 Dadhyan Ātharvaṇa

194 OBERHAMMER, Gerhard *Das Selbstverständnis des Hinduismus als Religion* (in) *Offenbarung* (ed G O), Wien, 1974, 13-27

195 OBERHAMMER, Gerhard *Die Überlieferungsautorität im Hinduismus* (in) *Offenbarung* (ed G O), Wien, 1974, 41-92

196 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils Zur Heilsgegenwart in indischer und christlicher Religion* Publ of the De Nobili Res Library IX, Wien, 1982, 256,

..HEESTERMAN examines some motifs in the *Brāhmanas* wh connect sacrifice with warfare, and espec ally with cattle raid, these he considers to be survivals of a heroic age, detached from their original context HALBFASS discusses the place of experience in ancient and modern Hindu thought (trad thought subordinates experience to textual authority, or ascribes it to mythological or superhuman figures)

Rev. : D. H KILLINGLEY, *BSOAS* 47 (1), 163-64

197. OBERHAMMER, Gerhard (ed.). *Inklusivismus. Eine indische Denkform.* Publ. of the De Nobili Res. Library, Wien, 1983; 113.

..HACKER's original lecture on the subject and crit studies on it by HALBFASS, WEZLER, and OBERHAMMER, acc to HACKER, Inklusivismus is a central and defining characteristic of Indian thought; Inklusivismus consists in claiming for, and thus including in, one's own rel what really belongs to an alien religious ideology (Vivekananda and Radhakrishnan as examples) .

Rev. : R N D, *ABORI* 69, 401-02

198. O' FLAHERTY, Wendy Doniger The origins of heresy in Hindu mythology, *Hist Rel* 10 (4), 1971; 271-333.

..(= *VBD* III 48 199, cf *IBD* IV 48 230) (to argue that there is no Hindu 'orthodoxy' is also to deny that Hindus can have 'heresy', wh ignores abundant evidence to the contrary).. the contradistinction of the Vedas remains the basis of heresy in the Hindu view-point

199. O' FLAHERTY, Wendy Doniger. Death as a dancer in Hindu mythology. *Ingalls Fel. Vol*, 1980, 201-216.

..fear of the dance in ancient texts - *JB* other Vedic and *Up.* evidence .

200. O' FLAHERTY, Wendy Doniger. *Sexual Metaphors and Animal Symbols in Indian Mythology* Mot. Ban, Delhi, 1981; xviii + 382.

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Rev. : Sadashiv A DANGE, *IHR* 11, 189-91.

201. O' FLAHERTY, Wendy Doniger (ed.). *Textual Sources for the Study of Hinduism.* Manchester Univ. Press, 1988; xii + 211.

selections from Sanskrit Hindi Tamil and Bengali in English transl introd deals with the original texts Sk. section includes selections from Vedas the editor's aim is to show the relationship bet what might be called mainstream Hinduism and the alternative Hinduism suggests the various ways in wh H refuses to be pigeonholed topics include *dharma karma* kings and Brahmins ritual human life cycle

Rev Rupert SNELL *BSOAS* 53 (2) 201

202 O' FLAHERTY Wendy Doniger *The Origins of Evil in Hindu Mythology* Delhi, 1988, ix + 411

Indian reprint of *VBD* IV 48 231

203 O MALLEY, L S S *Hinduism The Religion of the Masses* Jodhpur, 1985, viii + 246

204 OM PRAKASH *Religion and Society in Ancient India* Delhi, 1985, xii + 260

205 ORGAN, T Three into four in Hinduism *Ohio Journal of Rel Studies* 1, 1973, 7-13

deals with extension of tripartition to quadripartition mentions four hypotheses to account for the introduction of a fourth to an original three namely expansion transcendence integration and polarization

206 OUSERAMPIL, J Femininity in God grammarian's view *CASS Stud* 6 (8), 1982, 57-64

cf *VBD* IV 42.132 intimate experience of motherhood in God is the primary cause of attributing femininity to God

207 PADOUX, Andre *L'image divine — Culte et méditation dans l'hindouisme* C N R S UPR 249, Paris, 1990, 179 + photographs

Rev BRUNO DAGENS *BEI* 7 8, 357-62

208 PAI, D A. *Religious Sects of the Hindus* Cosmo Publications, Delhi, 1983, vi + 104

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209 PANDE, G C The Hindu World *Quest* 61, April-June 69, 23-32

rev article on *VBD* III 35 68 IV 48 293

210. PANDE, G. C. *Śramana Tradition*. L. D. Inst. of Indology, Ahmedabad, 1978; 73.

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Rev. : A. C. DASS, *PJ* 22-23, 205-06.

211. PANDE, Susmita *Birth of Bhakti in Indian Religions and Art*. Books and Books, New Delhi, 1982, 12 + 224.

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Rev : P. S , *ZDMG* 136 (3), 656-57, H. D. SANKALIA, *BDCRI* 45, 163-66; B. N. S. YADAV, *IHR* 8 (1-2), 132-33.

212. PANDIT, M. P. *Studies in the Tantras and the Veda*. ( Ganesh and Co., Madras ) Delhi, 1988 ( reprint ); 168.

Rev . Ed , *Trivem* 41 (2), 113-14

213. PANKAJ, N G *State and Religion in Ancient India*. Allahabad, 1983.

214. PARIKH, Purushottam J. *God Revealed*. Baroda, xii + 66.

Rev. : M. M. PATHAK, *JOIB* 36, 322-23

215. PARPOLA, Asko. *The Sky-Garment . A study of the Harappan religion and its relation to the Mesopotamian and later Indian religions* Stud. Or. 57, Finnish Oriental Soc., Helsinki, 1985; 216 + 25 pl.

..see *Harappan Bibliography* (R. N. D.) 6. 164 .

Rev. : William C. BRICE, *JRAS* 1989 (1), 165-66, Harry Falk, *ZDMG* 138 (1), 160-63.

216. PARRINDER, Geoffrey. *Avatar and Incarnation : A Comparison of Indian and Christian Beliefs* OUP, New York, 1982; 296.

..“Avatars in Hinduism” : beginning with the Vedas and continuing right up to modern thinkers like Ramakrishna and Gandhi.. 12 characteristics of Hindu Avatars : (1) In Hindu belief A. is real; (2) human A.s take worldly birth, (3) the lives of A.s mingle human and divine; (4) the A.s finally die;



(5) there may be historicity in some A s (6) A s are repeated (7) the example and char. of A s are important, (8) A comes with work to do (9) A s show some reality in the world, (10) A is guarantee of divine revelation, (11) A s reveal a personal God (12) A s reveal a God of grace the Hindu A -concept cannot be dismissed as a version of docetism the author describes the Hindu scriptures as 'general revelation' and the A as 'special revelation' (Rev. revelation of Veda is *Śrī* and therefore the primary or 'special revelation', the A comes as *Smṛti* or a representation of the original Vedic revelation in the age of heaven or *Karman*)

Rev. Harold COWARD *PEW* 36 (2) 189-90

217 PATHAK, V. S. *Smarta Religious Tradition* New Delhi, 1987, 143

218 PEREIRA Jose *Hindu Theology A Reader* Doubleday, 1976 558

see 48 219 below

Rev. ED. *Indica* 15 (2) 145-48

219 PEREIRA, Jose *Hindu Theology — Themes, Texts, and Structures* Mot Ban, Delhi, 1991, 608

see 48 218 above introd. overview of Hindu theology (classical and medieval) English transl. of select texts of 26 schools (three categories: Theologies of Difference Theologies of Identity or Non-Difference Theologies of Difference in Identity)

Rev. Aubrey A. MASCARENHAS *Indica* 29 (1), 72-73

220 PHILLIPS Maurice *The Evolution of Hinduism* New Delhi, 1987, V + 129.

221 PODGORSKI Frank R. *Hinduism A Beautiful Mosaic* Foundation Press of Notre Dame, Notre Dame, 1983, 41

222 PRAJAPATI Manibhai E. *Devī Brahmanī kṛt svarupa vikasa Vaidika evam pauranika sahitya ke paripreksya men* (Hindi) SP 34 AIOC Visakhapatnam, 1989, p. 335

Vedic Prajapati = Pauranika Brahman Vedic Devī Vak (wife of Prajapati) = Brahmanī (wife of Brahman) Brahmanī (Sarasvatī Sāvitrī Gāyatrī) is goddess of *jñāna* or *varā* (like Vedic Vak) Brahman worship has almost disappeared but Brahmanī-worship is still in vogue, particularly in Gujarat

- 223 PRECIADO-SOLIS, Benjamin Kṛṣṇa as the eighth child  
SP, Symp Intern de la langue Sk, Mexico, 1982, p 30

K as the last of 8 brothers author traces a line of transmission of the motif from the *RV* down to the *Puranas*, thro' the *Brahmanas* and the *MBh* the motif has a cosmological origin which has been obscured by mythological colouring

- 224 PRECIADO SOLIS, Benjamin *The Kṛṣṇa Cycle in the Puranas Themes and Motifs in a Heroic Age* Mot Ban, Delhi, 1984, 151 + 75 pl

Ch 1 Vedic Indra has served as a model for Kṛṣṇa Ch 2 Early hist evidence on Kṛṣṇa

Rev Adalbert G GAIL *IJ* 30 (2) 121-23 Gauri P LAD *BDCRI* 45, 157-59

- 225 RADHAKRISHNA, K *True History of Gods and Goddesses of Ancient India* Penukonda, 1985, 96

- 226 RAJGOPALACHARI, C *Hinduism Doctrine and Way of Life* Bombay, 1989 (reprint), 161  
(= *VBD* III 48 222)

232. RANJIT SINGH *Dharma ki Hindu Avadharana* (Hindi)  
Central Bk Depot, Allahabad, 1977, xvi + 314

development of the concept of *dharma* sources of *dharma*  
imp of ethical values *varna* and *jati* *asrama* and *samskaras*  
*raja dharma* (*gunadharma*) *dharma* and *purushartha*

Rev Raghavendra VAJPEYI *IHR* 10 147-48

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*New Quest* 22 July Aug 80, 241 249

235. *Religions of India* *Hinduism, Jainism, Buddhism*  
*Sikhism Zoroastrianism Christianity, Islam, Judaism* Clarion  
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236. RICHARDS, Glynn *A Source Book of Modern Hinduism*  
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Rev Kenneth E. BRYANT *PA* 60 351 52

237. RIES Julien *Salut et liberation dans l'hindouisme et  
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238. RIES Julien *Les religions de l'Inde Vedisme,  
Hindouisme ancien Hindouisme recent* Univ Louvain, 1982,  
162

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239. ROHI Rajinder Kaur Major elements of monotheism  
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240. ROSER, Jakob *Die Hinduismusthese Max Webers  
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schen Gedankengang* Materialien zu Entwicklung und Politik -22,  
Weltforum Verlag, Munchen 1982, iv + 102

241 ROSEL, Jakob The link between rebirth and caste society some questions on Weber's model of Hinduism (in) *Max Weber e India*, CESMEO, Torino, 1986, 147-160

242 ROSTAU, Hiltrud Hinduismus in d r Welt von Heute *AAIA* 10 (6), Berlin, 1117-1120

243 ROSTAU, Hiltrud Zum Hinduismus Haupt-charakteristika und Entstehung *AAIA* 13 (5), 798-808

244 RUSSEK, Rane *Hinduismus Bilderkanon und Deutung* Battenberg Verlag, Munchen 1986, 237

245 SAMPATH R N Bhakti and its chronological development *SP*, 32 AIOC, Ahmedabad, 1985, p 402  
ref to *bhakti* in *Veda* and *Up*

246 SANGORAM, K D Nine kinds of bhakti Pathway to God in the Vedas-34, *BJ* 31 (21), June 1-15, 85, 45-48

247 SARASWATI, Baidyanath *The Spectrum of the Sacred Essays on the Religious Traditions of India* Ranchi Anthropol Series - 6, Concept Pub Co New Delhi, 1984, 173

Rev John V PERREIRA *Anthropos* 82, 337

248 SARDESAI S G The peculiarities of Hinduism *S. Ramachandra Rao Fel Vol*, Bangalore, 1986, 149-158

H was not born it just grew Ved c rel and cl H

249 SARMA, D S *Hinduism through the Ages* Bh Vid Bh, Bombay, 1973 (4th ed), 300

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Rev *Teacher Today* 11 (2) 103-09

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251 SARMA, D S *What is Hinduism?* Delhi, 1991, xii + 156

252 SARMAH, Thaneswar Vedamūla sanātana Hindu dharma ( Assam ) ( in ) *Souvenir*, Sarva Dharma Manavakalyana Sanstha, Guwahati, 1990

253 SASTRI, Keshav Ram K Hindudharmasyaudāryam ( Sk ) *V R Comm Vol*, Chowkhamba, 1982, 147-149

254 SASTRI, Vedaprakash Deva evam devopāsana ( Hindi ) *Kalyana* 64 ( 1 ), Devatānka 1990, 108-109

255 SASTRY, K R R Hinduism and international law. *Recueil des Cours* 117, 1966, 507-614

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Rev R N D ABORI 69 404, S K. VERMA, *VIJ* 25, 233

257 SATYAPRAKASH *Hindu Religion and Morality* New Delhi, 1985, 229

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264. SESHADRI, K. *Heritage of Hinduism* C. P. Ramaswamy Aiyar Foundation, Madras

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266. SHAKUNTALA DEVI. *Gods and Goddesses in Indian Mythology*. Indian Book House, Delhi

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267. SHARMA, Arvind. The role of etymology in Hindu hermeneutics : an analysis. *OH* 26 (2), July-Dec 78, 39-48

268. SHARMA, Arvind. Some misunderstandings of the Hindu approach to religious plurality. *Religion* 8 (2), 1978, 133-154.

. (= *VBD* IV 48 295) it is neither Vedantic monism nor caste pluralism that provides the source of tolerance, it is rather the very essence of Hinduism as a whole

269. SHARMA, Arvind. The religious justification of war in Hinduism. *ARC* 13 (2), McGill Univ., Montreal, Spring 86, 7ff.

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270. SHARMA, Arvind. What is Hinduism? a sociological approach. *Social Compass* 33, Louvain, 1986, 177-183

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272. SHARMA, B. R. Significance of yajnopavita. *Dharma-prakash* 19 (4-9), 1989-90, 17-22

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274 SHARMA, Nilakamal *Pracina Bharata men Śaktipuja* (Hindi) Jodhpur, 1986, 20 + 484

275 SHARMA, Veda Ram *Hinduism a dharma or a religion?* *AH* 2 (13) June 85, 16-18

H is not a rel it is a social scheme—a way of life

276 SHŌSIN, K *A note on the method of the study of Hinduism Indo shisoshi kenkyu* 5, Kyoto, 1987, 28-32

277 SHOURIE, Arun *Hinduism Essence and Consequence* (= *VBD* IV 48 301) see 48 278 below

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278 SHOURIE Arun *Hinduism Essence and Consequence Ind and For Rev* 17 (8), 26-27

replies to some points of criticism of 48 277 above

279 SIDDHANTA SHASTREE Rabindra Kumar *Vaisnavism through the Ages* Mun Man, New Delhi, 1985, viii + 200

280 SINGH, Lalan Prasad *Tantra and Veda in Hindu cultural context Samskrita Samskriti*, UNAM, Mexico, 1984, 359 366

Tantric and Vedic scriptures are two different manifestations of the cultural trad of the Hindus however both are essentially non dualistic

281 SINHA B C *Hinduism and Symbol Worship* Agam Kala Prakashan, New Delhi, 1983, xv + 195

282 SIVASANKARA SARMA *Cara viśista lekha* (Hindi) *Vedavani* 38 (1), Nov 85, 2-18

four articles on religio philosophical topics *ChUp* III 11 2 *AV* II 13 4, *Bhagavata* and Mahadeva *Bhagavata* and idol worship

. Mes gods are always represented as human, and the mixture of human and animal is almost always demonic. the Sumerian king retained or acquired rel duties wh are handed down to the end, the Indian king lost his to the Brabmin.. the personalities of the Vedic gods are not sharply defined, and their mythologies not highly organized or complicated.. lack of temple and image the Babylonian grovelled to his god, but the IE argued urbanization collapsed before the Aryans, and their city does not have the significance of the Mesopotamian. while the Babylonian culture cd be absorbed and pass thro' subsequent cultures unrecognized, the Indian higher culture with its intellectual and humanist cast was not similarly adaptable, but cd cohabit with that of the unthinking classes—this has survived to be the dominant feature of modern Hinduism..

288 SOMASUNDAR DIKSHIT, Somayaji. *Devatānām vighraha-vattvasamarthanam V R. Commi Vol*, Chowkhamba, Varanasi, 1982; 26-28

289. SOMAYAJI, K N. *Concept of Ganesa* Indian Book Centre, Delhi, 1983.

290 SONDHI, M L , SONDHI, Madhuri (ed.). *Hinduism with a Human Face*. New Delhi, 1990, xvi + 203.

291 SONTHEIMER, Gunther D. *Die Ethik im Hinduismus* (in) *Ethik der Religionen* (ed C H RATSHOW), Stuttgart, 1980; 392 ff

292 SONTHEIMER, Gunther D ; KULKE, Hermann (ed ). *Hinduism Reconsidered* Manohar Publishers, New Delhi, 1989; vii + 238.

(Heidelberg Univ South Asian Studies-24).. STIETENKORN ("H on the proper use of a deceptive term") the rel called H does not exist, that classificatory term shd rather be applied to the sects of wh H is composed SHULMAN three possible modes of integrating the diversity of H -- 1 the Brahmin as culture-specialist (an authorial model), 2 the 'levels' of H. as interrelating discreet varieties (a structural model), 3 "history" itself, incorporating not only our understanding of H, but the Indians' own (a developmental model) FERRO-LUZZI: "family resemblance" model SONTHEIMER H is, much more traditionally, a collection of "themes".. Peter VAN DER VIER, "The concept of the ideal Brahmin as an Indological construct"..



- 293 SRINIVASACHAR, S Worship of the Mother Goddess  
*Pr Bh* 95, Sept. 90, 381-390

evidence from archaeology and early lit

- 294 SRINIVASACHARYA, K Avatara rahasya vimarsah, *V R. Comm Vol*, Chowkhamba Varanasi, 1983, 109-112

on incarnations

- 295 SRI RAM, N Hinduism *Theosophist* 87 (5), Feb 66, 284-289

- 296 SRIRAMAMURTI, P Levels of religious consciousness—Upanisads, Gita, and religion of saints, *Bh Vid* 45-47, 1987; 144-155

*Mandūkya Up* — a veritable manual on levels of consciousness ref to *Turiyāṅga-Up*

- 297 SRIVASTAVA, V C Indian sun priests *Pur* 31 (2), July 89, 142-158

Indian sun priests were known by various designations Maga Bhojaka Yajaka, Śakadvīpa Brahmana etc they come from Śakadvīpa (wh may be located in the Helmand Sistan region of Afghanistan formerly in Eastern Iran) they came in three waves Achaemenid invasion (5th-4th cent B.C.) Śaka Kuṣāṇa period (1st-2nd cent A.D.) and lastly in 6th-7th cent. as a reaction to Islamic invasion of Afghanistan

- 298 SRIVASTAVA, V C Continuity and change in the Puranic Sun worship *SP*, 8 WSC, Wien, 1990

identifies three aspects of the continuity of Vedic trad., e.g. concept of a solar godhead wh. combined atmospheric and metaphysical aspects, rituals like *gayatri arghya acanana japa* and five elements of change

- 299 SRIVIPINACHANDRANANDA SARASVATI, Swami Hindu devatān ka rahasya (Hindi) *Kalyana* 64 (1), 1990, 65-67

- 300 STAAL, Frits The concept of scripture in the Indian tradition (in) *Sikh Studies Comparative Perspectives on a Changing Tradition* (ed M. JUTGENSMAYER, N Gerald BARRIER), Graduate Theological Union, Berkeley, 1979

strictly speaking, there are no books in Hinduism. Hindu bias against writing actually does not belong to the earliest period of the Vedas for, when the Vedas were composed, writing was unknown to the community to which the composers belonged. Writing was regarded as an unfit receptacle for the Vedas because it was seen as alien.

301 STAAL, Frits. The sound of religion II *Numen* 33 (2), 1986, 185-224

302 STUTLEY, Margaret. *Hinduism The Eternal Law An Introduction to the Literature, Cosmology, and Cults of the Hindu Religion*. Mot Ban, Delhi, 1985, 192

[H — a way of life that is "all things to all men"]

303 SUKTHANKAR, S B (ed) *Ganapatyatharvasīrsa*. Bombay, 1981, 44

text, transl. comm.

304. SWAHANANDA, Swami. *Hindu Symbology and Other Essays*. Sanskrit Scripture Series, Madras, 1983, 266

305 SWALI, Haridas. Jyesthā — the ambivalent goddess. *JAS Bom* 55-59, 1981-84 (1986), 326-334

*BaudhGS* (SAMASASTRI's ed. pp 294-96) prescribes a ritual for J-worship. J called *alākṣmī* in *Śrīśukta*. *BaudhGS* associates Nirṛti with J-ritual.

306 TABYAH, T Isaac. *Comparative Study of Hinduism, Buddhism, and Christianity*. Indian Book Gallery, Delhi, 1983 (reprint), xxvii + 486

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308 TANAKA, Masakazu. For a sociology of Hinduism: A critical view of holism. *Zinbun* 24, Inst for Res in Humanities, Kyoto Univ, 1989, 291-314

aims at examining the main trends of anthropological studies on H. — encompassing nature of the pure/impure ideology (caste-system).

309. TANAKA, Otoyā. *Indian Mythology* (Jap.). Chikuma Shobō, Tokyo, 1982; 186.

.. Vol. 6 of *World Mythology*.

310. TATHAGATANANDA, Swami. Hinduism and its spirit of universalism. *Pr Bh* 93, Aug 88; 297-303

.. background of the faith, philosophy of H; concept of human being; concept of rel, cardinal virtues of H, ideals of spirituality — renunciation and service; saints — real teachers in H. ..

311. THAPAR, Romila. The Hindu and Buddhist traditions. *International Social Science Journal* 18, 1966; 31-40

312. THAPAR, Romila. Millenarianism, religion, and society in early India. *Proc. 31 ICHSANA*, Tokyo, 1984; 860-61.

.. nearest forms of mill in Hinduism and Buddhism were the concepts of Kalki (the final *avatāra* of Viṣṇu) and Buddha Maitreya ..

313. THEODORE, A. S. The gospel to the Hindu intellectual. *Rel. and Soc.* 14 (4), Dec. 67; 46-59.

314. TILAK, Shrinivas. *Religion and Aging in the Indian Tradition*. SUNY Press, Albany, 1989; xviii + 226.

.. (Foreword by Katherine Young)

315. TIWARI, Arya Ramachandra G. Evolution of the Brahmanical pantheon: a study. *A. N. Jani Fel Vol*, Baroda, 1983; 9-21.

317. TRIPATHY, Padmini Krtyā – a malevolent divinity in Hinduism SP, 32 AIOC, Ahmedabad, 1985, 417-418

K in the Veda is represented as a weansome lady with effulgent visage her colour is red and blue

318 UPADHYAYA Baladev *Bharatiya Dharma aura Darśana ka Anuśilana* (Hindi) Varanasi, 1985 (reprint), 12 + 448

319 VAN BUITENEN, J A B Hinduism *Encycl. Brit* (11th ed )

(see 33 78 above) the term Hinduism was introduced cir 1830 A D by English writers B provides the reader with a set of general characteristics of H

320 VARADACHARI, K C Basic attitude in religion • Hinduism – traditional view *Vishvabharati J Philos* 4 (2), Feb 68, 14-23

321 VAVROUŠKOVÁ, Stanislava Two recent Soviet Studies of Hinduism *Arch Or.* 56 (3), 1988; 253-256

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322. VEMPENY, I *Inspiration in the Non Biblical Scriptures* Theol Publ of India, 1973

especially in Hinduism

323 VON GABAIN, Annemarie Maitreya and Mitra (in) *Synkretismus in den Religionen Zentralasiens* (ed Walter HEISSIG, Hans Joachim KLIMKEIT), OH, Wiesbaden, 1987

comp study of the Indian and Iranian Deities

324 VON STIETENCROON, Heinrich One "Hinduism" or various Hindu religions? The testimony of ritual SP, 7 WSC, Leiden, 1987, p 183

Hinduism is not one rel split up into "sects" like Vaishnavism, Shaktism etc, but rather a group of clearly distinct religions

325 V S R K Essence of Hinduism *BJ* 37 (12),  
31 1 91, 65-73

Rev art on 48 29 above

326 WALKER, Benjamin *Hindu World An encyclopaedic survey of Hinduism* Mun Man New Delhi, 1990 two volumes  
1330

see 35 90 above

327 WARD, William *History, Literature, and Mythology of the Hindoos* D K Publ and Dist, Delhi, 1990 (reprint)

328 WEERAPERUMA, Susunaga *Major Religions of India: New Insights into Hinduism Jainism Buddhism and Sikhism*. Chetana, Bombay, 1985 xiv + 120

(ed by Sudhakar S DIXIT)

329 WELBON, G R Person text, tradition India's ācārya. *Hist Rel* 25 (4), May 86, 368-377

330 WHALING, Frank *Knowing and Teaching about Hinduism* Scottish Working Party on Religions of the World in Education, 1984, 52

331 WILKINS, W J *Hindu Mythology, Vedic and Puranic*. Mot Ban, Delhi, 1990 (reprint), xviii + 500 + illust

332 WILLIAMS, Monier *Religious Life in Ancient India Vedism, Brahmanism, and Hinduism* Mot. Ban, Delhi, 1990 (reprint), xii + 520 + notes

333 YOUNG, R F "Extra vedos nulla salus". Observations on religious plurality from the perspective of Resistant Hinduism. *ZMR* 66 (2), 1982, 81-95

334 YOUNGER, Paul *Introduction to Indian Religious Thought*

-- (= *VBD* IV 48 346) rel life in India is fascinating, complex, and mysterious, but, above all diff from the rel traditions of the West the Veda can't be defined in terms of boundaries in the way western concepts are defined, there are no limits to where the Vedic ends and the non-Vedic begins

335 ZIMMER, Heinrich *Maya, ou le rêve cosmique dans la mythologie hindoue* Fayard, Paris, 1987, 332

(preface by M BIARDEAU) See *VBD* I 112 62, II 48 149

#### 49 VEDIC RELIGION AND MYTHOLOGY

1 AGNIHOTRI, Prabhu Dayal *Vaidika Devata Darśana* (Hindi) Eastern Book Linkers, Delhi, 1989, viii + 304

77 Vedic divinities considered

2 APTE, S S *Vedic Astronomy and Mythology* Pune, 1978; xi + 202

3 AWASTHI, Brahmamitra *Vaidikasya dharmasya trayah skandhāh* *JIDVP* 2 (1), April 89, 107-113

(1) faith in God, (2) necessity of doing *karma*, (3) equality among all

4. AWASTHI, Brahmamitra Vaidika ekeśvaravāda (Hindi). *Vedavānī* 43 (3), Jan 91; 17-24, 43 (4), Feb. 91; 20-23.

..Vedic monotheism Yaska's view

5. AWASTHI, Siva Sankar. Vedon men samkīrtana (Hindi). *Kalāna* 60 (2), 1986; 492-493

6. BERGAIGNE, Abel *Vedic Religion* Mot. Ban, Delhi, 1978; vols. I-IV (bound in one) · xxviii + 1031.

. (= VBD IV 49 3) English transl. by V. G. PARANJPE of B's *Religion védique* includes Index by M. BLOOMFIELD

7. BHAKTE, R. M. Veda ānī vaidika dharma (Mar.). *Vikāsa* 38 (4), All-India Kanva Parishad, Bombay, July 87; 1-2.

Veda and Vedic rel

8. BHAKTI VILAS TIRTHA, Goswami. Vedic religion. *The Gaudīya* 35 (12), Aug 91, 225-228.

. serially from p 205 onward

9. BHARADWAJ, Ganesh Datta. Yāska tathā uttaravartī vidvānon kī dṛṣṭi men vaidika devatā (Hindi).

..see 26 3 above .

10. BHATTACHARJEE, Tapodhir A note on the conception of king-gods in Rgveda. *SP*, 33 AIOC, Calcutta, 1986; 42-44.

.Vedic Aryans visualised the king gods as the guiding spirits of their rapidly changing social and material needs. in the later phase, these king gods became the culminating points of a complex conglomeration of beliefs, rituals, and ceremonies of the greater Vedic people for the Vedic people, the 'king' himself might not have been actually divine while his kingship was believed to be essentially transmundane, divine in the later Vedic period, the human king was accepted as a representative of the god head on earth.. the Vedic king gods had to give way to the frankly Brahmanic gods and goddesses who absorbed many a trait from the Little Tradition and consequently appealed directly to the popular imagination.. the destruction of the IV civil by the ruthless barbarism of a group of iron-wielding Vedic Aryans is not only the watershed of the hist. of ancient India, it also marks the final departure of the Vedic

people from the r Iran an connect on the steady decline of  
M tra Varuṇa Yama (who represent the older group of kṇg  
gods) and the rise of bell gerent warr or leader Indra

- 11 BHATTACHARYA A K *The Biological and Historical  
Significance of Vedic Mythology* Sanskrit Pustak Bhandar  
Calcutta 1988 xvi + 162

the evolution of P trs took place n the continent of Antarc  
tica during the W scons n glaciat on around 100 000 yrs ago  
Ved c tr bes l ke Yadu Turvaṣa etc spread all over the world  
and forgot the r or g ns

Rev R N D ABORI 71 421-22

- 12 BIARDEAU M *Histoires de poteux variations vediques  
autour de la Deesse hindoue*

see 48 44 above

- 13 BORA Maitreyee *The nature of theriomorphism in  
the Rgveda* SP 34 AIOC Visakhapatnam 1989 p 6

considers three epithets of gods viz *rṣal ha asva s pa a*

- 14 CHAKRABARTI Samiranchandra *Fundamental similarities  
between the Vedas and the Tantras* (in) *Ultimate* Bombay  
Univ 1991 153-163

secretary *gu dīkṣa a t a* plurality of gods n ode of wor  
sh p ul mate cal ty nen al nfluence

- 15 CHAKRABORTY Chhanda *Magical miracle and super  
stition in the Veda* SP 33 AIOC Calcutta 1986 8 9

res n AV—explained by *Ka kasu a*

- 16 CHANDRAKANTA DEVI *Rgveda men devata ki avadhā  
rana* (Hindi) SP 32 AIOC Ahmedabad 1985 5-6

from natu e- vorsh p o worsh p of d v n t es

- 17 CHATURVEDI Mahashveta *Sarvabhauma vaidika  
dharma ka svarupa* (Hindi) *Vedapradīpa* 3 (11) June 89 p 27

universal y of Ved c e g on

- 18 CHAWLA Jyotsna *The Rgvedic Deities and their Iconic  
Forms* Indo Vision Delhi 1988 248 + 20 illust



19. CHOUDHURY, Uma. *Vedic Mythopoeia (An approach to Vedic religion, myth, and poetry)*. Nag Publishers, Delhi, 1983; 174.

20. CREVATIN, F. Ancora sulla regalità vedica. (in) *Studi indoeuropei* (ed. E. COMPANILE), Pisa, 1985, 97-99.

21. DANDEKAR, R. N. *Vedic Mythological Tracts*  
..( = VBD IV 49 17 )

Rev : Arvind SHARMA, *IHR* 8 (1-2), 123-24

22. DANDEKAR, R. N. Rgvedic mythology : a rethinking. Paper, IWVS, Harvard Univ, June 89.

..dual-divinities in RV..

23. DANDEKAR, R. N. Reflections on Vedic mythology. *ABORI* 70, 1989; 1-15.

..evolutionary mythology of RV RV 1 90 9 reflects three main phases.

24. DANGE, Sadashiv A. Features of Tantrism and the Veda. *JORM* 42-46, 1972-77 (1987), 78-88.

. see 48 75 above..

25. DANGE, Sadashiv A. Mother Goddess on Vedic Scene. *Vaṇijyotih* 2, Utkal Univ, Bhubaneswar, 1987.

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- 28 DAVE Janakshankar Identification of Ahura Mazda with Asura Madhu SP, 34 AIOC, Visakhapatnam 1989 p 46

(the author's paper Reconstruction of the ancient hist of India and its culture based on Rgveda 33 AIOC, Calcutta 1986 dealt with the Prajapatya age or *prathama yuga*) A M was Madhu Ka tabha *Chandamsi* — Gathas in praise of Mazda or Madhu and so were ignored

- 29 DEGLURKAR Dhunda Maharaj Vaidika parampara ani varakari sampradaya (Mar) (in) *Maharashtra Sattva dhara* (Mar) (ed G M KULKARNI V T SHETE) R C Dhare Fel Vol Poona 1981 115 123

Veda — foundation stone of Bhagavatadharma how Marathi saints reacted to *veda prama ya* condemnation of Vedic *karma kanda* glory of Veda sung by Ekanatha Tukarama's faith in the Veda

- 30 DEHLAVI Akhlaq Hussain Vedic dharma aura Islam Taqabuli (Urdu) *Inquilab* Bombay 20 7 88

- 31 DESHPANDE Indu The religion and philosophy in the Jaiminiya Upanisad Brahmana

see 15 24 above

- 32 DESHPANDE Madhav M Strategies of Sanskrit grammarians in defence of Vedic religion *AJOS* 4 (1) 1987, 75 86

- 33 DHARMA NAND Study of the Vedas with special reference to monotheism *Vedic Path* 44 (4) Mar 82 3 15

- 34 DVIVEDI Kapil Dev *The Essence of the Vedas* Varanasi 1990 xvi + 335

see 30 42 above

- 35 FATAH SINGH *Vaidika Ekesvaravada evam Omkara* (Hindi) Veda Samsthana Ajmer, 1988 40

Vedic monotheism and *o ika a*

- 36 FRAWLEY David *From the River of Heaven Hindu and Vedic Knowledge for the Modern Age*

..see 48.95 above..

37. GANGESHWARANANDA, Swami. *Veda men bhagavatkrpā* (Hindi). *Veda-Pradīpa* 2 ( 10 ), April 88; 31-33, 37.

..Bhagavān in Veda

38. GANGESHWARANANDA, Swami. *Veda men navadhā bhakti tathā pañcabhāva* ( Hindi ) *Veda Pradīpa* 2 ( 12 ), June 88; 28-30, 38.

39. GHOSH, Ekendranath *Studies on Rigvedic Deities: Astronomical and Meteorological* Cosmo Publications, New Delhi, 1983 ( reprint ), 122

40. GONDA, J. Some remarkable combinations of deities in the Atharvaveda. *HSJIS* 2 ( 1-2 ), 1987, 172-181.

41. GULERI, Vidyadhar Sharma. *Female Deities in Vedic and Epic Literature.*

. see 48.107 above

42. GUPTA, Sudhir Kumar. *Dayānanda Sarasvatī kā vaidika devatāvāda* ( Hindi ) *BSSS* II. 8. 1-4; 89-95

. Swami Dayananda on Vedic mythology

43. HALE, Wash Edward. *Asura in Early Vedic Religion.* Mot. Ban., Delhi, 1986; xvi + 226

..Vedic passages containing the word *asura* and its derivations are examined (some are quoted and translated) studies why and how the shift from *asura* as epithet of gods to *asura* as a class of demons occurred earlier views discussed in the earliest occurrence in *RV*, *asura* = something like "lord", an enemy lord was also called *asura* considers *ahura* in *Avesta*.. also *rakṣas*, *dasyu* .

Rev. : Jagannath AGARWAL, *PURB* ( Arts ) 22 ( 1 ), 249-50, O. P. BHARADWAJ, *HSJIS* 3 ( 1-2 ), 364-66

44. HAUSSIG, H. W. ( ed ) *Götter und Mythen des indischen Subkontinents*

..see 48 114 above . Volker MOELLER. *Die Mythologie der vedischen Religion und des Hinduismus..*

- 45 HEESTERMAN, J C Veda and Dharma (in) *VBD* IV 61 35.

the catchword is vision—the supranormal vision of the *ṛṣi*, *vipra* or *havi* who attains his vision thro' his own efforts, especially thro *tapas*

- 46 HILLEBRANDT, A *Vedic Mythology* Mot. Ban, Delhi, Vol I, 1980, xv + 476, Vol II, 1981, viii + 488

English transl of H s *Vedische Mythologie* (2nd rev ed, 1927, 1929) by Sreeramula Rajeswara SARMA

Rev O P BHARADWAJ, *HSAJIS* 1, 308-10 Govindagopal MUKHERJEE *BRMIC* 35 166-67

- 47 JAGANNATH, Vedalankar Vedon men samkīrtana kā svarūpa aura usakī mahimā (Hindi) *Kalyana* 60 (1), 1986, 81-84

48. JEŽIĆ, Mislav The transfer of divine attributes in the *Rksamhitā*

see 39 30 above

- 49 JOSHI, M C Rise of meditation (*upāsana*) in Vedic religion *J Rel Stud* 6 (2), Punjabi Univ, Patiala, 1978, 61-69

in *Br* and *Up*, there are to be seen new dimensions of faith and reflection concept of Prajapati glorified in *Br* in *Up*, centre of worship or *upasanā* is transferred to *brahman* in *Br*, sacrifice (= symbol of creation) was also an act of *upāsana*. *yoga* and *dhyaṇa* are non Vedic and pre Aryan in origin sacrifice as symbolic of creation construction of altar and *agnicayana* reflect the form of *upāsana* in *Br* period also meditating on *om hara* etc

- 50 KAEHLER, Walter O *Tapta Marga Asceticism and Initiation in Vedic India* SUNY Press, Albany, 1989, X 104

Vedic rel contains five basic and interrelated elements—*tapas* (heat) initiation *yajña vidyā jñāna* (knowledge) *niḍāna-bandhu* (homology) wh., if properly explored, will reveal a rel trad that is internally consistent and unitary within Vedic rel, continuity far outstrips change four basic and interdependent concepts (*karma māyā nirvāṇa yoga*) bring us directly to the core of Indian spirituality. chh 1-4 most archaic aspects of

*tapas*..bifurcation bet. ritual rel. (*karma*) and that centered on mystical knowledge (*jñāna*).. discusses four *āśramas*..

Rev. : Patrick OLIVELLE, *JAOS* 111, 414-16.

51. KAPUR, Karmanarayana. Vaidika deva aura devatā (Hindi). *Vedavāṇī* 43 (7), May 91; 14-16.

51A. KARANDIKAR, A. J. *Vedic Astronomy and Mythology*. Gokul Masik Prakashau, Poona.

..(cf. *VBD* III. 52. 14).. see 49. 2 above..

Rev. : *Organiser* 31 (6), 11.

52. KEITH, A. Berriedale. *The Religion and Philosophy of the Veda and the Upanishads*. HOS (Indian ed.), Mot. Ban., Delhi, 1989; Part I : xvi + 312, Part II : vii + 314.

53. KOTGIRKAR, Naganath Sastri. Vaidika dharma. *Vedaprabhā*; 216-223.

54. KRISHNALAL. Pandit Madhusūdana Ojha ke anusāra vaidika dharma (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 9.

..all kinds of *dharma*s culminate, acc. to Veda, in the highest entity - God..

55. KUIPER, F. B. J. *Trudy po vedijskoj mifologii* (Russ.). Nauka, Moscow, 1986; 196.

..Essays on Vedic mythology — transl. into Russian by T. Y. ELIZARENKOVA, A. M. DUBJANSKII, V. S. SEMENCOV.. introd. by T. Y. E..

56. KUMAR, K. Idolatry in the Rgvedic age. Some literary and archaeological evidence. *Arch Or* 56 (2), 1988; 110-113 + 4 pl.

..lit. evidence : *RV* IV. 24. 10; VIII. 1. 5; X. 69. 15-16; also *TS* IV. 17. 4.. arch. evidence : Copper Hoard/OCP Culture was one of the earliest proto-hist. cultures in Northern India — the Rgvedic Aryans were authors of this culture; various objects of worship identified in this culture.. sun-discs or sun-symbols for worship by *RV*-Aryans..

57. KUNDU, Sambhunath *Decline of Vedicism in early Bengal* SP, 33 AIOC, Calcutta, 1986, p 651

58 LAHIRI, Ajoy Kumar *Vedic Vrtra* Mot Ban, Delhi, 1984; xx + 266.

(= VBD IV 50 53) survey of earlier views, Vrtra—a semantic study, vegetation significance of V, racial significance of Indra-Vrtra saga, V in later Vedic lit, V—a suggested interpretation, appendices *samudra*, Sudas Vrtra, *daśarājna*, Soma and moon, V in *AV* demronisation of V is clearly the creation of *RV*-Aryans

59 LAL, S K *Female Divinities in Hindu Mythology and Ritual*

(VBD IV 52 31)

Rev Krishna SAINI *VIJ* 24, 160-61

60 LEELA DEVI *Vedic Gods and Some Hymns* Sri Garib Dass Or Series - 88, Indian Books Centre, Delhi, 1989

61. MACDONELL, A A *Vedic Mythology* Mot Ban Delhi, 1981 (second reprint), 190

Rev, C G KASHIKAR, *ABORI* 66 294-95

62 MACDONELL, A A *Vaidika Pural athaśāstra* (Hindi) Chowkhamba Vidyabhavan Rashtrabhasha Granthamala - 40, Varanasi, 1984, *ṇā* + iv + 354.

Hindi transl of M's *Vedic Mythology* by Ramkumar RAY .

63 MADHU RANI *Vaidika devaśāstra para hue śodha kārya kā sarveksana* (Hindi) *MUSRJ* 10 (1-2), 1985, 15-20

survey of work done on Vedic mythology

64. MALAMOUD, Charles. *La theologie de la datta dans le brāhmanisme* *Purusārtha*, 4, 1980, 39-62

65 MALAMOUD, Charles *The contractual body of the gods* (in) *Oxford Univ Papers on India* 2 (1), OUP

66 MILLER, Jeanine *The Vision of Cosmic Order in the Vedas*. Routledge and Kegan Paul, Boston, 1985, xix + 358,

. (Foreword by R. PANTAKAR). Ch I : "Visioning and revelation" : the Zodiac as the visible image of *ṛta*; unities achieved *ṛta* in evil and active creation, Ch II : world of gods; dynamics of *ṛta*; Ch III : man's place in the universe, *anṛta*, *nirṛti*, human sin; Ch. IV : reconciliation bet gods and humans; *ṛta* as sacrifice; Ch. V : *ṛta* as world power, cosmic harmony..

Rev. : Antonio T. DE NICOLAS, *PEW* 38 (1), 89-91.

67. MISHRA, Bina. *R̥gveda men bhāvātmaka deva : eka vihaṅgama dṛṣṭi* (Hindi). *JGJKSV* 41 (1-4), 1985 (1989); HS 31-39.

..abstract divinities in *RV* : Manu, Śraddhā, Vāk, Aditi, Prajāpati, Hiraṇyagarbha..

68. MISHRA, Jayamant. *Vaidika mantron men devatākā parijñāna* (Hindi). *Kalyāṇa* 64 (1), 1990; 104-105.

69. MISHRA, Lal Bihari. *Vedon men saṁkīrtana* (Hindi). *Kalyāṇa* 1986; 60 (1), 78-80; 60 (2), 476-481.

70. MISHRA, Raghuraj. *Vedesu devadevatātattvayor-vimarśah* (Sk.). *S. N. M. Tripathi Fel. Vol.*, Varanasi, 1965; Sk. 15-25.

71. MOELLER, V. *Die Mythologie der vedischen Religion und des Hinduismus*. *Wörterbuch der Mythologie, Erste Abteilung*, Band V, Klett Cotta, Stuttgart, 1984; 203.

..( = *VBD* IV. 49-47) . see 49-44 above..

72. MUKHOPADHYAY, Biswanath. *On the absence of Kāla (Time) as a deity in the R̥gveda*. *SP*, AIOC, Ahmedabad, 1985; p. 16.

..Kāla has not been considered to be a particular deity in *RV* because (1) almost all divisions of a year have been referred to either in association with gods or with sacrifice; (2) the cosmogonic speculations of R̥gvedic poets leave no room for establishing any further identity of Transcendental Time..

73. MUKHOPADHYAY, T. *Concept of Bhāvaṛtta in the R̥gveda as an abstract deity*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 16.

. consideration of such minor abstract deities helps one to understand the development of *Up* ideas from the *RV* .

74. MURTI, Srimannarayana M. The thunder and the lightning. *ALB* 53, 1989, 54-76

the precepts of Dharmaśāstra have a direct bearing on the characteristic features of Vedic gods who are representatives of natural phenomena ref to *ĀpDS*, *Yajñavalkya smṛti* .

75. NANDANANDANANANDA SARASVATI, Swami. Vedon ke ekeśvaravāda aura bahudevavāda men samanvaya (Hindī) *Kalyāna* 64 (1), June 1990, 43-45.

harmony bet monotheism and polytheism in Veda..

76 NATH, Jyotish. Ahi as Vṛtra *SP*, 34 AIOC, Visakhapatnam, 1989; p 30

. Ahi = ruler of embankments

77. NAYAK, Ketaki Lord Jagannātha in the Vedic literature. *SP*, 34 AIOC, Visakhapatnam, 1989, p 11.

. Lord Jagannatha is a Vedic deity, tho' he has been worshipped even in pre-Vedic age

78. NIRANJANA DEVA, Swami Srīganapatipūjana kī prācīnatā aura vaidīkatā (Hindī) *Kalyāna (Ganeśa-Anka)*, 1948; 18-19.

79 O' FLAHERTY, Wendy Doniger *The Critical Study of Sacred Texts* Graduate Theological Union, Berkeley, 1979.

80 OGUIBÉNINE, B Cosmic tree in Vedic and Tamil mythology : contrastive analysis. *JIES* 12 (3-4), 1984; 367-374.

81. OLDENBERG, Hermann *The Religion of the Veda* Mot Ban, Delhi, 1988, xiii + 359

English transl of O's *Die Religion des Veda* by Shridhar B SHROTRI

Rev. R N D, *ABORI* 70, 362-63

82 PALSHIKAR, S M Relevance of Sanskrit in the study of ancient Indian history. *SP*, National Seminar on the "Relevance of Sanskrit in India today", CASS, Univ Poona, 1989.



see 42, 183 above hist significance of Vedic mythology

83 PANCHOLI, Badriprasad. *Vaidika jivanādarsa* (Hindi). *Veda-Savita* 5 (12) onwards, 1985.

serially

84 PANDA, Ganesh Prasad. The concept of Ardhanārīśvara the metaphysical interpretation (with modern scientific analysis) *SP*, 34 AIOC, Visakhapatnam, 1989, p 324

the worsh p can be traced back to *RV* (every male possesses half female qualities and vice versa) , idea strengthened in *AV*

85 PANDEY, Shailaja. *Vāstudevatā* *SP*, 34 AIOC, Visakhapatnam, 1989, p 411

referred to in *Samhita* and *GS*

86 PANDIT, M. P. *Aditi and Other Detties in the Veda*. Dipti Publications, Pondicherry, 1970 (reprint), 129

87 PATYAL, H C. Pigeon in the Vedic mythology and ritual *ABORI* 71, 1990, 310-317

also *SP*, 34 AIOC Visakhapatnam 1989 p 3 in Vedic mythology, pigeon or dove is primarily an ominous bird, the bird is inviolable hence it is not to be eaten pigeon is connected with bad omens and portents

88 POLOME, Edgar C. Vedic religion and its Indo-European background *Proc 1st International Symposium on Sanskrit Language*, UNAM, Mexico, 1984, 295-307, also (in) *Dayananda Comm Vol*, Ajmer, 1983, 108-116

Indo-Ir migration in various waves reconstruction of IE rel ideas celestial and atmospheric phenomena constituted some of the basic manifestations of the holy, imp part played by the Sun, and by Wind, the nature symbolism is still predominant in the Veda the tripartite ideology based on the division of society into three functional levels determines the matrix of the organization of the pantheon char of Varuṇa, Indra as human hero — unwarranted 'cosmization' of the mythologeme of the dragon-slaying hero each IE people, acc to its own char and spirit has emphasized some aspects of the inherited trad the Indians seem to have been greatly concerned with the trend to 'cosmize' the IE panoralists who

invaded the South Asian subcontinent brought with them a culture characterised by the prevalence of cattle as well as a rel in wh the focus was both on natural phenomena and on social institutions tho' the Veda is essentially the reflex of a hieratic theology, the impact of the prevailing warrior class in the migration and conquest period is pervasive in the mythology..

- 89 POLOME, Edgar C Etymology and function of Vedic gods (in) *Studi Linguistici e Filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985, 376-380

discusses various etymologies for the name Varuṇa etymology can be a help in the interpretation of divine names, but it shd never be the source of this interpretation, the text must prevail

- 90 PRABHAKAR, C L The religion and philosophy of the Veda in Rāmāyana *QJMS* 70 (1-2), 1979; 1-11

- 91 PRASAD, Sudama The essence of Vedic religion *AH* 7, No 74, July 90, 18-22

- 92 PRATIBHA, Sushri Veda kā mukhya pratipādyā Isvara (Hindi) *Vedavani* 39 (5), Mar 87; 5-7.

- 93 RAGHAVAN, V The Vedas and bhakti *Ved Kes* 67 (7), July 80, 232-236

- 94 RAMANATHAN, P S *Rg-, Yajur-, Sama-vedīya Samdhyā-vandanam* Educational Supplies Depot, Palghat, 1985.  
with Sayana's comm

- 95 RIHANI, Vasundhara Vaidikaikēśvaravāda āura Svāmī Dayānanda (Hindi) *Vedavani* 39 (6), April 87, 22-23.  
Vedic monotheism and Swami Dayananda .

- 96 SAHOO, P C Kimīdin 31 *PAIOC*, Poona, 1984; 225-229

Kimīd ns form a separate class of demons under the general term *yatudhana* or *rakṣas*, they were most fickle minded, they exercised their magical powers at their own will .

97. SANGORAM, K. D. Pathway to God in the Vedas *BJ*, 1984-1985.

intermittently topics functions of a spiritual teacher, meditation, yogic element in meditation, self-effort and grace, emotional and mystical element, internal gifts, etc

98 SARMAH, Thaneswar Vaidik devatār svarup ( Assam ). *Srsti* 7 ( 12 ), 1985

99. SARMAH, Thaneswar Vaidik paramparat devipujā ( Assam ) *Dainik Asam* ( Puja Special No ), 1989, 1-3

100 SCHETELICH, M Sheep and goat in the religious beliefs of Rgvedic people ( in ) *Jahrbuch des Museums fur Volkerkunde*, Dresden, 1989

101 SHARMA, Usha Veda men bhakti samiketa ( Hindi ). *Lakshmanadatta Chaturveda Comm Vol*, Delhi 1986, 53-59

indications of bhakti in the Veda

102 SHENDE, N J *The Religion and Philosophy of the Atharvaveda* BORI, Poona, 1985, 251

reprint of VBD II 49 50

103 SHUKLA, Kapil Dev Vedon evam upanisadon men samkirtana ke sutra ( Hindi ) *Kalyana* 60 ( 1 ) 1986, 84-86

104 SIMHA, Kamala Prasad *Vaidika Devata Eka Atihasiika Vivecana* ( Hindi ) Sanskrit Prakashan, Varanasi, 118

Vedic divinites — a historical consideration

105 SINGH, S P Rgvedic base of the Paśupati seal of Mohenjodaro *SP*, 7 WSC, Leiden, 1987, p 174

the base is found in a section of a hymn in *RV* addressed to Maruts, the seal is a plastic representation of the motif enshrined in these *mantras*

106 SINHA, Rekha Treatment of gods in the Vedas ( A psychological study of the notion of devata ) ( in ) *Sanskrit and World Culture* ( Proc 4 WSC ), Berlin, 1986, 483-489

ref to earlier scholars and their approach Yaska Śāyana, Dayananda, Sri Aurobindo Sitarama Sastri Roth Mac Muller exoteric and esoteric significance of Vedic hymns...

Vedic gods represent the nature of man, different tendencies of human heart, leading to a higher and sacred level RV I 104 explained from the psychological pt of view

107 SMITH, Brian K Exorcising the Transcendent Strategies for defining Hinduism and religion

see 48 284 above

108 SMITH, Brian K *Reflections on Resemblance, Ritual, and Religion.*

see 47 121 and 48 286 above Vedism, imp features (1) tendency to make epistemological connections across the board in all spheres of reality (2) overriding preoccupations with ritual both in practice and ideology, (3) its concern with the hierarchical principle wh is incorporated in the rituals and reflected also in society *Kalpasutras* represent a unified and multidimensional body of knowledge of Vedic ritual the highest possible sacrificial victim wd be man (*puruṣa*) followed by horse cow, ram Vedic ritual is not dead, it has a continued importance in India providing for Hinduism, explanatory power traditional legitimacy and canonical authority the work of religion (and its students) is to domesticate the chaos of the unknown by categorizing it, classifying it, and making it conform to the familiar that is *making sense of it*

Rev Karel WERNER JAOS 1989 (2) 346-48

109 SMITH, R Morton Impotent gods *Amṛtadhara* (R N D Fel Vol ), 1984, 395-398

why do we have such very different attitudes to gods in Vedic India from those in the Western world particularly its ancestral culture of the ancient Near East? The Babylonian or the Assyrian saw his religious duty in terms not of a moral law but the arbitrary and usually unpredictable will of a pantheon of gods in Greece we have humanization and ethicization of gods so that men still have to pray and they can't compel but they can trust in India when the religious revolution comes there is no god to take advantage of it in the higher thought where gods have lost significance and power and personality in India as in Rome the personality gods are an imposition on the earlier religion

110 SMITH, R Morton India and Mesopotamia Gods, temples, and why?

..see 48.287 above

111. SRIVASTAVA, Sant Kumari. Pūrva-vaidika evaṁ vaidika yuga men mātṛśakti kī upāsanā (Hindi). SP, 35 AIOC, Haridwar, 1990; p 90.

112. THITE, G. U. Religion, philosophy, and medicine in the later Vedic literature. HSAJIS 2 (1-2), 1987; 8-21.

..causes of diseases, ways of curing; curing and prophylactic substances, medicinal mythology. Vedic medicine was a magico-rel phenomenon in ancient India nothing was completely secular..

113. TIWARI, Arya Ramachandra. Evolution of the Brahmanical pantheon. A N. Jani Fel Vol., Baroda, 1983; 9-21.

.. (1) early Rgvedic gods were in due course of time relegated into back seats, (2) Rudra, the fierce deity, got completely transformed into a meditative, calm, and benevolent deity, (3) Viṣṇu, once a mere associate of Indra, shot up in prominence; (4) the Pañcavṛtra cult is an amalgam of some foreign and some native elements, (5) the convention of portraying Sūrya in *audityavṛṣa* is borrowed from some foreign land; (6) Gaṇapati has no perceptible Vedic roots, Skanda is a brahmanical version of Dravidian Murugan, (7) the large no. of goddesses, who loom large on the later Vedic, epic, and purāṇic horizons (both Vaiṣṇava and Śaiva) are the progeny of non-Aryan female deities first witnessed in pre-Vedic IV seals..

114. TIWARI, Kailash Nath. Atharvaveda men bhakti (Hindi).

..see 7.29 above

115. TOPOROV, V. N. Vedic mythology (1-2); Vedic gods and realia (about 40 articles) (Russ.) (in) *Myths of the Peoples of the World* (Russ.), 2nd ed.

116. TRIPATHI, Gaya Charan. *Vaidika Devatā · Udbhava aura Vikāsa* (Hindi).

. (= VBD IV. 52.50) .

Rev : S. G. KANTAWALA, JOIB 34, 274-76, S. K. LAL, ABORI 65, 284-88, K. V. SARMA, ALB 49, 229-30, Baladeva UPADHYAYA, JGJKSV 42, 316

- 117 TRIPATHI, Gaya Charan Hayagrīva as demon and god in Indian mythology *Rtam* 11-15, 1979-1983, 493-503

Dadhyan Ātharvana preached *madhuvīdyā* to Asvins with the head of horse (RV I 116 12, 117 22, 119 9 X 48 2) also in *ŚPB* and *BAU* Hayagrīva in epics and Puranas he is a god who unites Buddhism with Hinduism concept of H shows how ritualistic notions and speculations gave rise to significant legends and sometimes even culminated in the concept of a divinity which gradually acquired a distinct personality

- 118 TRIPATHI Mithila Prasad Vaidīkavānmaye bhaktih (Sk) *Sagarika* 26 (4), 1989, 97-114

*bhakti* in Vedic lit the word *bhakti* occurs first in *Śyeta Svātara Up* but the idea is reflected in many Vedic passages

- 119 UPADHYAYA, Baladeva Vaidīkadharmasya vaiśiṣṭyam (Sk) (in) *Vimarśa Cintamani*, Sharada Samsthana, Varanasi, 1985, 169-175

- 120 VAN DEN LOEUW, C W J *The Concept of Deva in the Vedic Age* Utrecht Univ Press, 1954

- 121 VARMA, Satyakam Vaidīka Devavada (Hindi) *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986 18-39

*puruṣa kalpana* various classes of Vedic gods one god in different forms

- 122 VARMA, Vishnukant Mula tattva Mitra Varuna Aryama ki samagra satta ka pratika - Aditi *SP*, 34 AIOC, Visakhapatnam, 1989, 11-12

scientific interpretation of these divinities forms of energy (electron, neutron etc)

- 123 Vision and Brahmanism *MRDTB* 39, Toyo Bunko, Tokyo, 1981, 85-124

- 124 VIDYANANDA SARASVATI, Swami *Vedic Concept of God Deva* Vedic Prakashan, Bombay, 1984 174

(Foreword by Swami SATYAPRAKASH SARASVATI) God Matter Souls — three Eternals discussed on centres round the fundamental problem of the unity of these three see *VBD* IV 49 S5

Rev. : V KAMESWARI, *ALB* 48, 177, P NAGARAJA RAO, *Dharma-prakash* 16 (8), M P PANDIT, *Pr Bh* (Jan. 85), 79, Jayashree SATHE, *BDCRI* 47-48, 389-90, SATYAKAM VIDYALANKAR, *The Vedic Path* 47 (2), 52-53, VIPASH, *Vedavāni* 36 (7), 24.

125. WERNER, Karel Man, gods, and powers in the Vedic outlook. *JRAS* 1982, 14-24.

126. WILKINS, W J. *Hindu Mythology, Vedic and Puranic.*  
.. see 48 331 above..

127. WILLIAMS, Monier *Religious Life in Ancient India : Vedism, Brahmanism, and Hinduism.*  
..see 48 332 above

128. WITZEL, M Sur le chemin du ciel. *BEI* 2, 1984; 213-279.  
..zur ved und avest Himmelsmythologie

129. YOUNGER, Paul *Introduction to Indian Religious Thought.*  
..see 48 334 above .

## 50 MAJOR DIVINITIES OF THE VEDA

(in the alphabetical order of their names)

### (1) Agni .

1. AGRAWALA, V. S Fire in the Rigveda *Eastern World* 11, 1960; 28-32.

2, BHATTACHARYA, Dipak. *Mythology and Ritual Symbolism. A Study with reference to the Vedic and Tantric Agni.* Sanskrit Pustak Bhandar, Calcutta, 1984; X + 243

. (symbolism = presentation of imp ideas of Vedic Weltanschauung thro' words denoting real or imaginary, animate or inanimate, beings or functions of those beings) . study with special ref to the birth of Agni (in *Agnyaḍhāna* and *Tantric agnyajana*).. author attempts to trace the philosophy of later Rgvedic period to the old period.. considers *RV* IV. 1 (myth of Agni's birth).. discusses the *Agnyaḍhāna* ( *ĪpŚS*) and correlates the rite with the myth in *RV*. IV. 1, 2..

Rev S G KANTAWALA *JOIB* 30 (1-2) 155-56 C. G KASHI  
KAR *ABORI* 70 322 25 S SANKARANARAYANAN *ALB* 50 653-54

- 3 DASS Ayodhya Charan The primary meaning of Agni  
*JGJKSV* 38-39, 1982 83 (1986), E 1-11

Agni ( *ag n* ) primarily conveyed the sense of 'an agency that helps in growing prosperity'

- 4 DHARMADHIKARI T N Epithets of Agni as considered  
in rituals *SP* 32 AIOC Ahmedabad, 1985, p 38

attempts to reveal the relation bet rituals and the relevant  
Hotr formulas (embodying Agni's epithets)

- 5 GUPTA Sudhir Kumar Vaiśvanara Agni (Hindi)  
*Bharatavidyavaibhava*, Sept 84, p 1

- 6 KAPIL DEVA SASTRI Rsi Dayananda ke Yajurveda  
bhāṣya men Agni ka svarupa (Hindi) *Vedavani* 36 (4 6), Feb  
-April 84

(in three instalments) discusses derivation of *yajus agni*  
Agni's mundane and sp ritual forms

- 7 KAPIL DEVA SASTRI Rgveda men Angira Agnideva ke  
vishesana ke rupa men (Hindi)

see 32. 36 above author studies *ia ti as* in wh Ang ra denotes  
Agni

- 8 KNIPE David M *In the Image of Fire Vedic Experi-*  
*ences of Heat* Mot Ban, Delhi, 1975 iv + 187

cf *VBD* IV 50 12 13 Vedic man's rel experience of fire  
and heat Brahmanical interiorization of Fire a new being from  
the dialectics of heating and cooking

- 9 MAHULIKAR, Gauri P Vedic Agni in the Puranas —  
some aspects *SP*, 35 AIOC, Haridwar, 1990, p 155

- 10 PANDEYA, D N Various aspects of Agni *The Vedic*  
*Path* 53 (1), June 90

- 11 PATIL, N B Angirasa ani agni (Mar) *VSMV* 1983,  
1984, 24-28

Vedic and *MBh* evidence



12 PRABHAKAR, C L Agni in Śukla Yajurveda *Triveni* 45 (4), Jan-Mar 77, 65-69

13. RATH, Prativa Manjari Rudra and Agni in Vedic mythology *Vanījyotih* 1, S K Das Fel Vol, 1986, 49-54

fundamental conception of Vedic rel is the worship of nature  
Rudra related to or sometimes completely identified with Agni

14 SATYANARAYANA RAO, G, GOPALA REDDY, Y Agni - some interesting images *Journal of Itihasa* 8 (1), State Archives, Andhra Pradesh, Hyderabad, 1981, 77-85

ref to Vedic Agni

15 SMITH, Frederick M Names of Agni in the Vedic ritual *ABORI* 66, 1985, 219-226

lists 84 names of Agni

16 SMITH, Frederick M Agni's body *ALB* 51, 1987, 80-103

as represented in Vedic ritual texts

17 SRIVASTAVA, R P Rgveda men Agni Rsiyon kā vaijñānika cintana (Hindi) *Veda Pradīpa* 3 (1), July 88, p 22

18 SUNDAR RAJ, M Panis and Agni's two worlds in the Rgveda *SP*, 33 AIOC, Calcutta, 1986, 68-69

in *RV* Agni presents two mutually opposed characters — Fair Agni vs Dark Agni — two different worlds of Agni — Panis belong to the world of Dark Agni — Agni having a foot in both the worlds, bridges the chasm that separates 'good' from 'evil'.

19 Vedon men pradhāna devatā — Agnideva (Hindi). *Kalyana* 64 (1), June 1990, 242-243

20 VENKATASUBBIAH, A Agni Angiras *VIJ* 3 (1), Mar. 65, 5-12

(u) Aditi, Adityas

21 BRERETON, Joel Peter *The Rgvedic Adityas* AOS, Vol 63, 1981, xiv + 356

( = VBD IV 50 32 )

Rev St ZIMMER OLZ 81 (1) 69-75

22 Devataon ki mata Aditi (Hindi) *Kalyana* 64 (7),  
Oct 90, 641-642

serially Vedic evidence RV I 136 1 VIII 90 ŚYV 21 5  
25 23 AV VII 6 2 Nir 1 16 2 II 13 1

22A GUPTA, Manoharlal Aditi ka asva rupa aur usaka  
medha (Hindi) *Veda Savita* 10 (5) - 10 (10), Dec 89 -  
May 90

( serially ) *asvamedha* its scientific explanation

23 KHAN, M I The concept of the Rgvedic Aditi SP,  
8 WSC, Wien 1990

Aditi resembles almost all objects of nature and due to the  
development of the ethical char of the goddess she assumes the  
status of mother of gods Aditi also represents liberty

24 NARTEN Johanne *Die Amēša Spēntas im Avesta*.  
OH, Wiesbaden, 1982, xii + 155

Rev P O SKJAERVO *Kratylos* 28 77-81 M BOYCE *BSOAS*  
47 (1) 158-161

25 SINGH, Sheo Bahadur Aditya (Surya) and his rare  
images *VIJ* 19 (1 2) 1981, 220-225

h st of Aditya traced from Vedas onwards

25A VARMA, Vishnukant Mula tattva Mitra Varuna  
Aryama ki samagra satta ka pratika - Aditi (Hindi)

see 49 122 above

26 VARMA, V K Aditi rahasya (Hindi) *Kausala*, Indian  
Res Soc, Awadh

( iii ) *Arjaman*

27 BRIQUAL, Dominique Some remarks about the Greek  
god Hermes *The Mankin Quarterly* 26 (1-2) Washington,  
D C, 1965, 75-97

. see 47.13 above if one considers the general idea of a "social god", *Hermes* seems to be a fairly accurate counterpart to *Aryaman*. (however, unlike *Aryaman*, *H* does not preside over marriage *H* does not play a central role in liturgy).. Vedic god *Bhaga* may also well lend himself to comparison with *H*...

28. PINAULT, Georges Figure et nom du dieu védique *Aryaman*. *AÉPHE* - V section 90, 1981-82, 163-164

28A. VARMA, Vishnukant Mūla tattva *Mitra Varuna Aryamā* ... (Hindi).

.. see 49 122 above .

(iv) *Aśvinau* :

29. BANERJEE, Santi. The divine twins - *Aśvinau* : their identification in the *Rgveda* SP, 34 AIOC, Visakhapatnam, 1989; p. 25.

30. BEDI, Sadhana. *Aśvinau Devatā* (Hindi) Vivek (Agency Publ, ), Aligarh, 1986

31. BEDI, Sadhana *Cikitsaka deva Aśvinau kā svarūpa evam svabhāvagata viśesatāen* (Hindi) SP, 34 AIOC, Visakhapatnam, 1989; 405-406.

..ref. to Vedic *Aśvins* A as *cikitsaka deva* (medicine gods), legends of three types (1) general treatment, (2) surgery, (3) rejuvenation..

32. CHAKRAVARTY, Uma The *Aśvins* an incarnation of the universal twinship motif. *ABORI* 70, 1989; 137-143

(also SP 34 AIOC, Visakhapatnam 1989, 6-7) belief in divine twins is a universal phenomenon of mythology, their solar char also is universal IE trad of divine twins

33. CHAKRAVARTY, Uma The divine doctors *Aśvins* and the Soma-drink. *JAS* 31 (1-2), 1989, 30-38

. *Aśvins* deprived of Soma libation and excluded from the circle of gods—in this we observe the reflections of cult-conflict, namely, bet the cults of *Indra* and *Aśvins*.

34 FATAH SINGH Asvinau (Hindi) *Veda Savita*, serially from 8 (10) onwards

35 GOTO, Toshifumi Aśvin and nāsatya (Jap) *JIBS* 39 (2), Mar 91 982-977

36 LEHMANN, W P "The divine twins" or "the twins divine" ? *E C Polome Fel Vol*, Mouton de Gruyter, 1988, 373-380

37 MAJUMDAR, Rani Rgveda men Asvinon kā svarūpa (Hindi) *Pracya Prajñā* 11, Aligarh, 1979, 10-17

A = divinities of morning twilight

38 MITRA, Jyoti Ashvins, the twin celestial physicians and their medical skill 45 *PIHC*, Annamalai Univ, 1984, 220-228

Vedic and ep c evidence

(v) *Indra*

39 ABHAYADEVA Indra (Hindi) *Veda Savita* 12 (2), Sept 91, 37-38

*RV I 55 1*

40 AMARA SIMHA Indra kā svarupa evam Svami Dayānanda (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 74-76

D has interpreted the word Indra differently to suit different contexts (e.g. *surja vidyut paramesvara, senapati, paramavidhan agni*)

41 ARAVINDAKUMAR Pulivanmaye indrasvarūpam *SP*, 34 AIOC, Visakhapatnam, 1989, 180-181

comparative study of Indra in the Veda and Pāli lit

42 BHARADWAJ, Sudhi Kant Myth of war between Indra and Vritra — a speech symbolism *HSJIS* 3 (1-2), 1988 (1990), 8-18

(also *SP* 33 AIOC Calcutta 1986 p 39) Indra rescues *rauh* (= speech) Vedic poets regarded evolution of cosmos and evolution of speech as simultaneous Indra as the creator

of the universe , *Vrtra* = articulatory obstruction , *gauh* = articulatory speech *Bṛhaspati* (= god of speech) – his association with the myth confirms speech symbolism

43 BHARGAVA, P L The comparative antiquity of Indra and Varuna (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 435-437

greatest god of *RV* (Indra) rather than that of *Avesta* (Varuna) is likely to have been the greatest god of Indo-Ir period therefore Indra is earlier than Varuna

44 BODEWITZ, H W What did Indra do with the *yatis*? *Amṛtadhara* (R N D Fel Vol ), 1984, 65-72

(a propos of DANGE *VBD* IV 80 87) B does not agree with D's interpretation B specially considers the Indra *yati* topic as treated in *JB* 1 185 and its parallels in *PB* 13 4 16 and 8 1 4 *JB* 1 185 salvat on by Indra of three *yatis* who are connected with three *kakubhs* Indra killed the *yatis* he spared or helped some of them the authority of Indra and orthodox Vedic rel are at stake Indra and Uttaravedi two symbols of orthodox Vedic rel do not kill the *yatis* they only deliver them to the powers of destruction (= South and the wolves) B quotes the text of *JB* and gives its translation

44A BOGOLUBOV, M I [The feast "Vṛtra's annihilation" in old Khwarezm]

see 47 8 above

45 DUBE, Karuna Shankar Indra kā janma (Hindi). *Veda Pradīpa* 3 (10), May 89, 26-27

46. FATAH SINGH Indra ke virya (Hindi) *Veda-Savita*, serially from 11 (3)

47 GONDA, J *The Indra Hymns of the Rgveda*

see 3 55 above (does not deal with the contents of Indra-myths, Indra myth is 'demiurgic') considers initial stanzas, last stanzas, main topics dealt with, dramatic element metres

Rev Karel WERNER *JRAS* III 1 (2) 410-11

48 HAZRA R C The historical backgrounds of the Maruts' (or Rudras') association with Indra and Rudra and of  
...63

the Purāṇic story of their origin (in) *Hazra Comm Vol*,  
Kashiraj Trust, Varanasi, 372-418

49 KASHYAP, Rajendraprasad Vaidika Indra evam  
paurāṇika Viṣṇu (Hindi) *Viśvambhara* 20 (3) 1988, 1-6

Viṣṇu took Indra's place as the result of the consolidation of  
caste system of the Aryans (also 50 below)

50 KHAN, Khalid bin Yusuph Indra-Vrtra war — a  
psychological interpretation *VIJ* 25 (1-2), 1987 (1992),  
20-29

related to the archetypes of collective consciousness experi-  
ences of millions of yrs of struggle for adaptation and being  
see 50 50 A below

50A KHAN, Khalid bin Yusuph Indra Vrtra yuddha kā  
manovaijñānika viśleṣaṇa (Hindi) *SP*, 34 AIOC, Viśakha-  
patnam, 1989, 40-41

Indra Vrtra war explained in the light of Jungian psychology  
see 50 50 above

51 KRISHNAPAL SIMHA Indra Vrtrāsura kathāmīmāṃsā  
(Hindi) *Vedavani* 36 (5), Mar 84, 4-8

naturalistic interpretation

52 LAKHRA, M P Indra and vāk *JGJKSV* 36 (1-4),  
1980 (1984), 13-23

. *TS* IV 4 7 3 Sayana interprets this as showing that Indra  
was the first to analyse *ig* (*vāk*) grammatically author  
compares this passage with parallel passages in *KYV Sam* and  
the *Brahmanas* of other *Samhitas* and concludes these passages,  
instead of referring to the grammatical activity of Indra pre-  
sent a mythological interpretation of the physiological process  
of the articulation of human speech (the originator of the  
Aindra school of Sk grammar is not Indra but more probably  
Indradatta who acc to *Brhatkathamanjari* was class fellow of  
Kātyāyana)

53. LAHIRI, Ajoy Kumar *Vedic Vrtra*

(= *VBD* IV 50 53) see 49 58 above demonisation of *V*,  
is clearly the creation of *RV* Aryans

54. LAZZERONI, Romano. La mère de Vṛtra. (in) *Studi Indo-Europei*, Pisa. 1985; 101-107.

..ref. *RV* I. 32.9, *AV* II. 32.4..

55. MAGGI, Daniele. I buoi rossi di Indra e l'indovinello di mago Salomone. (in) *Problemi di sostrato nelle lingue indo-europee*. (ed. ENRICO CAMPANILE), Giardini, Pisa, 1983; 112-147.

..interpret of *RV* VI 27.7 . meaning of *ai khulá-khulyá*..

56. MAHDIHASSAN, S. Ārya and Indra as names and their significance. *VIJ* 22 (1-2), 1984 (1987); 21-24.

*ārya* = protégé of red sky god (*Ar*, in Scythian, wh. is an Aryan lg., means 'fire-red') . Indra (from root *undh* = kindle fire) = fire-red god of the sky .

57. NATH, Jyotish. Ahi as Vṛtra.

..see 49.76 above

58. O' FLAHERTY, Wendy Doniger The case of the stallion's wife : Indra and Vṛṣanāśva in the Ṛgveda and Brāhmaṇas. *JAOS* 105 (3), 1985, 485-498.

. Indra as the wife of the stallion (mystery?) . Mena (male) and Vṛṣanāśva Indra's castration and restoration the implications of Indra's transformation into an animal, or a human-or another gender, are supplementary rather than contradictory. The god undergoes all these transformations at once when he becomes the wife of the stallion Vṛṣanāśva .

59. PALIHAWADANA, Mahinda. The Indra cult as ideology : a clue to power struggle in an ancient society. *Vidyodaya Journal of Arts, Science, and Letters* 9 (1-2).

60. PANDE, Gangadhar. Prākṛtavānmaye Indrasvarūpam. *SP*, 33 AIOC, Calcutta, 1986; p. 380.

. Indra in Prakrit lit. . .

61. RIHANI, Vasundhara. Indra dvārā Dadhyaṇ kī asthi-  
yon se Vṛtravadha (Hindi). *Vedavāṇī* 43 (4), Feb. 91; 12-18.

..Indra Dadhyaṇ-Vṛtra myth.. ref to various interpretations..  
no human hist..

62 SCHETELICH, M Zum Indra Vrtra Mythos ZDMG

63 SOHNEN, Renate Rise and decline of the Indra religion in the Veda Paper, IWVS, Harvard Univ, June 1989

Indra as a personal god—and primarily a *person* not an ethical concept or a natural phenomenon—is in later Vedic times exposed to a degradation wh becomes clearly visible in *Brah̥na* a ritual texts

64 SOHNEN, Renate Indra and women BSOAS 54(1), 1991, 68-74

(also SP 32 ICANAS Hamburg 1986 p 296) RV evidence (1) Indra makes women attractive and desirable to prospective husbands (2) promotes conjugal bliss bet them and their husbands (3) makes them able to bear sons by their husbands (also considers epic and Buddhist Jataka evidence)

65 UTPRETI, Jaydatta Indrasya vedapratipaditam svarupam Naimisiyam 1 (2), Feb 1981

Indra as represented in the Veda see 50 66 below

66 UTPRETI, Jaydatta Veda men Indra eka samalo canatmaka vivecana (Hindi) Bharatiya Vidya Prakashan, Delhi, 1985, xii + 376

see 50 65 above

Rev VIPASH Vedava 1 37 (11) 17 18

67 VARMA, V K Is there cosmology in the metaphorical episode of Indra Vrtra in Rgveda? 31 PAIOC, Poona, 1984, 243-249

Vrtra posed great deadlock to the creation wh has been described as the withholding of the flow of *apah* the active fundamental principle whose growth was arrested Indra restored that flow

(vi) Pusan

68 DASS A C Vedavarnitasya Pusadevasya prakrtikam svarupam Ajasra 2 (1), Lucknow, 1978

sun only at the time of rising and of setting at a particular pt when the solar orb looked half red and half bright is called Pūjan



69 GONDA, J *Pusan and Sarasvatī* VKNOW Lett - NR 127, North Holland Publ Co., Amsterdam, 1985. 175

how Sarasvatī a river came to be goddess of speech G examines the problem with a detailed study of Vedic and ritual texts [From MAHONY's rev — acc to G S was originally a local mother goddess for the Vedic families reclaiming the lands along northwest India's rivers. As the river she was source of life and sustenance and therefore of prosperity. As such she was the local object of propitiation hymns (Āprīṣ) later S together with Idā and Bharatī came to be associated with the three most important aspects of Vedic ritual — Idā (sacral offerings) Bharatī (priestly actions) and Sarasvatī (spoken word *vak matra*). Pusan represents to his Vedic worshippers

all well being that depends on successful agriculture and cattle breeding. P as deity of local Aryan tribes, particularly Bharadvajas. ] [From BURROW's rev — the answer to the question how S came to be goddess of speech is to be sought (as against G's view) in the trad. (*Manusmṛiti* 2.17) that the region bet. Sarasvatī and Dṛśadvatī known as Brahṁavarta is the most sacred region — it was the home of the Veda and the Vedic lg. Vedic lg. both in *mantras* and in its later form is remarkably uniform — there is hardly any evidence of dialectal differences — this lg. was prevalent in Brahṁavarta and therefore it is understandable that the river Sarasvatī in the vicinity of wh. the purest lg. was spoken shd. be regarded as the goddess of speech and of the sacred lore — the same is the case with goddess Bharatī also connected with speech wh. was the lg. of the Bharatas who settled in the country of Sarasvatī. word *puṣan* derived from *puṣ* to thrive — long *u* causes difficulty but there are examples of alternation bet. long and short *u* in roots e.g. *'uṣayati dṛṣṭa guhya guhayati* — the theory re connection of Pusan with Greek Pan is to be abandoned. ]

Rev. T. BURROW *BSOAS* 50 (2) 385 B. B. CHALBY *VJ* 24 153-56 H. F. ZDMG 137 (1), 208 William K. MAHONY *Hist. Rel.* 26 437-38 Klaus MÜLLER *IJ* 50 301-03 LUDWIG ROCHER, *JAOS* 107 (4) 778 KARL WERNER *JRAS* 1986 (1), 120-21

(vii) *Prajapati*

70 BHATTACHARJI, Sukumari *Rise of Prajapati in the Brahmanas*

see 18 I above (the creator's role of P. was taken over by Brahmā and his metaphysical dimension was completely overshadowed by the rising monistic principle — Brahman)

- 71 DANGE, Sadashiv A The eye of Prajāpati *JASBom* 54-55, 1979-80 (1983), 27-30

(1) the eye is the Sun, (2) the Sun spreads the eye acc to *Maitrayani Sam* the left eye of Prajapati got swollen, the drops that fell down from it turned into rain the pupil from the eye of P fell down, from it was produced barley similar myths from Egypt Assyria, Babylon

- 72 GONDA, J The popular Prajāpati *Hist Rel* 22 (2), Nov 1982, 129-149

[generally held view (1) P is comparatively 'young' deity (2) he is the product of ritualistic or theistic speculation] acc to GONDA P not infrequently appears in domestic ritual and functions as the parochial god presiding over the processes of sexual life conception and birth of human beings P's relations with cattle (meeting the first biological and economic demands of his worshippers) discusses the name Prajapati P often closely associated with Vayu as receiving an offering together P, who in the course of Vedic period was unmistakably increasing in importance at a comparatively early moment extended his interests influence and activities to a wider circle than his original province (when he may be supposed to have been only or mainly a lord of offspring or creatures) assuming control of phenomena that so far had more exclusively belonged to the field of action and influence of Vayu with whom he had some common interests in a comparatively early period of Indian hist P was a popular deity worshipped by the common man sacrificial lore and practice credited him with new qualities and functions P was made a subject of ritualistic theological and philosophical speculations see 50 77 below

- 73 GONDA, J Prajāpati and *prayaścitta* *JRAS* 1983 (1), 32-54

the most usual and probably the oldest or original *kṛcchra* (*prayaścitta*) consisting in bodily mortification, was in course of time given another name viz *prajapatya* new light upon atonement and expiation as Prajapati's concern evidence from *Brahmanas* and *Sutra* lit

- 74 GONDA, J The creator and his spirit (Manas and Prajāpati) *WZASA* 27, 1983, 5-42

*manas* defies any attempt at literal transl in *RV* *manas* is a definite *Daseinsmacht* — a vital principle of gods and men,

essentially appearing to be a creative *elan* (and a source or bearer of energy) which manifests itself in the physical, conceptual, and emotive spheres — *manas* in post-*RV* lit. — *manas* as a product of Prajapati's creative activity just as sacrifice is one of his creations — elsewhere *manas* and Prajapati are explicitly identified (homologized) — development of P's personality and char. (functions) as visualised by DIUSSIN in Veda as in other religions — mind, consciousness or the seat of thought, will, and desire, is made to play a part in accounts of creation — *manas* is not only an imp. attribute of a Supreme Being or First Cause but is also believed to be a substitute for its personal bearer or 'substratum'.

75. GONDA, J. *Prajapati and the Year* VKNAW-Lett. N. R. 123, North Holland Publ. Co., Amsterdam, 1984, 99

ancient Indian thinkers tend to identify the Creator God with the phenomenal time or consider the year to have come into existence together with Prajapati or with his creative activity

Rev. B. B. CHAUBEY *VJ* 24, 153-56, H. F. ZDMG 135 (2), 432, Richard W. LARIVIERE, *JAOS* 107, 837, Klaus MYLIUS, *IJ* 29 (4) 313-15, K. K. RAJA, *ALB* 49, 242

76. GONDA, J. Some notes on *prajāpatir aniruktah* MSS 44 (Karl Hoffmann Fel. Vol. 1), 1985, 59-75

. 'P' whose name is not pronounced' — in Vedic lit.

77. GONDA, J. *Prajapati's Rise to Higher Power* Orient. Rheno Trajectina 29, Brill, Leiden, 1986, X + 208

P. not a product of ritualistic and theological speculation and consequently comparatively 'young' — already in the early period of rel. hist., P. must have been a popular deity meeting various wishes of a common man. GONDA deals with the widening of that god's horizon and interests and his rise to higher rank and power. Part I — P's position and gradual rise in the Veda, Part II — P. in Śrauta ritual — see 50-72 above

Rev. Joel P. BRIRETON *JAOS* 108, 336-37, M. A. MEHENDALE, *ABORI* 69, 361-62, Klaus MYLIUS *IJ* 31 (2), 139-41, K. K. RAJA, *ALB* 52, 274-75, Renate SCHNEN, *ZDMG* 138, 410-14

78. GONDA, J. *Prajapati's numbers* Tucci Comm. Vol. — Serie Orientale Roma — 56, 2, ISMEO, Rome, 1987, 539-560

P. associated with a comparatively large no. of numerical symbols, each of these numbers has a functional and symbolical

value of its own these numbers (e g 21 16 1/16 17 34 1000) indicate or suggest or symbolize diff aspects of that god's nature, char activities and significance for his worshippers

79 GONDA, J *Prajapati's Relations with Brahman, Brhaspati, and Brahma* VKNAW Lett N R 138, North Holland Publishing Co, Amsterdam, 1989, 78

Rev Karel WERNER *JRAS* 1990 (1) 177-78

80 PRASADYA MITRA, Sastri *Prajāpati ki solaha kalāen* (Hindi) *Vedavani* 37 (3), Jan 85, 8-10

YV 8 36

81 SMITH B K Sacrifice and being *Prajāpati's* cosmic emission and its consequences *Numen* 32, 1985, 71-87

82 TRIPATHI, Ramabhlash *Prajāpati Dakṣa* (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 305

ref to Vedic *Prajapati*

#### (viii) *Brhaspati*

83 BHAGAVADDATTA *Brhaspati Devata* (Hindi) Sri Sarasvati Sadan, New Delhi, 1984, 24 + 292

part I *Samhita* part II *Brahmana* *Brhaspati* as lord of *brahmasakti* the origin of the Brahmanas the preceptor and brother of gods see 50 84 below

84 CHAUDHARI, Vina *Brhaspati kā svarupa* (Hindi). *Veda Savita* 5 (11), June 85, 382-384

rev article on 50 83 above

85 MISHRA, Nirmal Sundar The philosophical traits of Vedic *Brhaspati* *KURJ* 22 1988

#### (ix) *Mitra*

86 DUMEZIL Georges Vedic *Mitra* a resume of theses and references *Journal of Mithraic Society* 1 (1), London, 1984, 26-35

English transl of D's article by Susan CAPRON and R. L. GORDON

87 FATAH SINGH Prajñāna agni kā mitra rūpa (Hindi)  
*Veda Savitā* 10 (9), April 90 275-277, 281

*RV* III 59.1

87A LINCOLN, Bruce Mithra (s) as sun and savior  
see 47 62 above

88 MERKELBACH, Reinhold *Mithras* Hain, Königstein  
im Taunus, 1984, xvi + 412 + 169 pl

deals with all facets of Mithras cult and mystery mainly  
about Hellenistic and Roman aspects originally a god of hunt-  
ing of covenant and of sacrifice M became an integral part  
of the rel of Old Persia 'the Indo Ir common possession';  
Mitra in India

Rev Hans Dieter BATZ, *Hist Rel* 26 87-89

89 TOPOROV, V. N. The Veda and Avesta sub specie of  
reconstruction of the Indo Iranian proto-text

see 38 15 and 45-245 above see 50 90 below

90 TOPOROV, V. N. Notes on reconstruction of texts-III  
To the reconstruction of the structure of the I Ir "thetic"  
proto text and some mythological fragments 1 To the recons-  
truction of fragments of the I Ir proto-text about Mitra 2. To  
the reconstruction of the scheme of the I Ir \*ka and \*dha proto-  
text (Russ.) *Issledovaniya po strukture teksta*, 1987, 111-121

see 38 15 45 245 and 50 89 above

the Vedic and post-Vedic worship of the Sun (Sārya) as light yielding power imp tho it was did not at all by itself produce the powerful sectarian Sun cult, it needed a fresh impetus from Iran for this transformation the merging of Mithra (Mitr) into Surya

(x) Yama

93 GERSHEVITCH, Ilya Yima's beef plea *Tucci Mem Vol* II, IsMEO, Rome, 1985 487-499

94 JENA, S A study of Yama Yamī legend in the Vedas and Narasimha Purana *A G Swain Fel Vol*, Utkal Univ, Bhubaneswar 1985, 143-147

95 KELLENS, J Yima, magicien entre les dieux et les hommes (in) *J Duchesne-Guillemin Fel Vol*, Brill, Leiden, 1984

attempts to throw some light on the self contradictory char of Avestan Yima the picture of Yima as the first king is false being based on later trad nor does Yima seem entitled to be called the first man and ancestor of mankind Iranian Yima differs from Indian Yama in being located on the level of the third (Dumézilian) function and by being endowed with magic powers enabling him to reinstate immortality whereas Yama became the first king of the realm of the dead

96 KELLENS, J Yima et la mort (in) *E C Polome Fel Vol*, Mouton de Gruyter, Berlin, 1988 329-334

97 PANIKKAR R Yama a myth of the primordial man (in) *Essays in memory of Karl Kerényi* (ed E C POLOME), JIES Monograph 4, 1984 28-38

considers Yama Yamī legend (RVX 10) how do humans come to be without incest? — author suggests that here at the wellspring of humankind we find a miracle

98 SAGRAMOSO ROSSELLA, D Nota sulla figura di Yama *ASGM* 23, 1981-82 (1983), 44-54

99 SARKAR, Amal The cult of Yama *MR* 134 (6), June 1974, 642 665

- 100 VAN DEN BOSCH, L P Yama – the god on the black buffalo *Visible Religion* 1, 1982, 21–64

analyses successive layers (Indo Ir period, funeral ceremonies described in Vedic literature King of Law and Bearer of the Rod) which together constitute the image of Yama also deals with iconographical features of Yama place of buffalo in Indian tradition

(xi) Rudra (Śiva)

- 101 AGRAWALA, V S *Śiva Mahadeva, the Great God An Exposition of the Symbolism of Śiva* Prithivi Prakashan, Varanasi, 1984 (2nd ed), vi + 66 + xxxii pl

from Veda to Puranas and Śaiva Āgamas

- 102 BHATTA Bhalchandra Rudra tathā tena be nāmārupa (Guj) *Śādhya* 26 (3–4) 1989, 141–146

two names and forms of Rudra

- 103 BHATTACHARJI Sukumari Rudra, Rudras the Maruts *Anviksa* 3 (1), J of Sk Dept, Jadavpur Univ, Calcutta, 1968

- 104 BHATTACHARJI Sukumari Intruders into the pantheon Śiva and Dionysos *ABORI* 69, 1988, 93–110

[Rudra-Śiva was Rudra in the earliest part of his career and became Śiva in a later period] similarities in the manner of the entrance of D and Ś in a hostile pantheon and society parallel from a medieval Bengal myth

- 105 BRUNNER H Les membres de Śiva *Asiatische Studien* 40 (2) 1986, 89–132

- 106 CHAKRAVARTI Mahadev *Concept of Rudra Śiva through the Ages* Mot Ban, Delhi 1986, xiii + 219 + 12 pl

from Harappan civilisation onwards RŚ in his animal phallic, and human forms Śiva—composite Aryan–non Aryan divinity Śaivism in art

Rev Ashwini AGRAWAL, *HSAJIS* 2 (1–2) 254–56.

- 107 CHAWLA, Jyoti Iconography of Pasupati Rudra. SP, 33 AIOC, Calcutta, 1986, 438–439

Paśupati of MD seal conforms to Vedic descriptions

- 108 CLOTHEY, Fred W , LONG, J Bruce *Experiencing Siva Encounters with a Hindu Deity* Delhi, 1983, x + 218

see 50 127 below

- 109 DAS, Syam Sundar , BHAGAVADDATTA *Rudra Devata pralayamkara Rudra bhagavan le raudra rupa ka vivecana* (Hindi) Haridwar, 1985, ra + 296

R as destroyer

- 110 GANGESHWARANANDA, Swami Veda men bhagavan Samkara ( Hindi ) *Vedapradipa* 2 ( 12 ), May 88, 22-24

- 111 GONDA, J The Śatarudriya ( in ) *Ingalls Fel Vol*, 1980, 75-91

see 11 25 above

- 112 GUPTA, Manohar Lal Vaidika rudra kā svarupa ( bhautika vijñāna ki dṛṣṭi men ) ( Hindi ) *Veda Savita* 9 ( 1 ), Aug 88, 9-16

Rudra in the light of physical science

- 113 GUPTA, Sudhir Kumar Tryambaka *Bharatvidyavibhavam*, Sept 84, 3-4

- 114 HAZARIKA, B N Rudra and Śiva – their Vedic concept *SP*, 34 AIOC, Visakhapatnam, 1989, 7 8

- 115 HAZRA R C Rgvedic Rudra, an extremely unsocial and non cooperating God ( in ) *Hazra Comm Vol*, Kashi Raj Trust, Varanasi, 335-347

reprint of *VBD* IV 50 136

- 116 HAZRA, R C An overlooked aspect of Rgvedic Rudra ( in ) *Hazra Comm Vol*, Kashi Raj Trust, Varanasi, 348-371

reprint of *VBD* IV 50 135

- 117 HAZRA, R C The historical backgrounds of Maruts' ( or Rudras' ) association with Indra and Rudra and of the Purāṇic story of their origin



..see 50 48 above .

118. HOFSTETTER, E *Der Herr der Tiere im alten Indien.*

. (= VBD IV 50 138).. Śiva Paśupati can't fulfil comprehensive conception of protector of animals, he acts more as a wild hunter, threatening, chasing and killing the animals instead of taking care of their welfare.. (actually Paśupati = absolute sovereign over animals who must be asked to avoid cruel actions against them) . author also discusses other defenders of animal life who are mainly to be found in *Jātakas* and other Buddhist sources Aranyaṇī (RV X. 141) can be regarded as "Herr der Tiere" in Vedic times .

Rev : Adalbert J GAIL, *IJJ* 25 (4), 284-85, F LÁSZLÓ, *OLZ* (1984) 79 (3), 292-93

119. JANAKI, S S Śiva and Śiva worship *BITCM* 1981 (1985); 117-125

120. KAMAT, A P Śivopāsanā āṇi Marāṭhi santasāhitya (Mar ). *Prasāda* 43 (3), Oct 89

. ref. to Vedic Rudra

121. KHAN, M. I The concept of Rgvedic Rudra *SP*, 34 AIOC, Visakhapatnam, 1989, p 32

. Rudra - the god of atmosphere, but prevails everywhere due to his mighty and diversified personality

122. KRAMRISCH, Stella. *The Presence of Śiva*

(= VBD IV 50, 146) author examines the metaphysics, ontology, and myth of Śiva from *RV* to Purāṇas touches upon the great plastic expressions from the Har seals to medieval sculpture reveals the tensions of Rudra Brahman and Rudra Śiva wh, in essence, is the tension of life and negation of life..

Rev : M. M. PATILAK, *JOIB* 37, 367-69, D. SAINIVASAN, *Asi Orientalis* 14, 139-40, Kapila VATSAYANA, *JIOS* 103, 431-33.

- 123 KRAMRISCH, Stella. Symbolism of Śiva's linga.

. (= VBD IV 50 145)

124. KRISHAN, Y The family of Śiva . evolution of Śiva and his hosts. *JOIB* 39 (1-2), Sept-Dec. 89, 45-49.

Rudraganas became the principal attendants of Śiva, they also later included Bhūtas and Pramathas. Vedic Bhūtas and Pramathas were nominally retained but within the omnibus body of Ganas who acquired exclusively malevolent char. Gaṇapati is leader of Gaṇas.

- 125 KRISHNA LAL Rudras (dual and plural) in the Rgveda SP, 8 WSC, Wien, 1990

*rudrav* mostly qualify Aśvinau, only at one place (V 70 2 3) they qualify Mitravarunau. Rudrah — (1) denotes Marutaḥ (2) qualifies Marutaḥ (3) denote an independent god group. Ādityas Rudras Vasus represent respectively the celestial middle and terrestrial divinities.

- 126 LEWIS, James R. The lord who is master of yoga. *Indica* 25 (1) Mar 88, 1-10

ref. to proto Śiva of IV civil

- 127 LONG, J. Bruce Rudra as an embodiment of divine ambivalence in the Śatarudriya (in) *Śiva Myths, Rites and Attitudes* (ed. Fred CLOTHEY, J. Bruce LONG)

see 50 108 above

- 128 LARENZEN, David N. Sivaismo heterodoxia y orthodoxia. *Estudios de el Colegio de Mexico* 21 (2), April-June 86, 258-272.

- 129 MEISTER, M. W. (ed.) *Discourses on Śiva. Proceedings of a Symposium on the Nature of Religious Imagery*. Penn. Univ. Press, Philadelphia, 1984, xxiv + 362 + fig and pl.

(Indian ed. Vakils Fester and Simons Bombay 1984)  
GRIFFIN MITTERWALLNER discusses the development of *linga* in five stages (50 159 below). C. SIVARAMAMURTI Vedic and medieval texts relating to trad. of Śiva.

Rev. Charles D. COLLINS, *JAOS* 107 (2) 365-67

- 130 MUKHIYANANDA Swami Symbolism of Śiva and the Śivalinga. *Ved Kes* 73 (3), 86-90

- 131 PANDIT Motilal *Saivism 1. Religio-Philosophical History*. New Delhi, 1987, 218

132 PARIMAL, Prakash Rudra — the first formative principle of the cosmos *JIDVP* 2 (2), Aug 89, 199-204

*ŚYV* 16 54, *TS* I 8 6 1 (In the IV seals Rudra has been depicted as a *vr̥ṣabha* and as child procured from *kunda* [well] therefore he is invariably described as a god with a waterpot — FATAH SINGH) in post Vedic lit Rudra is described as born prior to gods and even prior to time

133 RATH, Pratīva Manjari The concept of Rudras in the light of its etymological interpretations *SP*, 32 AIOC Ahmedabad, 1985, p 21.

134 RATH, Pratīva Manjari Rudra and Agni in Vedic mythology *Vaniyoti* 1 Utkal Univ Bhubaneswar, 1986; E 49-54

see 50 12 above

135 RATH, Pratīva Manjari The theory of incarnation and Rudra Śiva *SP*, 33 AIOC Calcutta, 1986, p 670

*Vṛṣa* is an incarnation of Śiva in the form of an Ox, in *RV* II 33 6 Rudra is called *Vṛṣabha* also numismatic evidence to show Rudra = *Vṛṣa* other incarnations of Śiva include *Durvasas*, *Śakti* (son of *Vasiṣṭha*) *Varuna* (*MBh Anuśāsanaparvan*) *Kṛtā*, wandering mendicant (approaching *Valakhilyas*), *Kṣetrapala*

136 RATH, Pratīva Manjari Rudra in the *Satarudriya* with special reference to the commentary of *Viṣṇusūri* *VIJ* 25 (1-2), 1987 (1992), 38-41

also *SP*, 34 AIOC Visakhapatnam 1989 p 20

137 SAHADEVA, Manjula Rudra eka vilaksana deva kyon? (Hindi) *SP*, 35 AIOC, Haridwar, 1990 p 64

138 SAHASRABUDDHE, Madhukar The Rudra, the Veda and its salvaging effect on humanity *Proc 30 ICHSANA - South Asia* 3, Mexico, 1982, 76-82

see *VBD* IV 50 165

139 SCHULMAN D Terror of symbols and symbols of terror notes on the myth of Śiva as *Sthanu* *Hist Rel* 26 (2-3), 1986, 101-124

140 SEN Mohn The place of Rudra in the Trayambaka Homa CR, NS 1 ( 4 ) 1976, 138-140

141 SHARMA, R M The Śiva cult SP, 32 AIOC, Ahmedabad, 1985, 406-407

concept of Śiva is quite old and Vedic

142 SINHA, K P Is Śiva a non Vedic god? SP, 7 WSC, Leiden, 1987, p 176

Śiva is identical with Vedic Rudra and is a Vedic and Aryan god

143 Siva - and his decline IWI 96 ( 10 ), 9 3 1975, 6-15

144 SONTHEIMER, G D Rudra and Khandobā continuity in folk religion (in) *Rel and Soc in Maharashtra* (ed M ISRAEL , N K WAGLE ), Toronto, 1987, 1-31

145 SRINIVASAN, Doris The so called Proto Śiva seal from Mohenjo daro an iconological assessment *Archives of Asian Art* 29, 1975-76 47-58

see 50 147 below

146 SRINIVASAN Doris Vedic Rudra Śiva JAOS 103, 1983 543-556

Rudra not an outsider reluctantly brought into the Vedic fold Rudra's ways not at variance with the representative aspects of Vedism the *Samhitas* conceptualization of a high being and the sacrifice Rudra's so-called non Vedic characteristics actually knit Rudra into the Vedic fabric Rudra as insider may help search for the thrust towards *Śaiva bhakti* (as developed in *Śvetasvatara Up*) the *linga* icon disavows Śiva's non Vedic affinities and indicates instead his Vedic background

147 SRINIVASAN, Doris Unhinging Śiva from the Indus civilization JRAS 1984 ( 1 ), 77-89

see 50 145 above Śiva's origin in Indus civil has always rested mainly on the interpretation of the MD seal and of the stones — both the cones and the ring stones author suggests that the argument shd be dropped

148. SRI RAMA RAO, D. Siva worship through the ages. *Tap Pras* 25 (2), Feb 87, 6-11, 60-61

149 THAPLYAL, Kiran Kumar The so-called 'Paśupati' on a Mohenjo Daro seal — re-interpretation *Rtam* 16-18 (G C. Sinha Comm Vol ), 1984-86, 407-411

see *VBD* III 86 100 the figure is a prototype of Śiva, but the representation of Śiva on the seal belongs to that phase (of the legend) when he had not yet become Paśupati

150 THOMAS, Donaldson Ekapāda Śiva images in Orissan art *Arts Orientalis* 13, Univ of Michigan, Ann Arbor, 1982, 155-168

. Aja Ekapada = Śiva?

151 TIWARI, Shridhar *Śaiva Dharma kā Vikāsa* (Hindi) Classical Publishing Co, New Delhi, 1988 15 + 134 + photos

development of Śaivism from the beginnings up to 1200 A. D  
Vedic basis of the doctrines of Śaivism

152 TRIPATHI, Dipti Sharma Synonyms of Śiva morphological and semantic analysis *Proc 5 IVSC*, New Delhi, 1985; 388-396

153 TRIPATHI, Gaya Charan Śiva ki asamūrtiyān aura usakī vaidika prsthabhumī (Hindi) *Kosal* 4 (1-2), Faizabad, 198 -83, 75-81.

..Vedic background of Śiva's eight forms

154 TYAGI, Ishwar Chandra. *Shaivism in Ancient India* (from the earliest times to c. A. D 300) Meenakshi Prakashan, Meerut, 1982, xi + 176

traces embryonic stages of Śiva worship among the IV people (Paśupati seal does not represent Śiva). Vedic evidence re Rudra (Aryans borrowed the mal- god of the Indus valley, also adopted the Mother Goddess) Rudra Śiva in Vedic lit from *Samhitas* to *Sūtras*

Rev Kunal CHAKRABARTI, *IHR* 10, 148-50

155 TYAGI, Ishwar Chandra. Origin of Śaivism *VJ* 22 (1-2), 1984 (1987), 195-207

.. 65

Śaivism is not non Vedic it is also non Dravidian in origin as a rel it was derived from the hoary primitive past in the beginning the concept of Śiva as Supreme God was adopted by the ancient inhabitants of India viz Dravidians this god s found on the Indus seal altho the name is not clear so far later on the Aryans who came to India adopted this god in the form of Rudra

156 UPRETI, Jayadatta Rudrasya vedapratipāditam svaru  
pam *Naumsiyam* 5 (1), Aug 84, 29-31

157 VHATKAR, Ashok Prācīna vaidika Rudra praśnace  
sampurna utara (Mar) *Pailatira*, Divali Annual 1986,  
Kolhapur, 127-144

complete answer to Rudra problem Rudra = Kailasa moun  
tain, Rudra = Varuna Soma = *carasa* found in Himalayas  
see 50 158 below

158 VHATKAR, Ashok The Vedic Rudra the deity of  
the mountain? *SP*, 34 AIOC, Visakhapatnam, 1989, p 4  
see 50 157 above

159 VON MITTERWALLNER, Gritti Evolution of linga  
(in) *Discourses on Shiva*

see 50 129 above stylistic analysis of the development of  
the *linga* form

(xii) *Varuna*

160 BAROT, Gopal P "Varuna" - the mighty marine  
deity our heritage from ancient Indian lore *Indian Shipping*  
34 (6), 1982, 17-20

161 BHARGAVA, P L The comparative antiquity of Indra  
and Varuna

see 50 43 above

162 DOMBROWSKI, B W W Mazdā Ahura = Ahura  
Mazda = Auramazda = ' Lord Wisdom ' *Iranica Antica* 18,  
Gent, 1983, 199-220

163 FATAH SINGH Varuna *Veda-Savita* 10 (10), 306-  
308, 11 (2), 58 60, 62

. RV VII 86 , I 25

164 JAKOBSON, R The Slavic god Velesu and his Indo-European cognates

see 47 50 above ref to Vedic Varuṇa

165 KUIPER, F B J *Varuna and Vidusaka*

(= VBD IV 50 190) Ch I problem of Varuna Asuras and Devas ambiguous position of Varuna in Vedic pantheon (V as Asura and Deva) Ch II the oldest form of Sk drama was a rel ceremony performed for the benefit of the king and involving a reiteration of the cosmogony wh aimed at a renewal of the world Vidūsaka originally represented Varuna as the divine scapegoat

Rev ANON, JIH 59 376 , S D SEREBRYAKOV, OLZ 78 (6), 594-97

166 LOICQ, J Ogmios Varuna et l'organisation de la fonction de souverainete dans le pantheon celtique (in) *J Duchesne-Guillemain Fel Vol* (*Acta Iranica* 29), 1984

examines the original functions of the Irish god Gaulish Ogmios, comparing him with Varuna to show that magic is a fundamental and authentic varunan aspect of Ogmios, and proposes an etymology from \*de2eg m / \* d2gem 'to seize'

167 MALANDRA, W W Rasnu and the office of divine judge Comparative reconstruction and the Varuna problem *ALB* 51 (*Ludo Rocher Fel Vol*), 1987, 348-391

168 POLOMÉ, E C Etymology and function of Vedic gods

see 49 89 above discusses various etymologies for the name Varuṇa.

168A VARMA, Vishnukant Mula tattva Mitra Varuna Aryama . (Hindi)

see 49 122 above

(xiii) *Viṣṇu*

169 Bhagavān Vrsākapī (Hindi) *Kaḷyana* June 90, 456-459

RV X 86 *Nirukta* XII 3 27

170 BHALLA, K L The significance of *yajño vai visnuh*  
*KKT* 37 (1), Oct 91, 179-181

171 BHARADWAJ, K *A Philosophical Study of the Concept of Visnu in the Puranas* Pitambar Publishing Co, New Delhi, 1981, 404

ch 2 V in Vedic lit concept of *tripad* and *trivikrama*  
 Rev ANON, *Dar Int* 22 (2) 76-77

172 BHATTACHARJEE, T Solar symbolism associated with  
 Visnu *SP*, 8WSC, Wien, 1990

V's solar identity established in Vedic lit has been firmly  
 entrenched in Epic Pur texts

173 CHAUDHURI, Pratul Chandra Visnu in Rg-veda *AKT*  
 37 (1), Oct 91, 171-172

174 DWIVEDI, J N *Yajño vai visnuh* (Hindi) *Samannaya*  
 1 (1), 1992, 132-135

175 DWIVEDI, Prabhu Nath The three foot steps of  
 Visnu a critical analysis *SP*, 33 AIOC, Calcutta 1986, p 54

three steps = three essential components of the universe—time  
 space and matter

176 FALK, Harry Visnu Trivikrama *SP*, 32 ICANAS,  
 Hamburg, 1986 p 91

attempt to trace the origin of Visnu Trivikrama by examining  
 all the objects which are associated with his name in the texts  
 dealing with Vedic ritual

177 FALK, Harry Visnu im Veda *Schneider Fel Vol*,  
 1987, 112-133

with special ref to ritual cosmology and Puranic legends

178 FATAH SINGH Visnu *Veda Savita* 10 (3), 84-85,  
 87, 10 (4), 114-116

179 GUPTA, Manohar Lal Visnu deva dvāra cakrākāra  
 laksā men surya ka niyantrana (Hindi) *Veda Savita* 8 (10),  
 May 88, 317-319



YV 1 10

180 GUPTA, Monohar Lal Visnu dvāra surya ko deva-  
yajana ki prerānā (Hindi) *Veda Savita* 11 (3), Oct 90, 82-86

. YV 1 17

180A GUPTA, Ramesh Chandra Bhagavān Visnu (Hindi).  
*SP*, 35 AIOC, Calcutta, 1990, p 79

V in *RV Katha-Up*

181 KAMATH, J R Visnu in the Rg Veda *KKT* 37 (1),  
Oct 91, 43-58

serially

182 KANTAWALA, S G Some aspects of Vedic Visnu.  
(in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO),  
Books and Books, New Delhi, 1987, 25-33, *Ind Taur* 13,  
1985-86 (1988), 221-228

183 KASHYAP, Rajendraprasad Vaidika Indra evam  
paurāṇika Visnu (Hindi)

see 50 49 above

184 MISHRA, Nirmal Sundar Philosophical traits of Rg-  
vedic Visnu *SP*, 34 AIOC, Visakhapatnam, 1989, p 21

185 PULLA REDDY, A et al Evolution and incarna-  
tions of lord Vishnu - an analysis of Dasavatara *Folklore* 25 (5),  
May 81, 93-97

186 SARMAH, Thaneswar Vedat Trivikrama Visnu  
(Assam) (in) *Yajñamṛtam*, Hatisong, 1987

187 SRIDHARA BABU, D Yajña Visnu identity *SP*, 32  
ICANAS, Hamburg, 1986, p 17

origin and develop of concept, original association of *yajra*  
with Prajapati, concept of *yajnapuruṣa* and *yajnavaraha* in  
mythology, *yajna* identified with Viṣṇu and not Śiva

188 VEDAPAL, Vidyabhaskar Śrautasutravarnita visnu-  
kramana vivēcana (Hindi) *MUSRJ* 8 (1-2), 1983, 109-113.

RV X 86 *Nirukta* XII 3 27

170 BHALLA, K L The significance of *yajño vai visnuh*  
*KKT* 37 (1), Oct 91, 179-181

171 BHARADWAJ, K *A Philosophical Study of the Concept of Visnu in the Puranas* Pitambar Publishing Co, New Delhi, 1981, 404

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172 BHATTACHARJEE, T Solar symbolism associated with Visnu *SP*, 8WSC, Wien, 1990

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173 CHAUDHURI, Pratul Chandra Visnu in Rg-veda *KKT* 37 (1), Oct 91, 171-172

174 DWIVEDI, J N *Yajño vai visnuh* (Hindi) *Samannaya* 1 (1), 1992, 132-135

175 DWIVEDI, Prabhu Nath The three foot steps of Visnu a critical analysis *SP*, 33 AIOC, Calcutta 1986, p 54

three steps = three essential components of the universe — time space and matter

176 FALK, Harry Visnu Trivikrama *SP*, 32 ICANAS, Hamburg, 1986 p 91

attempt to trace the origin of Visnu Trivikrama by examining all the objects which are associated with his name in the texts dealing with Vedic ritual

177 FALK, Harry Visnu im Veda *Schneider Fel Vol*, 1987, 112-133

with special ref to ritual cosmology and Puranic legends

178 FATAH SINGH Visnu *Veda Savita* 10 (3), 84-85, 87, 10 (4), 114-116

179 GUPTA, Manohar Lal Visnu deva dvāra cakrākāra kaksā men surya kā nyantrana (Hindi) *Veda Savita* 8 (10), May 88, 317-319

YV 1 10

180 GUPTA Monohar Lal Visnu dvara surya ko deva  
yajana ki prerana (Hindi) *Veda Savita* 11 (3) Oct 90 82 86

YV 1 17

180A GUPTA Ramesh Chandra Bhagavan Visnu (Hindi)  
SP 35 AIOC Calcutta 1990 p 79

V n RV *Katha-Up*

181 KAMATH, J R Visnu in the Rg Veda *KKT* 37 (1),  
Oct. 91 43-58

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182 KANTAWALA S G Some aspects of Vedic Visnu  
(in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO),  
Books and Books New Delhi 1987 25-33 *Ind Taur* 13,  
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183 KASHYAP Rajendraprasad Va dika Indra evam  
pauranika Visnu (Hindi)

see 50 49 above

184 MISHRA Nirmal Sundar Philosophical traits of Rg-  
vedic Visnu SP 34 AIOC Visakhapatnam 1989 p 21

185 PULLA REDDY A et al Evolution and incarna-  
tions of lord Vishnu - an analysis of Dasavatara *Folklore* 25 (5),  
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186 SARMAH Thaneswar Vedat Trivikrama Visnu  
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187 SRIDHARA BABU D Yajna Visnu ident ty SP, 32  
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188 VEDAPAL Vidyabhaskar Śrautasutravarnita visnu-  
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170. BHALLA, K. L. The significance of *yajño vai visnuh* *KKT* 37 (1), Oct 91; 179-181

171. BHARADWAJ, K. *A Philosophical Study of the Concept of Visnu in the Purāṇas*. Pitambar Publishing Co., New Delhi, 1981; 404.

ch 2 V in Vedic lit .. concept of *tripād* and *trivikrama* .

Rev. ANON, *Dar Int* 22 (2), 76-77.

172. BHATTACHARJEE, T. Solar symbolism associated with Viṣṇu. *SP*, 8WSC, Wien, 1990.

V.'s solar identity, established in Vedic lit, has been firmly entrenched in Epic-Pur. texts.

173. CHAUDHURI, Pratul Chandra. Viṣṇu in Rg-veda. *KKT* 37 (1), Oct. 91; 171-172.

174. DWIVEDI, J. N. *Yajño vai visnuh* (Hindi). *Samānāja* 1 (1), 1992; 132-135.

175. DWIVEDI, Prabhu Nath. The three foot-steps of Viṣṇu : a critical analysis. *SP*, 33 AIOC, Calcutta 1986; p. 54.

. three steps = three essential components of the universe — time, space, and matter

176. FALK, Harry. Viṣṇu Trivikrama. *SP*, 32 ICANAS, Hamburg, 1986, p 91.

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177. FALK, Harry. Viṣṇu im Veda. *Schneider Fel. Vol*, 1987; 112-133

with special ref to ritual, cosmology, and Purāṇic legends..

178. FATAH SINGH. Viṣṇu. *Veda-Savita* 10 (3), 84-85, 87; 10 (4), 114-116. .

179. GUPTA, Manohar Lal. Viṣṇu deva dvārā cakrākāra laksā men sūrya kā nīyantrana (Hindi). *Veda-Savita* 8 (10), May 88; 317-319.

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180 GUPTA, Monohar Lal Visnu dvāra surya ko deva-  
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180A GUPTA, Ramesh Chandra Bhagavan Visnu (Hindi)  
*SP*, 35 AIOC, Calcutta, 1990, p 79

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181 KAMATH, J R Visnu in the Rg Veda *KKT* 37 (1),  
Oct 91, 43-58

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182 KANTAWALA, S G Some aspects of Vedic Visnu  
(in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO),  
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183 KASHYAP, Rajendraprasad Vaidika Indra evam  
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184 MISHRA, Nirmal Sundar Philosophical traits of Rg-  
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185 PULLA REDDY, A et al Evolution and incarna-  
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186 SARMAH, Thaneswar Vedat Trivikrama Visnu  
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187 SRIDHARA BABU D Yajna Visnu identity *SP*, 32  
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188 VEDAPAL Vidyabhaskar Śrautasutravarmita visnu-  
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170 BHALLA, K L The significance of *yajño vai visnuh*  
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171 BHARADWAJ, K *A Philosophical Study of the Concept of Visnu in the Puranas* Pitambar Publishing Co, New Delhi, 1981, 404

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172 BHATTACHARJEE, T Solar symbolism associated with Visnu SP, 8WSC, Wien, 1990

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173 CHAUDHURI, Pratul Chandra Visnu in Rg-veda KKT 37 (1), Oct 91, 171-172

174 DWIVEDI, J N *Yajño vai visnuh* (Hindi) *Samannaya* 1 (1), 1992, 132-135

175 DWIVEDI, Prabhu Nath The three foot steps of Visnu a critical analysis SP, 33 AIOC, Calcutta 1986, p 54

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176 FALK, Harry Visnu Trivikrama SP, 32 ICANAS, Hamburg, 1986 p 91

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177 FALK, Harry Visnu im Veda *Schneider Fel Vol*, 1987, 112-133

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178 FATAH SINGH Visnu *Veda Savita* 10 (3), 84-85, 87, 10 (4), 114-116

179 GUPTA, Manohar Lal Visnu deva dvarā cakrakara kaksā men sūrya ka nyāntrana (Hindi) *Veda Savita* 8 (10), May 88, 317-319

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180 GUPTA, Monohar Lal Visnu dvārā surya ko deva-  
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181 KAMATH, J R Visnu in the Rg Veda *KKT* 37 ( 1 ),  
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182 KANTAWALA, S G Some aspects of Vedic Visnu  
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183 KASHYAP, Rajendraprasad Vaidika Indra evam  
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184 MISHRA, Nirmal Sundar Philosophical traits of Rg-  
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185 PULLA REDDY, A et al Evolution and incarna-  
tions of lord Vishnu - an analysis of Dasavatara *Folklore* 25 ( 5 ),  
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186 SARMAH, Thaneswar Vedat Trivikrama Visnu  
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187 SRIDHARA BABU, D Yajña Visnu identity *SP*, 32  
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188 VEDAPAL Vidyabhaskar Śrautasutravarnita visnu-  
kramana vivecana ( Hindi ) *MUSRJ* 8 ( 1-2 ), 1983, 109-113

- 189 | VYAS, D T Visnu in the Vedic literature *JOIB* 33 (3-4), 1984, 209-221, (also in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO), Books and Books, New Delhi, 1987; 9-24

V = *puruṣa* of the *Puruṣasukta*, concept of V's three steps gave rise to the philosophical concept of the soul's three states

V's rise to supreme position is the result of a continuous evolution of rel and philos thought always inspired by the highest spiritual objective during Vedic, post-Vedic, and epic periods

(xiv) *Savitr*

- 190 DASS, Ayodhya Chandra Basic concept of Sūrya and Savitr in the Rgveda *SVUOJ* 24 (1-2), 1981 (1986).

- 191 FALK, Harry. Savitr und die Sāvitrī *WZKSA* 32, 1988, 5-33

. (nature of a Vedic god can't be determined by referring exclusively either to his association with certain natural phenomena or ethical concepts) Savitr of the *RV* had a natural aspect Asura Savitr belongs to the night sky, he is also the milky way touching the northern horizon at night fall around the summer solstice at the end of 2nd mill B C His ethical aspect was closely connected with this time of the year, he fostered the fecundity of nature with the coming rains, and, as a god of night, it was he who prompted humans to have offspring Under his reign, the students assembled year after year at the house of their teachers who made them recite the *savitri* (*gāyatrī*) The *savitri*, given to the Brahmacārins each year anew, must be interpreted as a germ ripening to the form of the Veda

- 192 HAUDRY, J Les trois cieux *EIE* 1, 1982, 23-48

. Savitar entre jour et nuit...

- 193 TRIPATHI, Karunapati Vedapurāṇayoh savitratattva-cintanam *Naimiṣyam* 8 (1), 1987.

. Savitr in the Veda and the Purāṇas .

(xv) *Soma* :

194. BHAGWAN SINGH. Identification of Soma *Pir* 12, 1980-81, 154-157.



Soma is no other plant but sugarcane wh like a luminous object lost its identity and became a myth, Soma was not a wild p'ant it was grown in cultivated fields all Ved c descriptions of Soma admirably suit sugarcane

- 195 CHAKRAVARTY, Banka Behari Soma rasa was never a human drink *Folklore* 28 (1), Jan 87, 1-5

Vedic evidence Soma and moon Soma is not a particular plant — it is a collective name of plants

- 196 CHANDRANANDINI Kavyabhāva kā paricāyaka — Soma rasa ( Hindi ) *SP*, 35 AIOC, Calcutta, 1900, p 97

three aspects of Soma physical divine and aesthetic

- 197 CREVATIN, Franco Per incertum lunam sub luce maligna (in) *Problemi di sostraso nelle lingue indoeuropee* (ed. E CAMPANILE), Giardini, Pisa, 1983

re Soma = Amanita muscaria

- 198 DVIVEDI, Kailash Nath Rgvaidikasomasya pratyabhijñānavimarśah *Sagarika* 25 (2), 1986 113-118

identification of Rgvedic Soma

- 199 EDELBERG, Lennart Nuristanske Solvpokaler *Kumi*, 1965, 153 201

Soma = grapevine

- 200 ELIZARENKOVA T Y The problem of Soma in the Rgveda in the light of the expressive function on the language (Russ) *T V Gamkrelidze Fel Vol*, Moscow, 1991

(see *VBD* IV 50 229 inclined to accept WASSON's view)

- 201 EMMERICK, R E Ein Mannlein steht im Walde *Acta Iranica* 24 1985, 179 184

Soma Wasson's error see 50 209 below

- 202 FALK Harry Soma — the plant and its connotations *SP*, 7 WSC, Leiden 1987, p 48

Soma = ephedra (identical with Soma in outer shape holiness, effects) see 50 203 below

- 203 FALK, Harry Soma I and II *BSOAS* 52 (1), 1989, 77-90

(see 50 202 above) identification of Soma plant, three groups of theories (1) hallucinogenic, (2) needing fermentation to become alcoholic, (3) stimulants Soma prevents sleep (*jagrit*), Soma inspires composition of hymns (*ṛṣikṛt*) identification of Soma with ephedra favoured by the author *Ephedra pachycladae maior, intermedia, gerardiana* are native in the mountainous regions of northern India, Iran and the mountains in between five arguments against ephedra—these are not convincing sets forth twelve points which support Soma = ephedra evidence in favour of this identification is manifold outer shape, holiness of the plant in antiquity and today, aphrodisiac properties

- 204 FLATTERY, David Stophlet *Haoma* DD, Univ Calif, Berkeley, 1978

see 50 205 below

- 205 FLATTERY, David Stophlet, SCHWARTZ, Martin *Haoma and Harmaline. The Botanical Identity of the Indo-Iranian Sacred Hallucinogen 'Soma' and Its Legacy in Religion, Language, and Middle Eastern Folklore* Near Eastern Studies-21, Univ Calif Press, 1989, viii + 211.

(see 50 204 above) 2 Parts D S F (1-102) botanical. M W (103-152) philological and linguistic *Peganum Harmala* used as *Haoma* in Zoroastrian circles some time before A. D. 900 it was a common weed of the Central Asian Steppes, the Iranian Plateau and adjacent area vestiges of the distinction of *Harmal* as a sacred plant exist among all Iranian peoples (but *Harmala* is used for fumigation not pounded, therefore, no identification possible) see 50 209 below

Rev. Gherardo Gnoli *EIV* 39, 320-24

- 206 GHAI, Ved Kumari *Avestan Haoma—a comparison with Vedic Soma* R C Agrawala *Fel Vol*, New Delhi, 1989, 15-19

accepts identification of Soma with *Fly agaric* ancient works of Iranians and Indians have preserved memories of *Soma-Haoma* in a plant possessed of medicinal properties and as a deity of eternal principles

207 GONDA, J Soma, Amṛta, and the moon (in) *Change and Continuity in Indian Religion*, Disputationes Rheno-Trajectinae -9, The Hague, 1965, 38-70

207A GONDA, J *The Havirajñah Somah The interrelations of Vedic solemn sacrifices*

(= VBD IV 24 103) see 54 167 below

208 GONDA, J *Soma's Metamorphoses* (the identifications in the oblatory rites of the *Śatapatha Brahmana* 12 6 1) MKNW - Lett -NR 46 (2), Amsterdam, 1983, 26

see 17 19 above

209 Haoma (Soma) Several discussions (in) *Papers in honour of Professor Mary Boyce* (Acta Iranica 24-25) (ed A D H BIVAR; J A HINNELL) Brill, Leiden, 1985 Vol I, xxvi + 363, Vol II, viii + 364-745

From the Rev (see 50 250A below) R E EMMERICK (see 50 201 above) convincingly proves that the original answer to the popular German riddle 'Ein Mannlein steht im Walde' (enlisted by R G WASSON among the evidence for the hypothesis that Ir \*sauma was *Amanita muscaria*) was not fly agaric but the rose hip the identification of Haoma with *Peganum harmala* i e Persian *espanā sipand hazarispand*, going back to OIr *spenta* 'sacred' (a derivation approved by W B HENNING 'A grain of mustard') remains doubtful, the use of *harmala* is widely attested in Central Asia among Iranian peoples but mostly for fumigation (see 50 205 above)

G L WINDFUHR (see 50 259 below) Soma = ginseng plant (this identification fits only the description of god Haoma not that of plant itself) attempts to find an equivalent not for the plant producing the stimulant but for its deification resembling a human figure have already been made (e g mandrake - *Mandragora Turcomania* by I N KHLOPIN *Orientalia Lovaniensia Periodica* 11 1980 223 231 see 50 217 below) but the effects are more imp and the plant fitting fairly well as to its effects remains Ephedra it seems the Ephedra was (and still is altho' the exact rules of treatment are lost) the haoma plant of at least the ancient Iranians as can be proved by one purely linguistic argument the denominations of Ephedra in various Iranian languages go back to OIr *haoma* in full accordance with historical phonology of each language there is no need for a new pretender to the role of Ir Haoma at least

Rev I STEBLIN KAMENSKII *BSOAS* 50 (2) 376-78

210 HEESTERMAN, J C La reception du "Roi Soma"  
(in) Colloque du Centenaire EPHE

211 HEESTERMAM, J C Somakuh und Danaergabe  
*ZDMG*

212 KASHIKAR, C G Antecedents of the Vedic Soma  
*Hamdard Medicus* 23 (1-2), 1980

213 KASHIKAR, C G Identification of the Vedic plant  
Ushana *Studies in Hist of Medicine* 4, 1980, 190-193

refutes R S SINGH's view *uṣana uṣana* (from *vas*) 'shining',  
'shining Soma'

213A KASHIKAR, C G The Vedic metaphor in the  
"Churning of Ocean"

see 36 19 above (acc. to K Soma was not 'intoxicating',  
but 'exhilarating' Soma is not *Fl Agaric* the *Brahmanas*  
[800 B C or so] did know the original Soma plant and even  
used it in Soma sacrifice)

214 KASHIKAR, C G Soma drink vis à vis the ruling class  
*ABORI* 67, 1986, 247-250

(also *SP VSM Seminar on Sacrifice Vedic and Avestan Aug.*  
85) persons belonging to the first three *varnas* were entitled  
to perform Vedic sacrifices (1) *Rājanya* or *Vaiśya* sacrificer  
did not consume Soma drink or any other substitute as sacri-  
ficer's portion in a Soma sacrifice in any period in the hist of  
Vedic ritualistic rel (2) *AtB* (ch 35) in its later portion  
has prescribed for a *Rājanya* sacrificer the juice of the offshoots  
of *Ficus Indica* (*nyagrodha*) and of the berries of *nyagrodha*  
*afvattha* and *plakṣa* as the sacrificer's portion, (3) *Āp- Sat*  
*Vaikh ŚS* wh represent the junior *Taitt* trad optionally  
adopted the prescription from *AtB* provided the *Rājanya* or  
*Vaiśya* sacrificer desired to consume a substitute as the sacri-  
ficer's portion in a Soma sacrifice

215 KASHIKAR, C G *Identification of Soma* S B SL  
Mahavidyalaya Res Series, TMV, Poona, 1990, xi + 50

discusses earlier views concludes that *Ephedra* was the  
original Soma *Haoma*

216. KHATRI, Vina Rani. Vaidika Soma (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 19-21

217. KHLOPIN, Igor N. Mandragora turcomania in der Geschichte der Orientalvolker *Orientalia Lovaniensia Periodica* 11, 1980; 223-231.

. see 50 209 above the effect of 'mandrake' is 'narkotisch und betäubend', suggests its identification with Soma.. (but it can't be identified with Soma) .

218. KRAMRISCH, Stella, OTT, J , RUCK, C A. P , WASSON, R. G *Persophone's Quest Entheogens and the Origins of Religion* Yale Univ Press, 1986, 257

..(collection of already published papers).. essays round the theme Wasson's identification of Soma with Fly-Agaric— see 47 58 above

219. KUIPER, F B J Was the Putikā a mushroom? (in) *Amrtadhara* (R N. D Fel Vol.), Delhi, 1984, 219-227.

220 MAHDIHASSAN, S Identifying Soma as ephedra. *Pak. Journal of Forestry* 13 (4), 1963, 370-373 + 4 fig.

221. MAHDIHASSAN, S Alchemy as descending from herbalism or kimiya versus Soma *Scientia* 56, June 64.

222 MAHDIHASSAN, S Soma of the Aryans and the Chah of the Chinese. *May and Baker Pharmaceutical Bull.* 21 (3), 1972.

(see 50 238 below) .

223. MAHDIHASSAN, S. The Vedic words *Soma* and *Surā* traced to Chinese *Hamdard-Medicus* 21 (7-12), 1978; 75-79.

224. MAHDIHASSAN, S Unwala's article on Soma. *Hamdard-Medicus* 23 (3-4), 1979; 133-137

225. MAHDIHASSAN, S. The biography of Soma. *Hamdard-Medicus* 23, 1980.

226. MAHDIHASSAN, S. Hum or ephedra as mentioned by Al-biruni. *Hamdard-Medicus* 24 (3-4), 1981.

227. MAHDIHASSAN, S The precise nature of the Vedic drinks, Soma, Surā, and Parisrut *Stud Hist Med* 6 (4), 1982, 255-267

228 MAHDIHASSAN, S Soma juice as administered to a newly born child being mentioned in Rigveda *American Journal of Chinese Medicine* 11 (4), 1983

229 MAHDIHASSAN, S Etymology of names ephedra and cannabis *Stud Hist Med* 7 (1), 1983

230 MAHDIHASSAN S The epithet red in Rigveda as connoting immortality A study of Soma, Part I *Stud Hist Med* 7 (3-4), 1983

231 MAHDIHASSAN, S Identifying the Soma plant as ephedra from Rigveda and Avesta *Hamdard Medicus* 26 (3), 1983, 51-68

232 MAHDIHASSAN, S Soma as energizer cum-euphoriant versus surā as intoxicant *Ancient Science of Life* 3 (3), 1984, 161-168

233 MAHDIHASSAN, S A Persian painting illustrating ephedra, leading to its identity as Soma *Journal of Central Asia* 8 (1), June 85, 171-177

Soma extolled in RV as the plant growing on hill tops composed mainly of long thin stalks like arrows, the stalks are jointed, the plant wd be green but was also partly yellow this d-scription tallies with ephedra painted in a Persian painting (plate 913 in POPE's *A Survey of Persian Art*, OUP, 1938)

234 MAHDIHASSAN, S The ancient man and his few concepts pertaining to drugs and cosmology *Ancient Science of Life* 5 (2), Oct 85, 98-103

. considers Soma being the one medicinal plant with the longest literary references to its credit, Soma = ephedra with its active principle ephedrine . discusses the epithets 'sweet' and 'red' of Soma

235 MAHDIHASSAN, S The origin of alchemy and of the Tantric cult in India—an etymological approach *Hamdard-Medicus* 29 (1-2), 1986, 7-21.

during Rgvedic times Aryans as hunters needed an energizer to make them fatigue proof Ephedra or Soma was the herb whose juice served as an energizing and euphoriant drink Soma later became panacea a drug of rejuvenation the plant was used to resurrect the dead and was finally deified as God Soma When the Aryans came to India and took to agriculture they did not need an anti fatigue drug but the ascetics did require one In India ephedra was not available so that the ascetics substituted ephedra by other herbal drugs These were called *rasajana*

- 236 MAHDIHASSAN S A history of early alcoholic distillation and of the beverages, *Parisrut* (Indian) and arrack (Mongolian) *Proc Pakistan Acad of Sciences* 24 (1), Islamabad, 1987, 25-48

considers *RV* - evidence two drinks, Soma (antifatigue drink) and *sura* (assembly drink) *parisrut* (domestic alcoholic drink) *madhuka*

- 237 MAHDIHASSAN, S *The History and Natural History of Ephedra as Soma* Pakistan Science Foundation, Islamabad, 1987, xii + 172 + 18 fig

identity of Soma as ephedra plant may be confirmed through findings study of trad usage of ephedra as a medical herb and a crit study of *RV* references to the forms and other properties of Soma as plant energizing and euphoric properties of Soma the Aryan hunter consumed Soma juice thrice daily in particular when he was exiled from his tribe in his old age

Rev Harry FALK *BSOAS* 53 (2) 159-60

- 238 MAHDIHASSAN, S Soma of the Aryans and Ash of the Romans *ABORI* 68, 1987, 639 644

(see 50 222 above) in *RV* ephedra has been called Soma, its stagewise development has been indicated its juice as anti fatigue drink was used by Aryan hunters as drink of longevity and immortality the Romans used Ash, ephedra = ash

- 239 MAHDIHASSAN, S Fresh light on the Rgvedic Soma-plant *AJOS* 5 (1-2), 1988, 77-82

Soma juice — an anti fatigue drink Soma plant can be identified with *Ephedra sinica* profusely available in Central Asia

- 240 MAHDIHASSAN, S The patron gods of health and longevity *Bull Ind Inst Hist Med* 19 (2), Hyderabad, July 89, 111-127

(see 48 164 above) Soma as the god of herbalism, and Śiva as the god of alchemy

- 241 MAHDIHASSAN, S , ITAAT ALI S A comparative study of *figus religiosa*, of ephedra as Soma, and of its two substitute plants *Hamdard* 29 (1-2), 1986, 130-144

hardy plants resistant inclement influences became perennial plants whence hardiness = longevity, plants like ephedra and *figus religiosa* could be found on elevated sites as tho they were super terrestrial life forms (coming from heaven) they then became sacred plants

- 242 MUKHOPADHYAY, B *Boinik Bhabney Soma* (Bengali) Burdwan Univ, 1979

- 243 PANDA, Nirmal Chandra Interpretation of Soma from a new angle *Vamjyotih* 1, Utkal Univ, Bhubaneswar, 1986, E 91-96

Somas = atmospheric waters *gavasirah somah* and *dadhya tī ah sonah* are the atmospheric waters which in combination with the rays (heat) of the sun and the nourishing element make the plants grow and thrive

- 244 PATHAK, Matikanta Same somah (Sk) *SP*, 33 AIOC, Calcutta, 1986, 25-26

- 245 RAMASARUP RASIKESH Soma rasa kā mahattva tatha khoja (Hindi) *Veda Pradīpa* 3 (7), Feb 89, 31-32

- 246 RAY, Kalindi Soma deva kā vaijñānika svarupa (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 67.

Soma represents *ośadhīs*

- 247 SANKARANARAYANA, S A scene of the Soma's redemption on an Indus seal *JOIB* 33 (3-4), 1984, 331-342



Vedic poets and Indus artists derived their themes from common source Gayatrī's carrying off the Soma to the earth (TS VI 1 6 Kāthaka 23 10 etc) depicted on an Indus seal

- 248 SCHLERATH, Bernfried The slaying of the god Soma  
ABORI 68, 1987, 345-348

H LOMMEL, *Das religiöse Weltbild einer frühen Kultur* (VBD II 50 129) 1948 89-92, refers to some Vedic passages where pressing (*su*) of Soma is mentioned as killing (*han*) of Soma, e.g. TS 6 4 4 4 KāthS 27 3 MS 4 5 8 ŚPB 3 4 3 15 idea of killing Soma—was it a real ancient myth or only theological speculation of a later period? Acc to S the pressing of the Soma plant was, indeed understood from the beginning as *krura*—tabooing of the murder of Soma (RV X 94 10a X 85 4) LOMMEL is right in taking the killing of god Soma as a myth inherited from Indo-Ir times

- 249 SHASTRI, Roop Kishor The concept of Soma in the Brahmanas SP, 7 WSC, Leiden, 1987, p 156

Soma is not liquor in Vedic lit—it is the supreme substance of life—an object of realization and not a thing for sensual taste

- 250 Soma kā pāna (Hindi) Veda Savita 8 (10), May 88, 309, 312

RV IX 10, SV 1368

- 250A STEBLIN KAMENSKII, J Review of *Papers in honour of Professor Mary Boyce* (Acta Iranica 24-25) BSOAS 50 (2), 376-378

see 50 209 above reviewer refers to several discussions on Soma in the volume under review

- 251 STUHRMANN, Reiner Worum handelt es sich beim Soma? IJ 28 (2), April 85, 85-93

solution of the Soma problem can't be found in the physical description of the plant but in the hitherto neglected type of intoxication it produces Vedic poets furnish evidence of the alkaloid nature of the active substance of Soma because it produces especially optical and acoustical delusions with changes in the dimensions of the objects perceived (considers the views of WASSON his critics and supporters WASSON's claim

unwarranted tho mushroom hypothesis cant be excluded absolutely

- 252 SUNITH, Vedapal *Somavimarśa* (Hindi) Śrīmad Dayananda Vaidika Samsthana, Raurkela, 1985, 4 + 86

discusses various meanings of the word *soma*

Rev VIPASH *Vedavani* 38 (4) 18 19

- 253 THAKUR, Jayantilal J *Rgvedaman Somadarśana* (Guj) Shri Dwarakadhish Sk Acad, Dwarka, 1984

see 50 254 below

Rev K K SHASTRI *ŚPP* 19-20 95-96

- 254 THAKUR Jayantilal J *Kuśasthaliman vaidika somanun rasadarśana* (Guj) Shri Dwarakadhish Sk Acad, Dwarka, 1984, 64

discusses *Somavallī* its origin, process of extracting Soma-juice Soma vessels medicinal properties of Soma (earlier paper of the author Evidence of RV in Kushasthali see 53 253 above

Rev K K SHASTRI *ŚPP* 19-20 95 96

- 255 TOPOROV, V N On the semiotics of mythological conceptions about mushrooms *Semiotica* 53 (4), 1988, 289-358

(preface by W O FLAHERTY pp 289-294) the Soma mushroom hypothesis from a mythological pt of view pp 322-327 (afterword by R JAKOBSON)

- 256 TSUCHIYAMA, Yasuhiro *Soma to Vjtra* (Jap) *JIBS* 32, 1984, 29-34

- 257 VARMA, Vishnu Kant *Rgvaidika soma vikirana urjā* (Hindi) *JGJASV* 43, 1987 (92), 273-279

Soma = all pervasive flow of radiation

- 258 VIKRAMADITYA 'VASANTA' *Somapāna se amarātā* (Hindi) *Veda Savita* 8 (10), May 88, 310-312

immortality thro drinking of Soma

- 259 WINDFUHR, Gernot L *Haoma/Soma . the plant* *Acta Iranica* 24-25, 1985, 699-726

(see 50 209 above) Soma was neither hallucinogenic nor intoxicant Soma = stimulant Ginseng

### 51. MINOR DIVINITIES OF THE VEDA

(in the alphabetical order of the names of the divinities, also see Sections 48 and 49 above, particularly for the entries relating to Ganeśa)

1. CREVATIN, Franco *Riflessioni su problemi vedici : aja ekapāda orality e scrittura InL 11, 1986 (88), 59-69*

2. DHAL, U N *Aja Ekapāda in retrospect Pur 30 (1), Jan 88, 17-21*

(also, *SP, 33 AIOC Calcutta 1986 p 86*) A E a deity of the atmospheric region along with Rudra is in course of time, fused with Rudra-Śiva and formed one of his manifestations A E accepted as one of the 1008 names of Śiva, in sculptural representation also he is recognised as a form of Śiva

2 A. PATHAK, P V *On the nature of the deity trio : Apām Napāt, Ahirbudhnya, and Aja Ekapād JIDVP 4 (3), Oct 91, 39-52.*

the three deities representing diff stages of the same natural phenomenon of tornado occasionally accompanied by water spout (an introd note on the subject by Swami SATYAPRAKASH, pp 39-42)

3. GURU, Avatara Krishna *Vaidika Usā ke svarupa kā vaijñānika vivecana (Hindi) SP, 35 AIOC, Haridwar, 1990, p. 51*

phenomena seen at dawn scientifically studied

4. OGUIBÉNINE, B *Le deesse Usas Recherches sur la sacrifice de la parole dans le Rgveda Bibl de l'Ecole des Hautes Etudes Sc Rel 89, Peeters, Louvain 1988, 231*

5. SASTRI, Jnanaprakash *Vaidika Usā kā svarupa ācārya Yāska ki dṛṣṭi men (Hindi) SP, 35 AIOC, Haridwar, 1990, p 70*

. Usas acc to Yaska

6 SHARMA, Sudarshan Kumar Usah symbolising the spectrum of light SP, 32 AIOC, Ahmedabad, 1985, p 21

7 TOLA, Fernando La diosa vedica Aurora *Papeles de la India* 14 (3-4), 1985, 9-30

7A VIVEKANANDA, Swami (ed) *Vaidika Usa ka Svarupa* (Hindi) *Pavamani* 5/4 Sampurnananda Vaidika Shodh Sansthana, Meerut, 1991, 8 + 90 + 6

proceedings of a Seminar

8 CHAKRAVARTY Uma The Rbhus *ABORI* 71, 1990, 139-154

Rbhu Vibhvan Vaja — they were mortal beings, their skilled craftsmanship altruistic instinct deification of the human Rbhus, earned the same status as Tvastṛ (*sukṛtyaya*), right to Soma drink, became solar deities

9 HAUDRY, Jean Les Rbhus et les Alfes *BEI* 5, 1987, 159-219

9A MINKOWSKI, Christopher The Rathakāra's eligibility to sacrifice *IJJ* 32 (3), 1989, 176-194

ref to Rbhus as *devatās* of Rathakara at Agnyadhana see 54 280 below

10 NEVE, Felix *Essay on the Myth of the Rbhus* Ajanta Publ, Delhi, 1985, xxix + 370 + app

transl of N's French original by G V DAVANE Foreword by R N D

10A SARMAH, Thaneswar 'Gunāh gunavatah santi' (an account of the Rbhus) (Assam) *Sruti* 7 (5), 1986

11 GHOSH, Abhijit The early stage in the mythology of the god "ka" *JAS* 25 (1-4), Calcutta, 1983, 82-105

proposes a case for the non Aryan char of the original deity of RV X 121 OIA *ka* derived from Dravidian *ka* was conceptually an antecedent of Prajāpati royalty majesty and authority of Dravidian *ka* were passed on to *ka*—and the noun owing to its resemblance with pronoun came to be inflected like a pronoun

11A TRIPATHY, Padmini Kṛtyā – a malevolent divinity in Hinduism

see 48 317 above

12 AWASTHI, Sivasankara Vedon men Ganapati (Hindi), *Kalyana* (Ganesa Anka), 1948, 123-127

(for several entries on G see Sections 48 and 49 above)

13 CHAUDHARI DEVA SHARMA Neeraja Kant. Vaidika devata jyestharaja Ganeśa (Hindi) *Kalyana* (Ganeśa Anka), 1948, 64-70

14 GANGESVARANANDA, Swami Vedon men Ganapati. *Kalyana* (Ganesa Anka), 1948, 38-41

15 KRISHAN, Y Is Ganesa a Vedic god? *ABORI* 71, 1990, 61-70

Ganapati in Vedic lit commentaries on Vedic passages containing the word *gaṇapati* G not a Vedic deity (evidence of Vedic mythology and ritual)

16 SHARMA, B R. Ganapati worshipped as Viṅhneśa. *JIH* 61 (1-3), 1983, 41-45

Vedic people were quite conversant with the *viṅhneśvara* aspect of Gaṇapati (*RV* X 155 2 112 9 II 23 5 19 24 16, *YV* 34 58 also *AV* VI 140 1 VIII 6 19) *Baudh GS* (*Vinaṇyaka-kalpa*) *Manava GS* with the passage of time the *viṅhneśa* aspect gained greater popularity — especially in *Purāṇa*-period—

17 SHARMA, Venirama Sri Ganesa – Vedic devata. *Kalyana* (Ganesa Anka), 1948, 353-355

18 UPADHYAYA, Baladeva Ganapati rahasya *Kalyana* (Ganeśa Anka), 1948, 87-90

(reproduced in the author's *Puranavimarsa* Varanasi 1965, 480-481) basic forms of almost all Puranic divinities are to be found in Vedas

19 FINDLY, Ellison Banks Jatavedas in the Rgveda The god of generations *ZDMG* 131 (2) 340-373

20 MUKHOPADHYAY, Biswanath Tvastṛ the god of fervour and lustre *VIJ* 22 (1-2), 1984 (1987), 25-28

21 VAN DEN BOSCH, L. P. Tvastar. Some reflections on the history of an ancient Indian god. (in) *Struggles of Gods* (ed. H. G. KIPPENBERG), Religion and Reason 31, Berlin/New York, 1984, 13-64.

22 STRUNK, Klaus. "Vater Himmel" - Tradition und Wandel einer sakralsprachlichen Form. (in) *Serta Indogermanica* (Neumann Fel. Vol.), IBS 40, Innsbruck, 1982; 427-438.

(*dyaush pitar*)

23. MODHEY, S. G. Concept of the god Dhātṛ in the Vedas and the epics. *JOIB* 32 (3-4), 1983; 193-202.

. concept of Dhātṛ is one of those concepts of abstract creator gods and creative principles.. seeds in the *RV*.. traces the development in later Vedic lit .

24. PANDEYA, Sailaja. Nirṛtirdevatā. *SS* 42 (1-2), 1987; 61-64.

25. PIRART, Eric. *RV Pathyā Svasti*. *BEI* 5, 1957; 237-304

26. BAILEY, Greg. *The Mythology of Brahmā*. OUP, Delhi, 1983; xvi + 256

..see 50.48 and 117 above..

30. GUPTA, Manoharlal. Maruton kā vajñānika svarūpa (Hindi). *Veda-Savitā* 11 (11) onwards, June 1991.

..serially..

31. NARANG, Sudesh. Yajurvediya 'Videha' vyākhyā men Maruta (Hindi). *Veda-Savitā* 12 (4), Nov. 91; 102-108

32. RASTOGI, Urmila (ed.). *Vaidika Vānmaya men Maruta* (Hindi). Nag Publishers, Delhi.

..collection of 23 essays..

33. MISHRA, P. K. The Vedic night and the night of Sri Aurobindo. *Samāmnāya* 1 (1), Ahmedabad, 1992; 6-14.

..Vedic Rātri reveals some mystic characters of the night with blinding darkness.. well adopted by Sri Aurobindo in his poetry..

34. VEDIA, D. G. Vāstospati in the Vedas *SP*, 33 AIOC, Calcutta, 1986; p. 82.

..Vastospati = lord of homestead; Ksetrapati = lord of farming land.. *Vāstospatiyāni* in *AV* building construction, *vāstusānti*, ritual of entering newly constructed house..

35. BHATT, Basant Ballabh. Viśvedevagana aura unakī mahimā (Hindi). *Kalyāṇa* (Devatā-anka); 264-268; 415-417.

36. KASHIKAR, Mandakini C. The attributes of Viśve Devas. *SP*, 33 AIOC, Calcutta, 1986; 17-18.

..25 attributes found in *RV* and *AV*—10 exclusively used for Viśve Devāḥ.. conception of Viśve Devāḥ may be looked upon as the precursor of the conception of Supreme Reality..

37. NARANG, Sudesh. Veda ke 'Viśva Deva'. *Veda-Savitā* 10 (11), June 90; 332-334.

..(report of proceedings of a Seminar)..

37A. CHAUDHARI, Vijayalakshmi. *The Development of Mother Goddess Worship*. Vishva-Bharati Res. Publications, Santiniketan, 1987.

Rev. : Shubhangana ATRI, *BDCRI* 47-48, 343.

Har, Vedic, Buddhist, Śākta traditions

- 37B MEERA, S Some aspects of Śakti worship

see 48 174 above

- 37C SHARMA, Nilakamal *Pracina Bharata men Śakti puja* (Hindi)

see 48 274 above

- 38 SINHA, K P Vedic origin of Sakti, the Mother-Goddess (in) *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra, 1991, 8-14

IV civil is later than Vedic period, Śakti or Kālī is not pre-Vedic and non Aryan Vedic Usas Vak Aditi Sarasvatī, Ratri—diff aspects of these goddesses have contributed to the formation of the concept of the Mother these aspects are super personal *madhura bhayankara*

- 38 A SRINIVASACHAR, S Worship of Mother Goddess

see 48 293 above

- 39 CHATTOPADHYAYA, Shrimanta The deity Śraddhā an analysis SP, 32 AIOC, Ahmedabad, 1985, 7-8

RV X 151 and other references to Śraddha

- 40 BHISE, Usha R Śrī Devatā in Vedic mythology *Samannaya* 1 (1), Ahmedabad, 1992, 1-5

Śrī and Lakṣmī—initially two separate entities their negative forms

- 41 BHARADWAJ, O P The Vedic Sarasvatī (in) *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra, 1991

- 42 BHATTACHARYA, Kanailal *Sarasvatī A Study of Her Concept and Iconography* Sarasvatī Library, Calcutta, 1983, xvi + 169 + pl

S in Vedic mythology hst account of the concept S symbolizes refinement and the finer elements of Indian life Rev P BANERJEE, *IHR* 10, 154-55

43. CHAKRAVARTI, Lokanath *Sarasvatī devasvarūpam*

see 3.33 above



44. CHATTOPADHYAYA, K. *R̥gvedic River Sarasvatī*. Northern Book Centre, New Delhi, 1986; vi + 66.

45. DEODHAR, S. K. Devī Sarasvatī – Vaidika darśana (Mar.). *Prasāda* 42 (1), Aug. 88; 9-22.

45A. GONDA, J. *Pūsan and Sarasvatī*.

..see 50 69 above .

46. KHAN, Mohammad Israil. *Samskrtasāhityāmen Sarasvatī kī katipaya jhāmkiyān* (Hindi). Crescent Publishing House, Ghaziabad, 1985; 15 + 128 + 16 art pl.

..S. = Deity of Speech ; wife of Brahmā , sacred river..

Rev. . P. G LALYE *ABORI* 70, 347-48

47. NENE, M. P. Devī Sarasvatī (Mar.). *Prasāda* 44 (6), Jan. 91; 30-32.

..in *RV* (particularly I 3 10-12)—S. as sacred river.. S in Avestan lit. .. S as goddess of learning in Veda..

48. PAMAR, Virendra Singh. Veda men Sarasvatī devatā (Hindi). *Vedavāñī* 39 (10), Aug. 87; 9-11

49. YASODADEVI, V. Sarasvatī (the goddess of learning) through the ages. *JIH* 41 (3), Dec. 63; 681-697.

..(see *VBD* III 84.47), for S., also see Section 84..

50. BHATTI, Devadatta. *Sinīālī*. Agra, 1987; 128.

51. BANDYOPADHYAY, Gauri Sankar. Sītā — the personification of fertility. *SP*, 35 AIOC, Haridwar, 1990; p. 119.

..in *RV*, Sītā is the goddess presiding over agriculture ; in *AV*, she is ref. to as *parjanyaapatni*..

52. LAL, S. K. Sūṅtā. *Samāmnāya* 1 (1), 1992; 41-45.

..evolution of Sūṅtā from a mere word to a divine being..

53. BABU RAM. Evolution of the sun. *JIDVP* 2 (2), Aug 89; 209-222.

. primordial sun ; sound waves and the sun ; spotted bull ; solar car , *Martanda* ; the receding sun ; the powers behind the

expansion (Indra Mitra Varuna Angira rays) the sun and its  
fuel sun's structure

54 BHATT, J K Surya in the Vedas *SP*, 33 AIOC,  
Calcutta, 1986, 41-42

see 51 55 below

55 BHATT, J K Vedomān Surya (Guj) *Śiadhya*  
26 (1-2), 7-11

see 51 54 above

56 CHOPRA, S N The Surya in art and practice in ancient  
Panjab *Panjab Univ Res Bull (Arts)* 19 (2), 1988, 179-190  
IV civil Vedic age

57 DANGE, Sadashiv A Two wives of the sun god *Ritam*  
(11-15) B R Saksena *Fel Vol*, 1979 83, 109-118

ref to the myth of Vivasvat and Saranyu (*RV* X 17 2)  
the myth is not restricted to Vedic or Hindu trad this myth  
represents the sun god and the two phases of the earth it is  
the myth of the horse taming Aryan people for whom the earth  
was symbolized as the mare

58 DASS, Ayodhya Prasad The changing phase of sun-  
worship in the *Yajurvedasamhitā*

see 12 5 above

59 DASS, Ayodhya Prasad *Sun worship in Indo Aryan*  
*Religion and Mythology*

see 48 78 above

60 DESHPANDE, Indu Sun worship in the *Āranyakas*  
*JAS Bom* 60-61, 1985-86 (1991), 37-43

61 GROVER, Usha Justification of divinization of the sun  
in the Taittiriya *Āranyaka*

see 19 14 above

62 GUPTA, Manoharlal Surya janma ki prakriya (Hindi)  
*Veda-Savitā* 11 (9) April 91, 263-266

Viṣṇu deposits his *tejas* in the Mandākinī kendra and energy  
in the sky

63 JYESHT, Verman The Vedic godhead sun and the concept of trinity

see 48 130 above

64 LAD, Gauri Suryapratimā ani purānakathā (Mar ). *VSMV* 1988, 1989, 123-132.

Vedic period *amūrta suryopasana*

65 MISHRA, Yagal Kishor The multi dimensional feature of the Vedic sun god *SP* 34 AIOC, Visakhapatnam 1989, p 37

66 PARADKAR, M D Sun worship in Indian and other cultures *JAS Bom* 54-55, 1979-80 ( 1983 ), 103-117.

Vedic evidence considered

67 PATANJALI, V Sun worship in India *Indian and For Rev* 17 ( 10 ), Mar 80, p 21

68 SHARMA, Vinod Vaidika atmatattva 'Surya' ( Hindi ) *SP*, 34 AIOC, Visakhapatnam, 1989, p 29

*surya atma jagatas tisthuṣaś ca yac cakṣuṣā na paśyati yena cakṣuṣi paśyati jyotiḥ adabhyam vishvadarśana jyotiḥ-kṛt*

68A SRIVASTAVA, V C Continuity and change in the Purānic sun-worship *Pur* 34 ( 1 ), 1992, 14-25

see 48 298 above

69 MISHRA, Bina Vaidika bhāvadeva - Skambha ( Hindi ). *SP*, 35 AIOC, Haridwar, 1990, p 57

Skambha — an abstract divinity

## 52 VEDIC DIVINITIES IN GENERAL

1 BANERJI, Sanat K The secret of the Veda The Vedic gods and goddesses *Advent* 32 ( 3 ), Aug 75, 33-41.

2. CHATTOPADHYAYA, Shrimanta On some female deities having less reference in the Rksamhitā *SP*, 33 AIOC, Calcutta, 1986, p 49

„ 68

3 CHAWLA, Jyotsna *The Rigvedic Deities and Their Iconic Forms* Mun Man, New Delhi, 1990, 248 + 40 half-tone illust

4 GHOSH, Ekendranath *Studies on Rigvedic Deities Astronomical and Meteorological* Cosmo Publications, New Delhi, 1983 (reprint), 122

see VBD I 116 10

5 GONDA, J Some remarkable combinations of deities in the Atharvaveda *Gopikamohan Bhattacharya Comm 101*, Kurukshetra

6 GULERI, Vidyadhar Sharma *Female Deities in Vedic and Epic Literature*

see 48 130 above

7 JEŽIĆ, Mislav The transfer of divine attributes in the *Rksamhita*

see 4 24 above

8 KAPUR, Karma Narayana Vaidika deva aura devatā (Hindi) *Vedavani* 39 (2), Dec 86, 6-8

9 KAPUR, Karma Narayana Devatā, devapatniyān, tathā devīyan (Hindi) *Vedavani* 39 (4), Feb 87, p 23 + title page 2

10 KARANDIKAR, A J *Vedic Astronomy and Mythology* Gokul Masik Prakashan, Poona

(cf VBD III 52 14)

Rev *Organiser* 31 (6) 11

11 KINSLEY, David R *Hindu Goddesses Visions of the Divine Feminine in the Hindu Religious Tradition*

see 48 150 above

12. KRISHNAMOORTHY, K Female deities in the Rigveda *J Dharma* 5 (2), Apr June 80, 131-140

(cf VBD IV 52 27)

13. 'MANOHAR. Veda kī devatāen (Hindi). *Veda-Savitā* 7 (9), Jan. 87; 192-195.

14. MISHRA, Jayamant. Vaidika mantromen devatākā parijñāna (Hindi). *Kalyāṇa* 64 (2), Devatānka, 1990; 104-105.

15. PATHAK, P. V. On the nature of the deity trio : Apām Napāt, Ahirbudhnya, and Aja Ekapāda

..see 51.2A above..

16. POLOMÉ, E. C. Etymology and function of Vedic gods. (in) *Studi linguistici e filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985; 375-385.

..(Varuṇa, Mitra, Indra)..

17. PRABHAKAR, C. L. Deities figuring in the Praśna I of the Taittirīya Āranyaka.

..see 19.16 above..

18. PUROHIT, M. L. Vedon men prayukta devatāvācī samkhyāparaka śabda (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 67-68.

. numerical words denoting (1) individual divinities and (2) collective divinities..

19. PUROHIT, M. L. Vaidika devon kā paśurūpa men parivartana — eka dṛṣṭi (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 35.

. (e.g. Virāṭ Purusa ref to as *paśu*, Indra as horse or bull; Agni as horse..

20. TRIPATHI, Gaya Charan. *Vaidika Devatā : udbhava āura vikāsa* (Hindi).

..see 49.116 above..

21. YAJAN VEER. Vedic deities in Pāṇini.

..see 25.355 above..

### 53. LEGENDS, MYTHS, SYMBOLS

1. ACHARYA, Mrityunjay. Traces of the origin of Garuḍa in Vedic literature. *SP*, 35 AIOC, Haridwar, 1990; p. 122.

2 AGRAWALA, P K *Mithuna The male female symbol in Indian art and thought* Varanasi, 1983, 185 + pl

3 ANAND, Subhash Savitri and Satyavat a contemporary reading *ABORI* 69, 1988, 1-28

Savitṛ and *savitṛī* *savitṛī* and the Dvija (*savitṛī* was originally inspired by the experience of the sun at sun rise therefore *savitṛī* became an essential element of *sandhya*) *savitṛī* is symbolic of wisdom *savitṛī* and *brahmacarya* *savitṛī* and *dharma* (both symbolically and really *savitṛī* is linked with *ṛta*) *savitṛī* and *amṛta* (there are similarities bet Savitṛī Satyavat story and Naciketas story)

4 ANAND, Subhash Amṛtamanthana . life beyond life *ALB* 53, 1989, 121-162

[ DANGE Legends in the MBh the roots of this legend in Vedic lit especially in the sacrificial ritual of Soma pressing R PARROT *ABORI* 64 churning of butter - very imp from the pt of view of Vedic Aryans - and Soma pressing ] author suggests that the image of churning comes from the rite of preparing fire the epithet *amṛta* in *RV* is more common with ref to Agni the image enlarged, the image interiorized, the image transcended see 53 51 below

5 AROLE, M Kurma (tortoise) in literature and archaeology *JOIB* 36 ( 1 4 ), 1986-87, 247-255

Prajapati and *kurma* in Vedic period role of *kurma* in sacrifice

6 ARORA, U P *Motifs in Indian Mythology Their Greek and Other Parallels* Indika Publishing House, New Delhi, 1981, xxiv + 250

( = *VBD* IV 53 3 )

Rev Chhaya BHATTACHARYA HAESNUR *IHR* 11, 195-97

7 BAARTMAN Frans *Apah the Sacred Waters — An Analysis of a Primordial Symbol in Hindu Myths* D K Publ and Distr, Delhi, 1990

8 BAUMER, Bettina Purusa and the origin of form *Rupa Pratirupa* ( Alice Bonner Comm Vol ), Biblia Implex, New Delhi, 1982, 27-34

since *Puruṣasukta* every form of creation or realization is somehow related to or derived from the Puruṣa (archetypal being the original man) there is perfect continuity from the cosmogonic role of the Puruṣa in the Veda up to the later theories in the *śāstras* of diff arts. Puruṣa is not only a principle of organic wholeness or a kind of anthropomorphic symbol: he is the mediator par excellence bet the spiritual and the material in both ways.

9 BECKER, Gerhold *Die Ursymbole in den Religionen*, Verlag Styria Graz, 1987 352 + illust

Hindu texts considered

Rev Othmar Gächter *Anthropos* 84 577

10 BHATTACHARYYA, Lakshminarayana. *Vaidika Sauvar-kathāvimarsah* SP, 33 AIOC, Calcutta, 1986, p 45

*śvanakathas* in Vedic lit (e.g. *RV* I 163 13 II 39 4 X. 14. 11-12 X 108) names like Śunahṣepa

11 BHISE, Usha R. A distinct version of the Cyavana-legend SP, 32 AIOC, Ahmedabad 1985, 33-34

Cyavana Kṛṣṇa legend in *Khila* I 4 and 5 C shown to be superior to gods see 53 12 below

12 BHISE, Usha R. The legend of Cyavana as depicted in Vedic literature *VIJ* 24 (1-2) 1986 (1989), 24-29

from a meek suppliant of Agni in *RV* to a powerful sage, who is beyond the control of gods in later Vedic lit see 53 11 above

13 BIARDEAU, M. The Sami tree and the sacrificial buffalo, *CIS* 18 (1), Delhi, 1984, 1-23

14 BIARDEAU, M. Nara et Narayana *WZAS* 35, 1991, 75-108

Vedic evidence considered ref to *Puruṣasukta*

15 BOLLEA, W B. A note on the birth of hero in ancient India. (in) *The Concept of Hero (ine) in Indian Culture* (ed. G D SONTHEIMER), Delhi 1991, (pre-publ, typed) 28

*vira* and *śura* — represent the concept of 'hero' in *RV*  
Indra symbolises heroic ideal in *RV* ideal modified in times

of the *Brahmanas*, and in a largely sedentary society transferred to Prajāpati.. Mahāvīra concept in Vedic ritual.. Mahādeva in pre-Vedic times (Vrātyas).

16. BREGENHOJ, Carsten. *R̥gveda as the Key to Folklore: An Imagery Experiment*. Nyt Nordisk Forlag Arnold Busek, Copenhagen, 1987; 79.

17. CAILLAT, Colette. Sur le sort d'une mélusine indienne. *JA* 272 (3-4), 1984; p. 471.

. (report of a lecture).. *RV* X. 95 Purūravas-Urvaśī.. *SPB* ..*Vikramorvaśīyam*..

18. CARRI, S. J. Valmika – a Vedic symbol. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

. *valmika* (ant-hill) is associated with the human sacrificial victim or with the human head in certain Vedic rituals.. *valmika-vapa*..

19. CHAKRABARTI, Samiran Chandra. A study of the Pāriplava. *IJJ* 32 (4), Oct. 89; 255–267.

..fresh attempt to ascertain the nature and contents of Pāriplava-Ākhyānas . Pāriplava-Ākhyānas narrated every day during the year when the sacrificial horse roams about.. distinction bet the varieties, *ākhyāna*, *anvākhyāna*, *vākhyāna*, *itihāsa*, *purāna*, etc., was not strictly maintained.. origin of *ākhyānas*.. we have reasons to believe that the narration of Pāriplava-legends was a late addition to *Aśvamedha*.. mythological development as noticed in Pāriplava scheme reflects transition from Vedic to post-Vedic.. Pāriplavas do not have close ritualistic connection with *Aśvamedha*.. probable purpose of Pāriplavas : diversion when the sacrificial horse was away..

20. DANGE, Sadashiv A. Purūravas : a research for identity. *Gaurmath Sastri Fel. Vol*, Calcutta, 1980; 52–60.

..P. was a neo-ritualist..

21. DANGE, Sadashiv A. The riddle of the black antelope. *Handiqui Fel. Vol.*, Gauhati, 1982.

22. DANGE, Sadashiv A. Sacrifice and the cult of the mother-goddess. (in) *Sacrifice in India*, Viveka, Ahgrah, 1987; 165–176.



23. DANGE, Sadashiv A. The horse-faced goddess. (in) *Amalā Prajñā* (P. V. Bapat Fel. Vol.), 1989; 531-536.

..first indication in RV X.17 1-2: myth of Vivasvat and Saranyū.. Saranyū identified as a mare (for the first time in Nir. XII 10). (Apām Napat = horse in waters). Purānic extension.. the cult of the mare was prevalent in Europe, especially, Greece, whence it travelled to the East..

24. DANGE, Sadashiv A. The bones of Dadhīci. *Samānāya* 1 (1), 1992; 63-69.

..cryptic account from RV the bones of D. are not of a human, but of the sacrificial horse (particularly head bones).. myths and ritual later tacked on D ..

25. DANGE, Sindhu S. (ed). *Myths of Creation*. Dept. of Sk., Univ. Bombay, 1987; 74.

..(proc. of Seminar held on 17.3.1985) .

Rev. : U. C. SHARMA, *AJOS* 4 (1), 92.

26. DANGE, Sindhu S. Rgvedic accounts. (in) 53. 25 above; 7-11.

..RV X. 129 , 90 , 121 , 72 .

27. DEODHAR, Lalita. On some Puranic dimensions of the legend of Urvāśī and Purūravas. *BDCRI* 47-48, 1988-89; 61-65.

28. DOTY, William G. *Mythography. The Study of Myths and Rituals*. Univ. of Alabama Press, Alabama, 1986; xix + 326.

29. DUNDAS, Alan (ed.). *The Flood Myth*. Univ. of Calif. Press, Berkeley, 1988; 452 + fig. maps, etc.

..(collection of essays by various scholars).. includes an essay on Indian Flood-Myth

Rev. : Bernhard LANG, *Anthropos* 84, 274-75.

30. EHLERS, Gerhard. Tales from the Jaiminīya Brāhmaṇa. *VIJ* 25 (1-2), 1987 (92); 64-73.

31. EICHINGER FERRO-LUZZI, Gabriella. *The Self-Milking Cow and the Bleeding Lingam. Crisscross of Motifs in Indian Temple Legends*. OH, Wiesbaden, 1987; xxiv + 254 + pl.

32. FALK, Harry Die Legende von Śunahśepa vor ihrem rituellem Hintergrund *ZDMG* 134 ( 1 ), 1984, 115-135

Rajasūya as originally being adoption ritual Varuna plays imp role Śunahśepa legend fitted in the ritual

33. GACHTER, Othmar, QUACK, Anton Symbole, Magie und Religion *Anthropos* 84, 1989, 521-529

the paper seeks to remove an ethnocentric prejudice against magic Hindu evidence appreciation of symbolism plays an imp role in the proper understanding of rel and magic, magic is viewed as an integral part of rel rel again as part of the culture it is embedded in anthropological approach towards rel is instrumental in identifying and overcoming ethnocentrism

34. GAIL, A J Varahāvataṛa *E Waldschmidt* (80) *Fel Vol*

Vedic and Puranic mythological tradition iconography

35. GEIB, Ruprecht Mythos und Gemeinschaft im alten Indien, dargestellt am Beispiel des Rauschdämon Mada. *Saeculum* 32 ( 2 ), 209-220

36. GHOSH, A S Symbolism in ancient Sanskrit literature *BJ* 18, 57-65, 19, 59-63

37. GLUCKLICH, Ariel Images and symbols in the phenomenology of Dharma *Hist Rel* 29 ( 3 ), Feb 90, 259-285

evidence from Vedic lit and ritual the reconstruction of the structure of Dharma can be followed by a hermeneutic of its dynamic aspects that is the crossing over of boundaries the transformation within adjacent bounded areas and the enforcement of rules against transgression

38. GODBOLE, G H Later Vedic and Brahmanical accounts (in) *Myths of Creation*, Bombay Univ, 1987, 12-17

39. GROTTANELLI, C. Yoked horses, twins, and the powerful lady India, Greece, Ireland and elsewhere *JIES* 14 (1-2), 1986, 125-152

considers Saranyū, Sītā Helena Kleopatra and Briton, Masha -

40. GROVER, Usha. *Symbolism in the Āraṇyakas and their Impact on the Upaniṣads.*

..see 19.13 above

41. GUPTA, Manoharlal. Aditi kā aśvarūpa aura usakā medha (Hindī).

..see 50.22A above..

42. GUPTA, Nalini Kant. A Vedic story. *Advent* 20 (2), April 63; 51-55.

43. HARSHANANDA, Swami. *Principal Symbols of World Religions.* Ramakrishna Math, Madras, 1989; 47.

Rev. : Chetana MANDAVIA, *Pr Bh* (Sept. 91), 399.

44. HEESTERMAN, J. C. Flood story and ritual. *Proc. XIV Congress IAHR*, Waterloo, 1983; 1-17.

45. INSLEER, Stanley. The shattered head split and the Epic tale of Śakuntalā. *BEI* 7-8, 1989-90; 97-139.

..ref (1) *BAU* 3.6.1 Yājñavalkya-Gārgī — mā te mūrdhā vyapaptat.. (2) *ŚPB* 11.5.3.13. Uddālaka Āruṇi and Śauceya Prācīnayogya.. also *ChU* 1.8.1 ff; 1.10.7 ff... dismemberment of the sacrificial horse (in *ŚS*), beginning with the head.. epic and Purāṇic extension of the idea.. the idiom later developed the secondary sense - "to make a fool of oneself"... ref. Duṣhānta-Śakuntalā (*MBh* I. 63. 35)..

46. JAMISON, S. W. Formulaic elements in Vedic myth.

..see 42.77 above..

47. JAMISON, S. W. *The Ravenous Hyenas and the Wounded Sun, Myth and Ritual in Ancient India.* Cornell Univ. Press, Ithaca, 1991; xix + 335.

..brief survey of Vedic lit... examines the recurrences of the myths, "Indra fed the Yatus to hyenas" and "Svarbhānu pierced the Sun with darkness". Focussing on their verbal form and ritual setting, the author essays a general interpretation of the myths and their ritual purpose.. sheds new light on some central figures in Vedic mythology and on the evolution of Vedic mythological narrative..

- 48 JENA, S A study of Yama-Yami legend in the Vedas and Narasimha Purāna, *A G Swain Fel Vol*, Utkal Univ, Bhubaneshwar, 1985, 143-147

see 50 94 above

- 49 JENA, S Urvasī birth story - a study *JOIB* 36 (1-4), 1986-87, 39-43

story of birth of U is absent in *RV* later Paurāṇikas have connected her birth with *ūru* and have fabricated stories by means of it

- 50 KAPILADEVA SASTRI Vedon men Vṛtravadha ke prasanga aur usaki vyakhyā (Hindi) *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra, 1991, 15-24

Vṛtravadha thro' various gods described in Veda thro' Agni *vrtra*—spiritual interpretation views of Sri Aurobindo and Swami Dayananda

51. KASHIKAR, C G The Vedic metaphor in the "Churning of Ocean"

see 36 19 above (see 53 4 above)

- 52 KHAN, Mohd Israil Rgvedic symbols of the Sun and the Usas *SP*, 32 AIOC, Ahmedabad, 1985, p 13

- 53 KODANDARAMACHARYA, K Kṛsnayajurvede kathānikāh. see 10 28 above

- 54 KRAMRISCH, Stella The antelope (in) *Rupa Pratirūpa* (*Alice Bonner Comm Vol*), New Delhi, 1982, 35-39

. from Vedic time, the antelope, a denizen of untamed nature was the animal figure of Prajapati in the spontaneity of his intercourse with his daughter (*ŚPB* 9 3) the role of Rudra in this myth the black antelope skin symbolized the sacrifice itself (*ŚPB* 6 4 1 6) ironically tho by unerring logic Rudra who was excluded from the sacrifice was the cause of the sacrificial sanctifying magic emanating from the flayed skin of the black antelope, his victim ritually, the black antelope was the sacrifice iconographically the antelope was incorporated into the ambience of Śiva

55. LOKESH CHANDRA. Hellenistic echoes in the legend of Kṛṣṇa. (in) *India and the West* (Goetz Mem. Seminar), Steiner, 1983.

56. LURKER, Manfred. Der Hund als Symboltier für Übergang von Diesseits in das Jenseits. *Zeitschrift für Religions- und Geistesgeschichte* 35 (2), 1983, 132-144.

57. MANICKAM, T. M. The "Myth of Origins" : Aryan and Hebrew. *J Dharma* 2 (4), Oct. 77; 397-408.

58. MAAN SINGH. Vaidika ākhyāna aurā Ācārya Yāska (Hindi).

..see 26 31 above .

59. MUMMIGATHI, Sumangal D. Mithakīya kathā men ādhunikatā — Kathopaniṣad tathā Kumvara Nārāyana racita Ātmajayī — eka tulanātmaka adhyayana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 37-38.

..modernity in mythical tales. legend of Naciketas — old and modern trad. ..

60. MURARI LAL. *Mithaka : Sr̥ṣṭi ke Sandarbha men* (Hindi). Dharma Samaj Mahavidyalaya Prakashan, Aligarh, 1982; 322 + 15.

..myth—in the context of creation..

Rev. : FATAH SINGH, *AJOS* 1 (1), 107-08.

61. NÉVE, Félix. *Essay on the Myth of the R̥bhus*.

..see 51 10 above..

62. OETTINGER, Norbert. Zu den Mythen von Bhujyu- und Pāuruna-. *IJJ* 31 (4), 1988; 299-300.

..Mythos von P. (Yt 5.61 ff.).. (ref. to *TIME* : 53.83 below)

63. O'FLAHERTY, Wendy Doniger. *Women, Androgynes, and Other Mythical Beasts*.

..( = *VBD* IV 53.119).. book concerned with "the use of sexual metaphors and animal symbols to express rel. concepts of the relationship bet. men and women, gods and goddesses,

humans and deities \* Parjanya (RV VII 101) viewed androgynously so too Soma Vedic ritual churning the fire, pressing Soma offering libation in fire—presented in the hymns under the metaphors of sexual friction shifting balance of power in Indian hierogamies \*—from male gods of RV—both males and females in Puranas three animals dominant in RV cow bull horse see 53 64 below

Rev Walter Harding MAURER JAOS 105 774-77

64 O FLAHERTY, Wendy Doniger *Sexual Metaphors and Animal Symbols in Indian Mythology* Mot Ban, Delhi, 1981, xviii + 382 + 10 pl

(= Indian ed of 53 63 above, also see VBD IV 48 233, 53 120)

Rev J P SINHA *Rtam* 16-18 573-75

65 O'FLAHERTY, Wendy Doniger *Dreams, Illusions and Other Realities* Univ. of Chicago Press, 1984 xvi + 361 + 16 pl

derives material from RV to contemporary folk tales and lit

Rev Joel P BRERETON JAOS 105 777 79 Karel WERNER JRAS 1986 (1) 128 30

66 O FLAHERTY, Wendy Doniger The case of the stallion's wife—Indra and Vṛsanāśva in the Rgveda and the Brahmanas

see 50 58 above

67 O FLAHERTY, Wendy Doniger The good and evil shepherd (in) *Gulgul Werblowsky Fel Vol* (Numen 50 Suppl), 1983, 169-191

the metaphor of the shepherd Hinduism emphasizes the negative aspect while Christianity emphasizes the positive aspect

68 O FLAHERTY, Wendy Doniger *Tales of Sex and Violence Folklore, Sacrifice, and Danger in the Jaiminiya Brahmana*

see 15 18 above (why is JB different from all other Brahmanas?)

69 OGUIBENINE, B Le symbolisme de la razzia d'après les hymnes védiques

see 3 103 above...

70. OGUIBÈNINE, B. On the World-Tree symbolism : the sources of an analytical pattern. (in) *Semiotics of Culture* (ed. H. BROMS; R. KAUFMANN), Helsinki, 1988; 35-50.

71. OORT, M. S. Variations on the theme of R̥gveda X. 95. *SP*, 8 WSC, Wien, 1990.

..see 3. 104 above..

72. PAHARI, Ananda Sankar. A brief survey of some of the creation legends of the extant *Brāhmaṇas*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 48.

73. PATIL, Narendranath B. The legend of Hanumān. *JASBom* 54-55, 1979-80 (1983); 118-127.

..personal traits and other characteristics of H. of the epic can be traced back to Vedic times — to *RV* hymns to Rudra and Maruts..

74. PRECIADO SOLIS, Benjamin. Kṛṣṇa as the eighth child. *Sanskṛta-Saṁskṛti*, UNAM, Mexico, 1984; 309-321.

..cf. myth of Mārtāṇḍa (*RV* X. 72); *ŚPB* 3.1.3-4, *TA* 1.13.1; *AV* 8.9.21..

75. RIHANI, Vasundhara. Indra dvārā Dadhyan kī asthiyon se Vṛtravadha (Hindi).

..see 50. 61 above..

76. SHARMA, Baldev Raj. Indian tradition of symbolism. *D. N. Shastri Comm. Vol.*, 1989; 270-280.

..*vāk* symbolism (*vāk* = 1. the ultimate cause, Brahman; 2. power, i.e., *tapas*, *kāma*, *māyā*. 3. the expressed existence).. symbolism in diff. ages — IVcivil; *Saṁhitā*, *Br.*, *Ār.*, *Up*; epics..

77. SHARMA, U. C. The legend of Trasadasyu. *AJOS* 1 (2), 1984; 109-116.

..T. was a legendary hero of the Pūru tribe of the Indo-Aryans; he and his kinsmen were ranged against the mighty forces of Sudās and Tr̥tsu-Bharatas; his father Purukutsa died in one of the battles of *Dakṣarājā* war.. see 53. 78 below..

78. SHARMA, U. C. The legend of Purukutsa. *AJOS* 5 (1-2), 1988; 71-76.

. (also *SP* 32 ICANAS, Hamburg, 1986, p 275) . P. belonged to the Pāru-tribe of the Indo-Aryans, was father of Trasadasyu; was leader of *daśa rājānah* in the *Dāśarājña* war.. see 53 77 above.

79. SHASTRI, B R. The expanding universe. *JIDVP* 3 (2), June 90, 207-219.

ref. to Purāṇavas Urvaṣi legend P = atmospheric phase of 'cosmic fire', U = a particular phase of the divine power of Almighty..

80 SHASTRI, Dharmendra Nath. Rgvede Cyavanākhyānam uttaravaidikaśāhitye 'sya vikāśaś ca. *D. N. Shastri Comm. Vol*, Parimal Publications, Delhi, 1989; 31-54.

. Cyavana-legend in *RV* and its development in later Vedic lit (*ŚPB*, *JB*, *AtB*, *Nir.*, etc) .

81. SHENDGE, Malati J Some Vedic myths in a new light. *QJMS* 82 (1-2), 1991.

82 SREEKRISHNA SARMA, E. R Keśin Dālbhya and the legend of his *dīksā*. *ABORI* 48-49, 1968; 241-245.

82A. SWAHANANDA, Swami *Hindu Symbolology and Other Essays*

. see 48 304 above

83. THIEME, P. [Mythos von Pauruna (*Yt.* 5 61 ff.)] *Acta Iranica* '6 (Monumentum Nyberg III), 1975, 325-354.

. compares Vedic myth of Paura rescued from sea (T's view is rejected by J KELLENS, *IJJ* 19, 90 ff, and in *VBD* IV. 50 87) see 53 62 above

84. TOKUNAGA, Munco. Sources of the Apālā-legend in the Brhaddevatā *Indo shisoshi kenkyu* 1, Kyoto, 1981; 1-6.

85. TOPOROV, V N Zur Rekonstruktion des Mythos vom Welt-Ei. *Semiotica Sovietica* 1, 1986, Aachen

. Brahman in the waters of the cosmic ocean..

86 TRIPATHI, G. C. The legend of the dwarf-incarnation of Viṣṇu : history of its development *JGJKSV* 36 (1-4), 1980 (1984); 111-120.



English resumé of *VBD* III 53 127 . (the study clearly shows that the structure, motifs and char of the legend are constantly modified in the light of contemporary currents of rel thought) .  
Vedic references to Visnu and his strides .

87. TRIPATHI, G. C The legend of the destruction of Tripura and its Vedic origin *Amrtadhara (RND Fel. Vol )*, 1984; 445-455

..the picturesque descriptions of the chariot, horses, charioteer, and weapons used in the episode are but later embellishments of apparently simple ritualistic references in *YV-Sámhitas* and some *Brahmanas* nucleus of the story *TS* 6 2.3, *MS* 3 8 1; *KathaS* 24 10, *KapiṣṭhalaS* 38 3 *AB* 4 6-8 *ŚPB* III 3 5 3-20 . author interprets the word *upasad* occurring in these contexts as 'siege' ( 'sit round', 'besiege' ) .

- 88 TRIVEDI, Asha. *Prācina Bhārata men apsarāon kī sthiti (Hindi)*. *Kosala* 3 (1-2), 1980-81, 105-108

..A in Vedic lit.

- 89 TSUJI, N. *Legends of Ancient India from the Brahmana literature (Jap )* Shunjūsha, Tokyo, 1978, xiii + 197.

. some 30 episodes from the *Brahmanas* copious bibliographical notes

90. UPADHYAY, G P Reappraisal of the myth of Tripuradahana. *Proc. 30ICHSANA : South Asia* 3, Mexico, 1982, 14-21.

. certain rain-charm developed in *RV* as the myth of Indra-Vjra or even the older story of Trita Āptya of the same text In the later Vedic period of ceremonialism it was restructured and developed into a ritual technique to control and regulate seasons. Finally, in the accounts of *MBh* it was again transformed into the magnificent myth of Tripuradahana duly asserting the greatness of Śiva over other gods. In this version, the symbolic phenomena of death of the old year marked by the destruction of the 3 cities by Śiva and the start of the new agricultural year signalled by the rainfall are more than conspicuous .

91. UPADHYAYA, Baladeva *Nāciketopākhyānasya vedetuhāsapurāṇesu vikāśah (in ) Vimarśacintamanīh*, Sharada Samsthan, Varanasi, 1985, 17-32.

. legend of Naciketas in Veda. Itihāsa. and Purāṇas

92 UPADHYE, P M Symbols in Hindu philosophy and their interpretation *SP*, Symp Intern de la langue Sk, National Univ, Mexico, 1982, 41-42

considers *om akasa aśvattha dra suparra* etc occurring in *Up*

93 VEDAPAL, Vidyabhaskar Tripura evam unakā bhedana (Hindi) *MUSRJ* 10 (1-2), 1985, 9-14

ref *AB ŚPB MS Kathaka-Samkalana KathaS* discusses *upasad*

94 VEDAPAL, Vidyabhaskar Vāmanasambandhi akhyayika samājaśāstriya vivecana (Hindi) *VJ* 34 (6), Sept 85, 19-20

legend of Vamana imp of *samgathana*

95 VEDASRAMI, Virasena Hariścandra evam Rohita kathānaka ka vaijñānika dṛṣṭikona (Hindi) *Vedapradīpa* 2 (7), Jan 88, 27-29

scientific interpretation of H R -legend

96 VISHVA NARAYANA SASTRI Indro halyāyai jaraḥ *Paramarthasudha* 11 (1), 1988, 29-35

new light on the *Ramayana*-legend Vedic evidence

97 VON SIMSON, Georg Rśyaśṛṅga Ursprung und Hintergrund

see 3 187 above

98 VON SIMSON, Georg Remarks on the Suparna / Garuda myth (later Vedic period) *Ind Taur* 15-16, 1989-90, 353-360

(also *SP* 7 WSC Leiden 1987 p 167) the background of the Suparna myth seems to be the new moon period — rather the new moon perhaps at the turn of the year

99 WERNER, Karel Symbolism in the Veda and its conceptualization (in) *Symbols in Art and Religion the Indian and the Comparative Perspectives* (ed Karel WERNER), Durham Indological Series 2, 1990, 27-45

, considers Aditi Varuna see 53 100 below

100 WERNER, Karel *Symbols in Art and Religion The Indian and the Comparative Perspectives* Mot. Ban, Delhi, 1991, xiii + 221 + fig, glossary

. see 53 99 above

101 WHITE, David Gordon *Śunahśepa unbound*

see 32 80 above

102 WITZEL, Michael On the origin of the literary device of the 'Frame Story' (Rahmenerzählung) in old Indian literature *Schneider Fel Vol*, 1987, 380-414

(also *Proc 31 ICHSANA* Tokyo 1984 p 534) Frame-stories in middle Vedic lit (= YV and the *Brahmaras* of the 4 Vedas) discusses Cyavana legend (*JB* 3 120 28)

103 WITZEL, Michael The case of the shattered head, *SIH* 13/14, 1987, 363-415

104 YADAV, Babu Ram *Evolution of Urvashi* Vijnana Prakashan, Aligarh, 1986, 72

105 YORK, Michael Romulus and Romus, Mars and Quirinus *JIES* 16 (1-2), 1988, 153-172

a pair of divine twins appears throughout several IE daughter cultures e.g. Aśvināu [also Arjuna Indra Bhīma Vāyu Nakula (warrior) - Sahadeva (domestic)]

106 ZIMMER, Heinrich *Abenteuer und Fahrten der Seele Ein Schlüssel zu indogermanischen Mythen* Diederichs Gelbe Reihe - 67, Eugen Diederichs Verlag Köln, 1987, 327

3 ABHAYADEVA Yajñavidhī ki vikrtiyan (Hindi) *Veda-Savitā* 11 (2), Sept 90, 45, 55

wrong practices in ritual (mentioned by Swami MUNISHVARA NANDA SARASVATI of Gaziabad).

4 ABHYANKAR, S R Pratikapathamule mantravibhaganī sambandhicā nīrnaya (Mar) *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

decision re the division of *mantras* owing to *pratikapatha*  
TS I 7 8

5 ACHARYA, Kala Dhanajay Lamp as symbol of lustre in ritual *HSJIS* 3 (1-2), 1988 (1990), 28-31

lamp can be looked upon as a device of sympathetic magic

6 ACHARYA, Kala Dhananjay Co-relation in Vistāriyājñā, Nṛ yajña, and Annadāna *SP*, 34 AIOC, Visakhapatnam, 1989, p 310

Vistāriyājña and Nṛ yajña mentioned in *AV*

7 ACHARYA, K C Influence of Vedic rituals in Kālidasa's *Raghuvamśam*

see 33 1 above

8 ACHARYA, N N Human sacrifice in Assam *SP*, 32 AIOC, Ahmedabad, 1985, p 29

9 ACHARYA, N N Vedic rites and rituals of ancient Assam with special reference to horse-sacrifice *SP*, 33 AIOC, Calcutta, 1986, 1-2

10 ACHARYA, Ramakrishna Bharatiya samskriti men yajña kā varśistya (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 113-116

significance of sacrifice in Indian culture

11. AITHAL, P *Prayogarātna* of Nṛsimhayajvan (Manuscript notes) (in) *Sanskrit and World Culture* (Proc 4 WSC), 1986, 431-434

12 ALPER, Harvey P (ed) *Understanding Mantras*

..see 34 13 above.. includes, among others, (1) Ellison Banks FINDLY, " *Mantra kavifāṣṭā* : speech as Performative in the RV"; (2) Frits STAAL, "Vedic Mantras", (3) Wade T. WHELOCK, "The Mantra in Vedic and Tantric ritual"..

13. ANANTACHARYA, E Aryan idea of yagna *Viśvātmā* 12 (10), Feb. 88; 52-55.

. serially, to be contd .

14. APTE, Prabhakar. Āgamic vaiṣṇavisation of Vedic sacrificial tradition. SP, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85

..ref. to Sātvatavidhi (MBh 6 37 9) . erection of *yajñasālā* in a temple, fire-worship included in Catuṣṭhāna-arcanā; Viṣṇu-yāna with various shapes of *kuṇḍas*, etc ..

15. AQUILAR, H *The Sacrifice in the Rgveda*. Bharatiya Vidya Prakashan, Delhi, 1976.

16. AROLE, Meera. Significance of the tortoise in sacrifices and its archaeological correlation. *Indica* 24 (1), Mar. 87; 15-17.

..Vedic evidence . *kūrma* and *kaśyapa*..

17. *Ārsa Pitryajña*. Vaidika Yantralaya, Ajmer.

18. ARYA, Ashuram. Yajña ki vyākhyā Yajurveda men (Hindi). *Vedavāṇī* 36 (5), Mar. 84; 1-3.

..devasya tvā savituh prasave . pitṛśadanāḥ pitṛśadanam aṣṭ..

19. ARYA, Kusum Lata Aśvamedha — eka vivecana (Hindi) SP, 32 AIOC, Ahmedabad, 1985; p. 29.

. many meanings of *aśva*..

20. ARYA, Kusum Lata. Avamedha tathā Ajamedha — eka vivecana (Hindi) SP, 33 AIOC, Calcutta, 1986; 2-3.

..four sacrificial animals and four *varṇas* — their relationship... aṣṭ of the Vaiśyas, *aśva* of the Śūdras .

21. ARYA, Vedharam. Maharṣi Dayānanda aur pañca mahāyajña (Hindi). *Vedavāṇī* 36 (3), Jan. 84; 3-7.

22 ARYABANDHU, Yashopal Devayajña-mahimā (Hindi)  
*Vedavani* 36 (7), May 84, 7-10

23 Atirātra yajña *MLBD Newsletter*, June 90, p 7  
report on the *yajna* performed at Kundur (a small village in  
Trichur dist) study of its impact on plants, animals, humans,  
and atmosphere with ultra modern scientific gadgets

24 BAG, Subimal The Sautiāmanī sacrifice and its bearing  
on the Rāmāyana *SP*, 32 AIOC, Ahmedabad, 1985, p 30  
special characteristic features of Sautramanī revealed in the  
Rajasuya performed by Rama after his victorious return to  
Ayodhya

25 BAGHARI, Mehri The legend of Syavas, interpreted in  
the light of the *asvamedha* ritual *SP*, 33 ICANAS, Toronto,  
1990

Asvamedha and its Roman counterpart the 'October Equus',  
are both a reflection of an IE ritual of horse sacrifice the  
same ritual in one form or another must have also been current  
among other IE peoples

26 BAHULKAR, S S The role of Brahman in the Sthālī-  
pāka *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM,  
Poona, Aug 85

role of Brahman — obligatory in the Sthalīpāka

27 BANDOPADHYAYA, Udaya Chandra Katipayakatiya-  
yāgānām samiksa *SP*, 33 AIOC, Calcutta, 1986, 5-6

e g *Sarvasvābhudheyo jagah-marana-kamenaiva puruṣeṣa ayam  
anuṣṭheyaḥ agnim praviśya mṛtyuvaranam atra vihitam*

28 BANERJEE, Biswanath Sacrifice in the Buddhist tradi-  
tion *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

29 BANERJEE, Santi Purusamedha . its symbolical impli-  
cations in the Śatapatha Brahmana

see 17 10 above

30 BANERJEE, Santi Gṛhya rites in the Śatapatha  
Brāhmaṇa.

..see 17 11 above..

31 BAPAT, P V *Samnapasa* and other allied sacrifices in Pali literature *JUPHS* I, 1952, 78-83

see *VBD* II. 54 8

32 BHAGWAT, V B *Vyākaranamahabhāṣye yajñavisayakā ullekhaḥ*

see 43 7 above

33 BHANDARE, V V *Sacrifice from the epics SP, Seminar on Sacrifice in India, Bombay Univ, 1986*

34 BHANDARI, V S *Avabhr̥tha and the people JASBom* 54-55, 1979-80, 1-5

see *VBD* IV 54 23 sacrifices were not individualistic (not the monopoly of kings and rich people) but they were performed for the welfare of the entire community common people participated in the Avabhr̥tha cf *martyaś martyaśram*

35 BHARATIYA, Bhavanilal *Vaidika karmakānda aurā viniyoga (Hindi) SP, 35 AIOC, Haridwar, 1990, p 65*

main purpose of the Vedic lit is not *karmakānda*, but the varied education of the society -awakening society to its duties .

36 BHAT, G K *Affection motive in animal sacrifice DRB Birth Cent Vol, Calcutta Univ, 1982, 187-190*

humane consideration in the procedural details and *mantras* used during the performance of an animal-sacrifice -mostly concerned with the conception of mother or 'mother and father' of the animal victim ref to *Aśvamedha*

37 BHAT, J K *Trirāyusyam SP, 34 AIOC, Visakha-patnam, 1989, p 335*

discusses the three *mantras* employed in *karmakānda* in order to secure long life for the *yajamana* (1) *na tad rakṣamāsi* , (2) *dirghayus ta oṣadhe* (3) *yajabaddhān dāṣṭyaśarah*

38 BHATE, Saroja *Bhartṛhari and ritual SP, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85*

references to ritual in the *Vākyapadīya* bearing of ritual on philosophy of grammar

39 BHATKHANDE, S M Sacrifice in the Bhagavadgita  
SP, Seminar on Sacrifice in India, Bombay Univ, 1986

BG places sacrifice on a philosophical footing

40 BHATTACHARYA, D ' Hooykaas' text of the Balinese  
fire ritual and its Indian parallels SP, 8 WSC, Wien, 1990

the Śiva Buddhist fire ritual indicates its midway position bet  
the Vedic and Tantric (10th cent) developments

41 BHATTACHARYA Nitin The ritual tools SP, 34 AIOC,  
Visakhapatnam 1989, 8-9

consideration of Vedic ritual tools from the viewpoint of the  
socio economic set up of the Vedic society

42 BHATTACHARYA, Ram Shankar The puranic definition  
of yajña Pur 29 (1), Jan 87, 92 106

43 BHAVSAR S N Indian sacrificial system and dimen-  
sions SP, Seminar on Sacrifice, Vedic and Avestan, VSM Poona  
Aug 85

44 BHIDE V V The Caturmasya Sacrifices (with special  
reference to Hiranyakesi Śrautasutra)

= VBD IV 54 29

Rev B B CHAUBEY VIJ 21 289-94 T N DHARMADHIKARI  
ABORI 64 281-82 W RAU OLZ 79 (1984) 6 588 89 H  
SCHARFE IF 89 310

45 BHIDE, V V Development in ritual practices SP,  
32 AIOC, Ahmedabad 1985, p 33

from Samhitas to Prayogas see 54 46 below

46 BHIDE V V Srautaparampareṭiṭa sthityantare (Mar)  
(in) Bharatiya Itihasa anī Samskrīti Paryalocana, 1985, 19-21

vestiges in the Śrauta ritual practice see 54 45 above

47 BHIDE, V V Darsapurnamasayāgatīṭa eka praiṣa  
(Mar) (in) Prajñamjalī (Lakshman Sastri Joshi Fel Vol),  
1985, 22-26

about a praśa n Darsapurnamasa prakṣantīrasadaya (TB  
3 2.9) — this praśa recited by the Adhvaryu and the corref.



ponding action also done by the Adhvaryu (cf *BaudhŚS* 1.11).. alternatively, the Āgnīdhra acts views of other *Śrautasūtras* (and their commentators) mentioned and discussed..

48. BHIMASENA SARMA. *Darśapaurṇamāsapaddhatiḥ* (*Sarvaśrautesī-prakṛtiḥ*). Bahalgarh, 1981; 16 + 124.

..(ed by YUDHISTHIRA MIMAMSAKA)

49. BHUTESHANANDA, Swami. The importance of mantra diksha. *Pr Bh* 90, May 85; 217-224.

..meaning of *dikṣā*, power of *mantra*; role of *guru*..

50. BIARDEAU, Madeleine. The śamī tree and the sacrificial buffalo. *CIS* 18 (1), Jan.-June 84.

51. BISWAS, Dīdhiti. The place of rituals in the Upaniṣads.

..see 22.18 above

52. BISWAS, Dīdhiti. Concept of the Vedic *dikṣā*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 48.

53. BOCK-RAMING, A. The use of Vedic mantras in the final chapters of the *Ahīrbudhnyā-Samhitā*. *SP*, 8 WSC, Wien, 1990.

..ritual texts of the Vaiṣṇavas as well as those of the Śaivas often include a limited no. of traditional Vedic *mantras*, altho' in their general outlook they are certainly non-Vedic.. the Vaiṣṇavas show a marked tendency to integrate Vedic material into the descriptions of their non Vedic ritual, in most cases, however, the *mantras* selected for a special Vaiṣṇava purpose have almost nothing to do with the ritual act itself, the link bet. *mantras* and ritual is tenuous . in *Ahīrbudhnyā-Samhitā*, there are mentioned : *Puruṣasūkta*, *Gāyatrī-mantra*, hymn to *Ītavedas* (*RV* I. 99), hymn to Maruts (*RV* VII 59 12), and *Caturhotr*-formulas from *TA*. *Ah Sam.* interprets each single word of a *mantra* in terms of its own theological system..

54. BODEWITZ, H. W. The fourth priest (the Brahman) in Vedic Ritual. (in) *Selected Studies on Ritual in the Indian Religions*, Studies in the History of Religions 45 (Suppl. to *Niunen*), Brill, Leiden, 1983; 33-68.

. Brahman's silence, southern position, complete knowledge, and expiatory function are to be associated with the fourth and final

item of the classification wh is : a characterized by totality and indistinctness the singular *brahman* with wh the Brahman priest is connected seems to have cosmic or rather supracosmic aspects the fourth position of B may be based on a later systemization, the priest as such does not seem to be due to a late development his connections with the south (= moon = fourth world) may also point to a binal opposition from the singular one who had a particular knowledge of the *brahman* he became the generalist in the classical Vedic ritual in distinction to the specialist

- 55 BODEWITZ, H W Virāj and kṛta in Sāmavedic ritualistic arithmetics *ABORI* 68, 1987, 207-214

(ref H FALK *Bruderschaft und Wurfelspiel* 1986) discusses JB I 235 and I 256 and FALK (pp 124-25) how numerical symbolism of Agn stoma is applied in the *Brahmanas*

- 56 BODEWITZ, H W The black spot in the moon, salt, seed, and the devayajana (in) *Navonmesa* (G Kaviraj Comm Vol ), Varanasi, 1987, E 307-313

the *devayajana* and the black spot in the moon are equated salt ground has been explained to be a product of the moon the equation of salt ground and the black spot in the moon is hardly acceptable

- 57 BODEWITZ, H W *The Jyotistoma Ritual Jaiminya Brahmana I* 66-364 *Orientalia Rheno Traiectina* 34, Brill, Leiden, 1990, X + 334

Introd, transl comm JB gives esoteric explanations of the role of the SV-chanters see 15 16 above

Rev Klaus MYLIUS *OLZ* 86 (1991) 77-80, J C WRIGHT *BSOAS* 54 (3) 506-97

- 58 BOLLE, K W A world of sacrifice *Hist Rel* 23 (1), 1983 37-63

- 59 CANNADINE, David, PRICE, Simon (ed) *Rituals of Royalty, Power and Ceremonial in Traditional Societies* CUP, 1987, xi + 349 + maps, fig, etc

collection of essays by various authors

Rev, Thomas BARGATZKY, *Anthropos* 84, 262-63

60. CHAKRABARTI, Samiran Chandra. Vedic sacrifice and psychology with reference to human desires SP, Second Seminar on Inst. of Sacrifice, VSM, Poona, 1986

. sacrifice is supposed to establish a relation bet the human beings and the deities, generally for the fulfilment of human desires, and sometimes for mutual benefit

61. CHAKRABARTI, Samiran Chandra A study of the Pāṇḍava.

. see 53 19 above

62. CHAKRABORTY, Poushalī The Sārasvata Sātras. SP, 33 AIOC, Calcutta, 1986; p 9.

. described in PB XXV. LŚS V. ĀpŚS XXIII. ĪŚS XII. KŚS XXIV, ŚŚS XIII Sārasvata Sātras are localized and (so to say) mobile sacrifices also Darśadīpta Sātras imp for ritual and geographical aspects

63. CHANDRATREYA, G L Yajña and life SP, Seminar on Sacrifice, Vedic and Avestan, VSM Poona, Aug 85

64. CHATTOPADHYAYA, Amar Kumar Vaidikayajñāh. SSPP 60-61, 1978-79.

. serially

65. CHATURVEDI, Manik Govind Bhāratiya samskṛta lē sanātana lakṣana "yajña" (Hindi). Lakshmanadatta Chaturvedi's Comm. Vol, Delhi, 1986, 165-168.

- 68 CHAUBEY, B. B. What does the Asuras' performance of sacrifices allude to in Vedic literature? *VIJ* 23 (1-2), 1985 (1988), 71-78, *HSAJAS* 3 (1-2), 1988 (1990), 1-7

(also *SP* 33 AIOC Calcutta 1986 p 12) ref to Asuras sacrifices in *KYV* and almost all *Brahmanas*. Asuras method of performing sacrifices was diff from that of the Devas no mention of Asuras having obtained the fruit of sacrifices in early Vedic period. Asuras not associated with non sacrificing people. Rgvedic Indra Vrtra fight differs from Brahmanic Devāsurasamgrama — the former is mythologization of natural phenomenon and the latter of hist struggle. Asuras described in the *Brahmanas* as performing sacrifices committed many mistakes in the procedure and therefore did not get the desired fruit.

- 69 CHAUBEY, B. B. Vādhula's treatment of Agnyupasthana  
see 24 73 above

- 70 CHEMBURKAR, Jaya Pitryajña — a study (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 99-106

(paper presented at Seminar Bombay Univ., 1986) *pitryajña* originated from *devayajña* one of the daily duties of a householder one of the five *mahayajnas* three modes of performing *pitryajña* *baliharana* *tarpana* *śrādhā* *asrama-vyavastha* — a peculiar feature of Vedic social life

- 71 CIMINO, Rosa Maria Un altare domestico indiano dell'antico Museo Borgia di Velletri *AIUNON* 44 (3), Naples, 441-450 + pl

- 72 CLOONEY, F. X. Sacrifice and its spiritualization in the Christian and Hindu tradition *Paper*, Meeting of the Boston Theological Society April 85

- 73 CLOONEY, F. X. Jaimini's contribution to the theory of sacrifice as the experience of transcendence *Hist Rel* 25 (2), 1986, 199-212

(revised version of paper presented at 6 WSC, Philadelphia 1984) tries to show how the problem of transcendence is dealt with in Pūrva Mīmāṃsā which focuses on the idea of sacrifice being arranged to downgrade the imp of the gods and other supernatural or unseen realities and nevertheless insisting that the sacrificial performer gets beyond himself in the

sacrificial action in a definitive fashion (in FN 9, the author comments on STAAL's view re "Meaninglessness of Ritual" [VBD IV 54 281] saying that one shd not "assume from the lack of explicit ref to questions of meaning that the Śrauta authors thought the rites were 'meaningless' as if they were blind actions mindless, the authors seem rather to suggest that the meaning is intrinsic & evident and not explicable in terms of external, ordinary standards of meaning") Jaimini's demythologization of sacrifice, I asserts the inherent meaningfulness of sacrifice the material presented in this paper is expected to contribute to the construction of a theory capable of incorporating the experiences and conceptualizations of ritual found in various cultures

74 COGNI, Giulio From *Pranagnihotra* to Eucharist.  
(in) *Sanskrit and World Culture* (Proc 4 WSC), 1986, 237-242.

75. DANGE, Sadashiv A *Sexual Symbolism from the Vedic Ritual*

. (=VBD IV 54 54)

Rev., D K GUPTA *IJJ* 20 259-61, P D NAVATHE, *ABORI* 64, 294-97

76 DANGE, Sadashiv A *Ajāmitā* and speech-coupling.  
*JGJKSV* 36 (1-4), 1980 (1984), 77-85

considers *ajami* (procreative) type of concept of *nuthana*.  
*jami* is a simple pair and hence nonproductive, Vedic ritualism emphasizes the *ajami* type of *nuthana*

79. DANGE, Sadashiv A. "Ukhā" — variations from the Satapatha-Brāhmaṇa

. see 17 15 above

80 DANGE, Sadashiv A. Some ritual variations from the *Aitareya Brāhmaṇa*

see 13 8 above (intra school variations and evolution, also variations among diff schools) .

81 DANGE, Sadashiv A. Ritual variation and the principle of 'Sampad' (from the Aitareya Brāhmaṇa).

see 13 9 above .

82. DANGE, Sadashiv A. The Yatis and Uttaravedi. *HSJIS* 1 (1), 1986, 66-71.

. ref BODEWITZ, "What did Indra do with the Yatis?" (50 44 above) (where he doubts DANGE's suggestion re rel suicide in the Vedic period - *Ind Taur* 8-9, 113-121) . *uttara-vedi* - 'higher' *vedi* to the east - distinct from *uttarā vedi* (northern altar) .

83 DANGE, Sadashiv A. Sacrifice and the cult of the mother goddess (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 165-176

(paper Seminar on Sacrifice in India, Bombay Univ, 1986) . the concept of mother goddess arises prominently out of the actual sprouting experience and gets developed in agricultural societies however, the concept often grows irrespective of the society being matriarchal m g trait was dimmed by the Vedic rel in course of time, no rel or social organization can be away from m g in the course of its development, m g traits effaced in the gathering of the cult of Prajāpati see 53 22 above

84 DANGE, Sadashiv A. The Vedic altar - evolution *SP*, 33 AIOC, Calcutta, 1986, 13-14

size and shape of the Vedic altar show variation, and a trend of evolution

85. DANGE, Sadashiv A. The Prayaniya and Udayaniya Iyas (A study in variation and evolution). *J Dept. Sk*, Univ. Calcutta, 1987; 27-37.

. (variation without disturbing the general set up) .

86. DANGE, Sadashiv A. The double altar (evolution). *ABORI* 68, 1987; 349-358.

..two types of Vedic altars (1) Darśapūrṇamasa type - 'single'; (2) Nirūḍhapagubandha and Somayāga type - two altars with one extra, there is a third type - three altars (Varuṇa-praghāsa, Sākamedha, Sautrāmaṇī), with two extra.. author suggests an order of the evolution of the various altars..

87. DANGE, Sadashiv A. The yūpa — images and evolution. *VIJ* 25 (1-2), 1987 (1992); 12-19.

..the Vedic yūpa was not only the "banner of the sacrifice" (*RV* III. 8 8d); it was also a divine zoo-morph, in addition to its being the symbol of the cosmic tree.. see 54 90 below..

88. DANGE, Sadashiv A. The *Audgrabhana* offerings. *AJOS* 5 (1-2), 1988; 57-65.

..*Aud* oblations prescribed at the consecration of Agniṣṭoma, Aśvamedha, and Agnicayana the symbolism of these offerings.. there is the probability of *Aud* oblations and the formulas relating to them being originally known as *Vaiśvadeva*

89. DANGE, Sadashiv A. Devālaya āni 'viṣṇūce śīrṣa' (Mar.). *VSMV* 1987, 1988; 10-19.

..temple architecture and Vedic ritual .

90. DANGE, Sadashiv A. The yūpa — two images from the Ṛgveda.

. see 4 13 and 54 87 above

91. DANGE, Sadashiv A. The ultimate in the ritual of Soma. (in) *Ultimate*, Bombay Univ., 1991; 197-206.

92. DANGE, Sadashiv A. The bones of Dadhici.

. see 53 24 above..

93. DANGE, Sadashiv A. Mahāvedītila pratikatva (Mar.). *Vedaprabhā*; 37-45.

. symbolism in Mahavedi .

94. DANGE, Sadashiv A. The havirdhāna maṇḍapa. *R. M. Sharma Fel. Vol.*

- 95 DANGE, Sindhu S Mirror in ritual symbolism *JASBom* 54-55, 1979-80 ( 1983 ), 31-34

*GS* rituals employ a mirror (at the first glance of a child at the moon or the sun wedding ceremony, *indramala*) the belief about the reflection being the soul seems to have played a great part in giving the mirror its imp in rituals

- 96 DANGE, Sindhu S Pistamaya bali ( Mar ) *VSMV* 1983, 1984, 1-7

*pu o lasa as pistamaya ahi uti* also considers *karan bala apupa*

- 97 DANGE, Sindhu S Some non Vedic rituals in the Vedic tradition *SP*, 32 AIOC, Ahmedabad, 1985, p 36

*rauh na* fire-altar etc ritual details borrowed by the Vedic ritualists from people different from them see 54 104 below

- 98 DANGE, Sindhu S Samavartana vidhi āni snatakadharma ( Mar ) *VSMV* 1984, 1985, 7-16

based on *GS*

- 99 DANGE, Sindhu S *Hindu Domestic Rituals, A Critical Glance* Ajanta Publ, Delhi, 1985, 117

(an attempt to see the meaning underlying the domestic rituals) collection of essays

- 100 DANGE, Sindhu S Sacrifice and the metres *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

see 37 14 above see 54 101 102 and 105 below

- 101 DANGE, Sindhu S Metre magic in the Vedic ritualistic tradition *AJOS* 3 ( 1 ), 1986, 1 6

imp of metres and the *samais* as means of magic aimed at and worked out by the sacrificial ritual see 54 100 above and 54 102 and 105 below

- 102 DANGE, Sindhu S Vardika yajniya paramparetila chandāmce sthana ( Mar )

see 37 13 above see 54 100 and 101 above and 54 105 below

- 103 DANGE, Sindhu (ed) *Sacrifice in India Concept and Evolution* Viveka Publ, Aligarh, 1987, xvi + 220



. Proc. of Seminar, Bombay Univ, 1986

104 DANGE, Sindhu. Some non-Vedic rituals in the Vedic tradition. *HSAJAS* 2 (1-2), 1987; 1-7.

. see 54 97 above Rauhina myth (*ŚPB* II 1 2.13-17) different methods of Soma pressing

105 DANGE, Sindhu Vaidika yajñavidhīṭa 'chandas-sampad' (Mar). *VSMV* 1987, 1988, 1-9.

..see 54 100, 101, and 102 above

106 DANGE, Sindhu Vasatkāra - symbolic significance. *Pūrnatrayī* 16 (1) Govt Sk College, Tripunithur, Jan 89, 33-39.

. the word *vaṣat* (as old as *RV*) does not seem to denote any specific meaning 'mystic'

107. DANGE, Sindhu. *Sampad* s of metres (as seen in the Kausītaki-Brāhmaṇa).

. see 13 10, 37 15, 54 105 above

108. DANGE, Sindhu The ultimate in the aspects of speech (in the Vedic ritual) (in) *Ultimate*, Bombay Univ, 1991, 97 ff

. om hum, vaṣat

109. D' AQUILI, E G, LAUGHLIN, C D McMANUS, J. *The Spectrum of Ritual* Columbia Univ Press, New York, 1979.

. ritual is a form of formalised behaviour that is specialised for its communicative functions

110 DAS, R. Yajna its meaning and value *Hindutva* 8 (7), Oct 77; 10-20

111. DAS, Umesh Prasad Āpastamba Śrautasūtra men Darśapauramāṣayāga (Hindi) *SP*, 33 AIOC, Calcutta, 1986; 14-16

HUBERT and Marcel MAUSS (*VBD* III 54 77) is deficient because it fails to recognize that deities function in different ways in different sacrificial systems, in the Indian context and in relation to the Vedic sacrifices the *devatas* are a part of the overall sacrificial event and are not higher entities to whom the sacrifice is offered in praise, thanks-giving, out of fear etc. in India, at least, the gods need not be at the center of the conceptual realization of sacrifice a truly universal theory of sacrifice can't simply presuppose the conventional, deity-oriented model that has been generally accepted in the West

- 113 DAS, Veena *Structure and Cognition Aspects of Hindu Caste and Ritual* OUP, 1987

second ed of *VBD* IV 66 22

- 114 DASH, Umesh Prasad *Haviryajñon men agnihotra* (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, 35-36

- 115 DATE, Ranjana S *The interpretation of Agnigodana* *BDCRI* 50, 1990, 183-187

(also *Proc 31 ICHSANA*, Tokyo, 1984, 146-147) based on *GS* *godana* = *cudakarana* (shaving the hair of a boy on all parts of the body in the 16th year (from birth) *agnigodana* = *godana* after the completion of the study of the *Agnicayana-mantras*

- 116 DAVIS, Richard H *Cremation and liberation the revision of a Hindu ritual* *Hist Rel* 28 (1), 1988, 37-53

Hindu ritual in relation to its Vedic antecedents Vedism and Hinduism - various views (1) Hindu ritual is a long story of degeneration from Vedic ritual, (2) the two types of ritual represent two distinct racial groups, (3) synchronic approach recent studies of Indian rituals of cremation postulate a continuous 'orthodox' tradition of crematory practices, from the *RV* through *GS* to *Dharmaśāstra* commentators author concludes in Śaiva hands, crematory ritual is substantially altered from its Vedic model and is given a new significance Neither passive recipients of a handed-down Vedic ritual tradition nor Dravidian renegades working outside and unaware of their Vedic predecessors the Śaiva ritualists are purposeful revisionists re-formulating ritual forms available to them in the light of new and (to their minds) superior knowledge

117 DAYA KRISHNA Yajña and the doctrine of karma a contradiction in Indian thought about action *JICPR* 6 (2), 1989

118 DESHPANDE, Indu Significance of some specifications among the Śrauta ritual *SP*, 33 AIOC, Calcutta, 1986, p 17

119 DESHPANDE, Indu Jamitva in the Sāma chanting  
see 37 17 above

120 DESHPANDE, Indu Prāyascitta and its psychological implications *Samamaya* 1 (1), 1992, 91-96

—P = psychological defence to overcome the sin of violation of rule in ritual or social life

121 DESHPANDE, Madan, POTDAR, Manohar Madhavji, *Agnihotra* Inst for Studies in Vedic Sciences, Shivpuri, Akkalkot, 1990, 38

process of purification of the atmosphere

121A DE SMET, R Fleeting time and sacrificially produced continuity in Vedic Brahmanism and early Christianity *Boletín de la Asociación Española de Orientalistas* 17, 147-166

122 DHADPHALE, M G The Buddhist reaction to and against the Brahmanical sacrifice *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

in keeping with his doctrine of the 'Middle Path' and 'Analytical reasoning' (*vibhajjavāda*) Buddha did not condemn sacrificial system, he only condemned 'violence' in it, he advocated a more enlightened form of sacrifice with emphasis on social welfare (he reinterpreted many old ritualistic terms), he utilized the popularity of Vedic sacrifice to the service of the *saṃgha* (community)

123. DHARMADHIKARI, T. N Epithets of Agni as considered in rituals

see 50 4 above

124 DHARMADHIKARI, T N Kāmya sacrifices and dharma *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

. do Vedic sacrifices aim at achieving *preyas*?.. considers this question in the light of *Pūṛva-Mīmāṃsā* 1.1.2 and Śābara's *bhāṣya* .

125. DHARMADHIKARI, T. N. Gavām-Ayanam (A constructional and conceptual development of sacrifice) (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 29-36

. (also SP, Seminar on Sacrifice in India, Bombay Univ., 1986).. Gavāmayana is a *sattra* (Somayāga) extending over 361 days and is regarded as *prakṛti* of *sattra*.. the *ahakṣipti* of G. in a tabular form appended. G. = a combination of *ekāhas* and *ahinas* performed in succession and inverted order..

126. DHARMADHIKARI, T. N. (ed.). *Yajñāyudhāni*. VSM, Poona, 1989.

. an album of photographs of sacrificial utensils (with descriptive notes).. *yajña* utensils described.. abbreviations; botany; measures; index of entries and sub-entries

127. DHARMADHIKARI, T. N. *Puruṣamedha* – a critical study. SP, 35 AIOC, Haridwar, 1990; p. 147.

. *Purusamedha* is often misunderstood as a sacrifice in which a human being is offered as oblation; actually P. is performed with a view to becoming one with Purusa, the Supreme Being, the Soul of the Universe.. the humans are tied to the *jūpa* but are later released and not annihilated and offered as oblations..

128. DHARMADHIKARI, T. N. Reconstruction of a *pratīka-mantra* in its full form. (in) *Prasannapārijāta* (D. Kāveeshwar Fel. Vol.), Pune, 1990; 65-68.

..MS IV. 9.1 : *īatyagra āsti* and *ato devī*.. (earth dug by a bore is utilized at two places – *ādihāna* rite and preparation of *mahāvīra* in *Pravargya*) .

129. DHARMADHIKARI, T. N. *Vājapeya* (ultimate principle in it). (in) *Ultimate*, Bombay Univ., 1991; 109-114.

..*Vājapeya* revolved round *Prajāpati*.. sacrificer linked up with creator..

130. DIKSHIT, Asvi ni Kumar. *Samdhyā* aura *gāyatrijapaka* mahattva (Hindi). *Kalyāna* 65 (7), 1991; 616-619.

(to be contd., serially) ..

131. DOTY, William G *Mythography. The Study of Myths and Rituals*

see 53 28 above

132 DRURY, Naoma *The Sacrificial Ritual in the Śatapathabrahmana*

see 17 17 above (= VBD IV 17 14, 54 87)

133 DVIVEDI, Bhojraj, DVIVEDI, Lekhraj *Sasvara Rudrabhiseka Prayoga eka mumansa* (Hindi) Jodhpur, 1982; 6 + 2 + 156

134 DVIVEDI, Kailashnath *Pañcamahāyajñavimarśah. Sagarika* 23 (4), 1983, 71-77, (also in) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986 107-112

ref to 5 Mahayajñas in ŚPB TA ĀśvGS Bhūta yajna (bali), Manusya- (atithi pujana) Pitṛ- (tarpana) Deva- (homa) Brahma- (adhyaṇa) non performance of these five yajñas is condemned as being malimluc

135 DVIVEDI, K D *Vaidika Samdhyā evam Agnihotra. Vishva Bharati Res Inst*, Gyanpur (Varanasi), 1990, 96

mantras (in Devanagari and Roman scripts), transl in Hindi and English

136 DVIVEDI, Lalit Prasad *Tryambakeṣṭi anusthāna SP*, 35 AIOC, Haridwar, 1990, p 73

T in Sakamedhaparvan of Caturmasya

137 EINOO, Shingo *Studien zum Srautaritual I IJ* 25 (1), Jan 83, 3-16

138 EINOO, Shingo *Review of J GONDA, The Mantras of the Agnyupasthana* (VBD IV 54 105), *OLZ* 79, 1984; 589-594

139 EINOO, Shingo *Studien zum Śrautaritual II 6 Nigada. IJ* 28 (4), 1985, 263-273

nigada was so far identified with praiṣa or sampraiṣa or both.. on the basis of analytical study of various occurrences of nigada, it has been concluded that nigada is a prose mantra wh can be

distinguished from *saṁpraiṣa pra ś* and *niv d n gada ś* spoken (mostly) by the Hotṛ as an injunction directed to the priests as well as to the deities

140 EINO, Shingo Altindische Getreidespeisen MSS 44 1985, 15-27

141 EINO Shingo The interpretation of the Caturmasya sacrifice according to the ancient Indian Brahmana literature (Jap) *Kokuritsu Minzokugaku Hakubutsukan Kenkyu Hokoku* 10 (4), 1985, 1001-1068

see 54 142 below

142 EINO, Shingo *Die Caturmasya oder die altindischen Tertialopfer dargestellt nach den Vorschriften der Brahmanas und der Śrautasutras* Monumenta Serindia 18, Inst. for the Study of Lgg and Cultures of Asia and Africa, Tokyo Univ. of Foreign Studies, 1988, xxii + 383

see 54 141 above

Rev. FRANCIS X. CLOONEY *JAOS* 109 (3) 457-58 H. FALK *IJJ* 34 210-12 K. MYLIUS *OLZ* 85 (1990) 3 341-42

143 EINO, Shingo Who is the performer of the sandhyo pasana? *SP*, 8 WSC, Wien, 1990

a *brahmacarin* or a *grhastha*? simplest form of *sa ndhyopasana* (*KathakGS*) recitation of *sa itri* verse preceded by *o n* and followed by *vja/rti* (*bhuh, bhuvah s ah*) *Valkhanasasnartasutra* gives a more complicated form

144 FALK, Harry Die Legende von Śunahśepa vor ihrem rituellen Hintergrund

see 53 32 above

145 FALK, Harry Zum Ursprung der *Sattra*-Opfer *ZDMG*, Suppl. VI (22 Deutscher Orientalistentag), Steiner, 1985, 275-281

the *sattras* continue the traditions of the festive occasions during which the greater part of the *suktas* of *RV* were composed

146 FALK, Harry *Bruderschaft und Würfelspiel (Untersuchungen zur Entwicklungsgeschichte des vedischen Opfers)* Helwig Falk, Freiburg, 1986, 216

considers texts from *RV* to *ŚS* and *GS* distinguishes (1) ritual gambling associated with animal sacrifice involving dicing with large cohorts of *vibhidaka* (2) profane gambling (uniformly envisaged in *RV* and *AV* otherwise, and drawing terminology and allusions from the ritual) and (3) possible stray references to a wholly secular conception of play with a pair of numbered dice wh. some wd want to associate with Harappan attestation and wh may have influenced the numerology of *RV* and *SV* introductory ch deals with the mythology of sodalities relationship bet the Vratyas and the game of dice Vratyas were not converts in the rel sense but were a product of social reform '

Rev J L BROCKINGTON *JRAS* 1988 (1) 203-04, M A MEHENDALE *ABORI* 71 386-92 J C WRIGHT *BSOAS* 53 (2), 358-59

147 FALK, Harry Vedische Opfer in Pali kanon *BEI* 6, 1988

148 FUJII, Masato The *bahispavamana* ritual of the Jaiminiyas *Machikaneyama Ronso* 20, Osaka Univ, 1986, 3-25  
English transl of *JUpBr* 1 10-14

149 FUJII, Masato The Gāyatra and ascension to heaven.  
see 15 26 above

150 FUJII, Masato The Brahman priest (Jaiminiya Upa-  
nisad brahmana 3 15-19) *JIBS* 39 (2), Mar 91, 1054-1050

151 FUSHIMI, Makoto On the Vajapeya festival (Jap )  
*JIBS* 38 (1), Dec 89, 440-438

152 GOHLER, Lars *Zu philosophisch methodologischen Grundlagen der Erforschung des vedischen Opferrituals Eine religionshistorische Studie* Verlag Peter Lang, Frankfurt / a M, 1990, 142

(DD Univ Leipzig) attempts interpretation of Vedic ritual in terms of modern Religionswissenschaft traces the development of the cult sets ritual in the framework of Vedic culture in general deals with hist of research re ritual, hist of Vedic ritual, rel science and ritual, methodology of ritual research, classification of ritual

- 153 GANGESHVARANANDA, Swami *Śraddha kya, kyon, kaise?* (Hindi) Varanasi, 1983, 8 + 80

(ed by GOVINDANANDA)

- 154 GARGE D V *Purva Mimamsā in relation to the institute of sacrifice* SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

in the exposition of Vedas PM not only compares well with the six *Vedaigas* but excels them in some respects PM is a *Darsana* but also a *Vedaiga* par excellence

- 155 GAUTAM, Mulachanda *Dainika samdhyā - yajñopasana vidhi evam parvapaddhati* (Hindi) Sad Jnana Prakashan, Delhi, 1991, 96

- 156 *Gayatripuraścaraṇavidhi* Bombay, 1983, 16

- 157 GOKHALE, M V On Adhvarakalpā ṛṣi SP, 32 AIOC, Ahmedabad, 1985, p 39

*Adhvarakalpa* is one of the ṛṣis connected with the Darsa pūrnamasā

- 158 GOMBRICH, Richard F (ed) *Indian Ritual and its Exegesis* OU Papers on India, Vol 2, Part 1, OUP, 1988, xvii + 175 (Indian ed, Mot Ban, Delhi, 1988)

includes Ch MALAMOU D Paths of the knife carving up of the victim in Vedic sacrifice (1-14) (see 54 268 below).

The contractual body of the gods remarks on the Vedic rite of *Tānunaptra* (15-31) (see 54 269 below)

- 159 GONDA, J Triads in Vedic ritual *Ohio Journal of Rel Studies* 2, 1974, 5-23

see VBD IV 52.11

- 160 GONDA, J Notes on the ritual use of RV 10.121.10

see 3 53 above

- 161 GONDA, J The Śatarudriya

see 11 25 and 50 111 above

162. GONDA, J *The Mantras of the Agnyupasthana and the Sautramanī*



(= VBD IV 54 105)

Rev S EINO OZ 79 (1984) 6 589-94

163 GONDA, J *Vedic Ritual The Non Solemn Rites*

(= VBD IV 54 106) material from GS

Rev K MYLIUS OZ 79 (1984) 5 493-95

164 GONDA, J *The Vedic Morning Litany (Prataranu vaka)*

(= VBD IV 54 108)

Rev Steven COLLINS JRAS 1983 (1) 122-23 K. MYLIUS, OZ 80 (1) 68-69

165 GONDA, J *The Aghara Ritual of the Vaikhanasas*.  
Publ di "Ind Taur" -12, Torino, 1981

cf VBD IV 54 101

166 GONDA, J Rgveda 7 59

see 3 52 above

167 GONDA J *The Haviryajñah Soma The interrelations of Vedic solemn sacrifices*

(= VBD IV 24 103) interrelations = modifications which affect individual components when they are combined in a major ritual ceremony (J C WRIGHT in his rev Soma basically meant any stimulating substance rather than a pressing of juice in particular) see 50 207A above

Rev K MYLIUS IJ 27 (3) 210-11 E. R. SREEKRISHNA SARMA ALB 47 239-40 Karel WERNER JRAS 1984 (1) 155 J C WRIGHT BSOAS 47 (3) 570-71

168 GONDA, J Soma's metamorphoses

see 17 19 and 50 208 above

169 GONDA, J Vedic gods and the sacrifice *Numen*  
30 (1), 1983, 1 34

170 GONDA, J The concluding bath of the *Varunapraghasa*  
(in) D J Hoens Fel Vol Brill Leiden 1983

171 GONDA J *On the Structure of multipartite formulae in Vedic Rites and Ceremonies* Publ di "Ind Taur" -14,  
Torino, 1983, 42

- 172 GONDA, J The redundant and the deficient in Vedic ritual *VIJ* 21 (1-2), 1983, 1-34

considers the occurrences of *ati + ric* and *nyūna*

- 173 GONDA, J The gods of the *godana* ceremony (*AVŚ* 6 68)

see 6 19 above

- 174 GONDA, J *Rgveda* I 36 13-14

see 3 54 above

- 175 GONDA, J *The Ritual Functions and Significance of Grasses in the Religion of the Veda* VKNAW - Lett - NR 132, North Holland Publ Co, Amsterdam, 1985, 260

*trna kusa daibha durva muṁja kasa barhis prastara veda kurca brst*

Rev B B CHAUBEY, *VIJ* 24 152-56 K MYLIUS *IJJ* 30 304-06 R S ZDMG 138 (1) 197-98

- 176 GONDA, J A propos of *Śatapatha Brahmana* 2 4 1

see 17 20 above

- 177 GONDA, J *Rice and Barley Offerings in the Veda* Orient Rheno Traiectina - 31 Brill, Leiden, 1987, ix + 235

an examination of the offerings of *puroḍāśas* and of the offerings of boiled rice or barley (*caruḥ*) which often accompany and complement those of *puroḍāśas* discussion of *puroḍāśas* organized according to the numbers of *kapalas* used to prepare them references from *Brahmanas* and *Śrautasūtras* considers designations of gods to whom offerings are made deity is characterized by adjective with *mant* or *vant* suffix occasionally with *in* suffix

Rev Joel P BRERETON *JAOS* 110 369-71 J FIŠER *AO* 50 234-35 C G KASHIKAR *ABORI* 69, 309-12, K MYLIUS *IJJ* 32 141-43 Karel WERNER *JRAS* 1988 (2) 426

- 178 GONDA, J *Prayer and Blessing Ancient Indian Ritual Terminology* Orient Rheno Traiectina - 3, Brill, Leiden, 1989, X + 200

mainly discusses the word *āśis* (=blessing) in Veda (ritual) shorter chh on *radhas śastyaṇa*

Rev. Joel P. BRERETON *JAOS* 111 410-11, K. MYLIUS, *IJJ* 34 60-63

179 GONDA, J. *The Functions and Significance of Gold in the Veda* Orient Rheno Traiectina - 37, Brill, Leiden, 1991, 266

1 significance of gold in Vedic lit 2 use of gold in rites and ceremonies 3 gold in speculative thought 4 about *hiranyagarbha* see 34 73 above

Rev. K. K. RAJA *ALB* 55 133-35

180 GUNE, Jayashree A. *Pasu sacrifice and the Śāstras*. SP, 2nd Seminar on Inst of Sacrifice VSM, Poona, 1986

concept of *ahimsa* started being prominent from *Up* times (e.g. *ChUp* 8 15 1 *ahimsan sarvabhutan*) how are *ahimsā* and ritual killing reconciled by *sastras*?

181 GUPTA, Manoharlal. *Aditi ka asva rupa aur usakā medha*

see 50 22A and 53 41 above

182 GUPTA, Rani. *Agnihotra yaga - eka vivecana (Hindi)*. 31 *PAIOC*, Poona, 1984, 197 206

183 GUPTA, Sudhir Kumar. *Asvamedha (Hindi)*. *Veda-Savita* 5 (10-12) May-July 85

serially see 54 184 below

184 GUPTA, Sudhir Kumar. *Svāmīdayānandasarasvatīmatena ṛgvedīye 1 162-163 iti sūktadvaye 'svamedhasya parikalpah* (Sk.)

see 3 56 and 54 183 above

185 GURAGAI, Jagannath. *Dakṣiṇapūrva eṣīyakṣetrasya trisu desesu vaidīkayajñasamsthayāḥ prabhavaḥ* SP, 35 *AIOC*, Haridwar, 1990, p. 24

186 HECHS, Peter. *Mahachamasya and the fourth vyāhṛti*. *Advent* 32 (3), Aug 75, 55 57

187 HEESTERMAN, J. C. *Vedisches Opfer und Transzendenz*, „ 73

(= *VBD* IV 54 112) (see *VBD* IV 80 285) sacrifice was a medium bet the human and th transcendental worlds—this idea was later replaced by the notion that sacrifice was knowledge that pointed the way to transcendence, see 54 189 below

188 HEESTERMAN, J C Veda and society Some remarks a propos of the film "Altar of Fire" *Stud Or* 50, Helsinki, 1981, 51-64

189 HEESTERMAN, J C Opferwildnis und Ritualordnung  
(= *VBD* IV 54 114) (see *VBD* IV 57 146) ritual stands bet the world and transcendence, and bears ambivalence of order and chaos see 54 187 above

190 HEESTERMAN, J C Other folk's fire (in) *VBD* IV 54 283, Vol 2, 76-94

191 HEESTERMAN, J. C Flood story and ritual  
see 53 44 above

192 HEESTERMAN, J C Non violence and sacrifice *Ind Taur* 12, 1984, 119-127

the typical fusion of *ahimsa* and vegetarianism arose from brahmanic ritual thought Vedic ritual tho desocialized and set apart in its own transcendent sphere still recognizes and assigns a place albeit a reduced and strictly controlled one, to mundane interest, conflict and violence this paradoxical double orientation may well be decisive

193 HEESTERMAN, J C The ritualistic problem (in) *Amrtadhara* (R N D Fel Vol ), 1984, 167-179

achievement of the Vedic ritualists was that they forged a way out from the archaic cycle of destructive violence

194 HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society*

see 48 115A above (a collection of 13 articles already published) Brahman ritual and renouncer (*VBD* III 54 73) the question that occupies rel thought does not appear to turn on brahman superiority or its rejection but on the point of who is the true brahmin on these points both orthodox and heterodox thinkers seem to agree to a great extent

Rev N J ALLEN, *IJJ* 30 306-09, B G GOKHALE, *AHR* 90 (5) 1251, L M YOUNG *Anthropos* 82, 699-700

- 195 HEESTERMAN, J C. Self sacrifice in Vedic ritual. (in) *Gilgul* (*Numen* 50, Suppl Werblowsky Fel Vol ), 1987; 91-106

essential ambivalence of sacrifice which results from the interplay of self sacrifice and sacrifice by an outside agent

- 196 HEESTERMAN, J C Somakuh und Danaergabe  
see 50 211 above

- 197 HERRENSCHMIDT, Olivier Les formes sacrificielles dans l'hindouisme populaire (in) *Systemes de pensee en Afrique noire le sacrifice II*, 1978, 115-133

- 198 HERRENSCHMIDT, Olivier Role of sacrifice in Brahmanic and "testamentary" religions (i.e Christianity, Judaism, Islam) contrasted (in) *Between Belief and Transgression Structuralist Essays in Religion, History, and Myth* (ed Michael IZARD, Pierre SMITH), Univ Chicago Press, 1982

- 199 HILLEBRANDT, Alfred *Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form* Akad Druck- und Verlagsanstalt, Graz 1981, xvii + 199

(unaltered reprint of 1879)

Rev I FIŠER *AO* 45 177-78

- 200 HILLEBRANDT, Alfred *Ritual Litteratur Vedische Opfer und Zauber* Grundriss der IA Philologie und Altertumskunde, III (2), Graz, 1981, 199

(reprint of 1897)

Rev Harry FALK *ZDMG* 133 (2) 458-59 J FILLIOZAT *JA* 271 158 59

- 201 HOUBEN, Jan E M *Pravargya Brahmana of the Taittiriya Aranyaka* Mot Ban, Delhi, 1991 146

Rev K. K. RAJA *ALB* 55 156-57

- 202 HUBERT, Henri MAUSS, Marcel *Sacrifice Its Nature and Function* Chicago, 1964

English transl of the French original (Paris 1898) by W D HALLS

203 IKARI, Yasuke The Agnicayana rite and the old Upanisads (Jap) *Shukyo Kenkyu* 49 (2) Sept 75 51-73

204 IKARI Yasuke The Purusasukta in the Agnicayana rite

see 3 62 above

205 IKARI Yasuke Notes on studies of Hindu rituals (Jap) (in) *Rel and Culture of Sri Lanka* (Jap) (ed Kenji IWATA) Osaka 1982, 93 106

206 IKARI, Yasuke Ritual preparation of the Mahavira and Ukhā pots (in) *VBD* IV 54 283, Part III 168-177

207 IKARI Yasuke The Vedic ritual and its world view (Jap) (in) *Oriental Thoughts Indian Thoughts* 3 Iwanami Lecture Series Vol 7, Tokyo 1989 49-64

208 IKARI Yasuke The development of mantras of the Agnicayana (1) on the place of bahvra mantras and their recensions IWVS, Harvard Univ June 89

(1) *Samdlenī* vsś for a special *pasubandha* (2) *Ipī* hymn for a special *pasubandha* (3) *Yajyanuakya* vsś for a special *pasubandha* (to be recited at three main offerings for Prajapati) (4) *Apratiratha* hymn to be recited at carrying the fire to Agnicayana see 54 209 below

209 IKARI Yasuke The development of mantras in the Agnicayana ritual (1) — on the treatment of *hautra* mantras — *Zinbun* 24, Inst for Res in Humanities Kyoto Univ, 1989 1-11

see 54 208 above [the redactors of *YV*s regarded the *hautra* elements as a kind of supplemental materials which do not constitute the indispensable portion of their *yajus*-corpus] the characteristic treatment of *hautra* elements of Agnicayana in *TS* leads us to the supposition that the Agnicayana ritual was relatively new component in *TS*

210 ITTIRANI NAMUTIRI Yaga and Agni (Mal) *Mathrubhumi Daily*, 17 4 1975

211 JAGADISHIVARANANDA SARASVATI, Swami, OMPRAKASH (ed) *Adarśa Nityakarma Vidhi* Satyananda Smaraka Trust, Arya Samaj, Hindaun City, 14 + 190 + 42

based on Swami Dayananda's *Pancamahayajnavidhi* and *Satish-karavidhi*

212 JAGADISHIVARANANDA SARASVATI, Swami (ed) *Pañcayajñapradīpikā* Delhi, 1986, 224

(comm by J)

213 JAIN, Kunwarlal *Vaidika yajñavidyā* Delhi, 1991, 359 + 8

214 JAMISON, S W *The Ravenous Hyenas and the Wounded Sun Myth and Ritual in Ancient India*

see 53 47 above

215 JAMKHEDKAR, A P Vedic sacrifices in archaeological findings (in) *Sacrifice in India*, Viveka, Aligarh 1987 159-164  
(paper at Seminar on Sacrifice in India Bombay Univ)  
in early hist period epigraphical evidence

216 JHA, Damodar Pasubandhavimarsah SP, 35 AIOC, Haridwar, 1990, p 40

*pasubandhā pasubandho na catuṣpād paśumatravacakāh apī tu bahirūpe ta upahṛtaḥ praṇivīṣeṣaḥ iti asya arthaḥ*

217 JHA, Lakshminath Maithilānṛpadvārā karmakandasya samrakṣanam SP, 32 AIOC, Ahmedabad 1985 40 41

218 JHA Lakshmishvar Śudranam adbhane 'dbikarah (in) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 148 152

ŚYV 26 2 permits Śudra's participation prohibition of Śudra is a later phenomenon

219 JHA, Raghavendra Pancamahayajnanam āvasyakātvam SP, 32 AIOC, Ahmedabad, 1985, p 41

220 JOG K P Vedic sacrifice and Kalidasa SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

221 JOG K P Sacrifice in the Grhya tradition (in) *Sacrifice in India* Viveka, Aligarh, 1987, 88-91

*grhya* ritual having connection with Agni *grhya* ritual wh. does not have any connection with Agni (e.g. Samdhya vandana) local influences on *grhya* ritual

222 JOGLEKAR, P S Yajña – mental disorders in Āyurveda and neuro physiology SP, Seminar on Sacrifice Vedic and Avestan, VSM Poona, 1985

223 JOSHI, G G Some contemporary sacrificial rituals SP, Seminar on Sacrifice in India Bombay Univ, 1986

224 KANGA M F Haoma sacrifice in Avesta SP, Seminar on Sacrifice, Vedic and Avestan, VSM Poona, Aug 1985

225 KANTAWALA, S G Sacrificial elements in the Puranic vows SP, Seminar on Sacrifice in India, Bombay Univ, 1986

Puranic *vratas* as substitute of Vedic sacrifices see 54 2.6 below

226 KANTAWALA, S G Sacrificial elements in the Puranic vows SP, 33 AIOC, Calcutta, 1986, p 17

see 54 225 above

227 KAPUR, Karma Narayan Vaidika – Yajna (Hindi) *Vedavani* 42 (7) May 90, 25-26

228 KARAPATRI Swami Yajñamīmamsa (in) *Bhagavan Datta Chaturvedi Comm Vol*, Mathura, 1978

229 KARTTUNEN, Klaus *Jaiminisamaprayoga – South Indian Handbook of Vedic Ritual* (Finn) DD, Univ Helsinki, 1985 (Manuscript)

introd. crit. ed. transl. and comm.

230 KARTTUNEN, Klaus Medieval texts on the *grhya* ritual of the Jaiminiya Sakha BEI 7 8, 1989-90, 141-156

see 8.18 above



231. KASHIKAR, C. G. *Vārāha-Śrautasūtra* I. 7: Cāturmāsyāni – critical and exegetical study.

..see 24. 76 above .

232. KASHIKAR, C. G. *Vārāha-Śrautasūtra* II : Agnicayana – a critical and exegetical study.

..see 24. 77 above .

233. KASHIKAR, C. G. *Vārāha-Śrautasūtra* III. 1.1-2.2† Vājapeya and Dvādaśāha – a critical and exegetical study.

. see 24. 78 above .

234. KASHIKAR, C. G. Vedic ritualistic studies : a retrospect and prospect. *Ātam* 16-18 ( G C. Sinha Comm. Vol. ), 1984-86; 177-183.

. survey of recent studies

235. KASHIKAR, C. G. The area of Śyenaciti in the Āpastamba tradition. *K. S. Birth-Cent. Comm Vol - Part II*, K. S. R. I., Madras, 1985, 21-26.

. a crit study of the literary sources indicates that Agni to be piled up for the first time must have an area of  $7\frac{1}{2}$  puruṣas; consequently the trad of the *ekavidha* Agni prevailing among the Āpastambins can't be said to have a sound basis the old trad. of *saptavidha* Agni wh. was in vogue in all other recensions since the beginning was thus set aside

236. KASHIKAR, C. G. Introduction ( Sanskrit ) to *Grhy-āgnisāgara*, Gokarna, 1986

237. KASHIKAR, C. G. A structural analysis of Agnihotra. ( in ) *Sacrifice in India*, Viveka, Aligarh, 1987, 16-28

. ( paper, Seminar on Sacrifice in India, Bombay Univ, 1986 ) ..  
( 1 ) Vedawise distribution, ( 2 ) accommodation of rites, ( 3 ) stages initial, principal, concluding, ( 4 ) three constituents : *dravya*, *devatā*, *tṛyāga* ( offering ), ( 5 ) agents sacrificer, his wife, priests; ( 6 ) medium of offering fire, other substances ( e g. footprint of the cow or stump of a tree ) ( 7 ) recitation of *mantras* - *Yajurveda* ( recitation and muttering ), *Rgveda* ( low tone, middle tone, high tone, graded speed ), *Sāmaveda* ( chanting by resorting to notes ), ( 8 ) philosophy and psychology, spirituality, magic, combination of spirituality and magic, ( 9 ) sociology

and economics individual worship, collective worship, social solidarity economic distribution

238 KASHIKAR, C G , PARPOLA, Asko Śrauta traditions in recent times (in) *VBD* IV 54 283, Part III, 199-251

239 KASHIKAR, Mandakini Samdhyā worship of the Atharvans - a comparative study  
see 7 13 above

240 KLOPPENBORG, Ria (ed) *Selected Studies on Ritual in the Indian Religions* (Nunen Suppl -45), Leiden 1983, vi + 208 + 1 pl

(Essays presented to D J HOENS) contains an 'Index of ritual terms', H W BODEWITZ, 'The fourth priest (the Brahman) in Vedic ritual' (see 54 54 above)

241 KNIFE, David M *Sapindikarana* the Hindu rite of entry into heaven (in) *Religious Encounters with Death* (ed F E REYNOLDS, E H WAUGH), Penn State Univ Press, 1977, 111-124

(see *VBD* IV 47 104) with few exceptions the Hindu rites at the time of death and the procedures for cremation (*antyeṣṭi*) are fairly uniform throughout the regions of India this supposed ritual inertia contrasted with the profound philosophical developments of classical thought

244. KOLHATKAR, Madhavi. About the redressing rites after the Rājasūya. *SP*, 32 AIOC. Ahmedabad, 1985; 43-44.

..the performer of R becomes deprived of strength, valour, glory, etc. *AtB* description of R ; Ksatriya sacrificer becomes a Brāhmaṇa for the performance of R by making certain offerings before *dikṣā*, by means of certain offerings at the end, he again becomes Ksatriya

245. KOLHATKAR, Madhavi. Surā as medicine in the Sautrāmanī. *BDCRI* 44, 1985, 75-78.

. *surā* was used in popular medicinal rites—as a remedy for vomiting and evacuation when the rites of Ksatriyas were accepted in the Vedic ritual, *surā* was also included in it .

246. KOLHATKAR, Madhavi. The relation between the Agnicayana and the Sautrāmanī. *ABORI* 67, 1986; 109-115.

..[two types of S (1) Caraka-S (performed as part of Rājasūya, (2) Kaukīlī S (either *nitya* or *naimittika* or *kāmya*)]  
..in *TS* S is eulogistically connected with *cayana*, it is Caraka-S . Mīmāṃsakas have connected S with *cayana* as part of it.. in all likelihood, it is due to the influence of *Pūrvaṃmīmāṃsāsūtra* that, in *Kāṭhīnī*, Kaukīlī S is connected with *cayana*

247. KOLHATKAR, Madhavi. The method of preparing *surā* according to the Vedic texts *BDCRI* 46, 1987, 41-45.

..ref to diff ŚS mention of Sautrāmanī knowledge of Vedic ritualists about preparation of *surā* seems to be quite advanced..

248. KOSKIKALLIO, P. Jaiminībhārata and aśvamedha. *SP*, 8 WSC, Wien.

..assesses *Jbh* for the study of Vedic ritual and its evolution..  
*aśvamedha* is pivotal to understanding this process of change..

249. KRAMRISCH, Stella. The Mahāvīra vessel and the plant *pūṭika*. *Enimycological Studies* 10, Yale Univ. Press, 1986.

. (= IV. 54 147).. see 54 252 below..

250. KRICK, Hertha. *Das Ritual der Feuergründung* (*Agnyādheya*).

. (= *VBD* IV 54 150) see 54 266 below..

Rev G EICHINGER FERRO LUZZI *RSO* 56 219-21 H FALK  
*ZDMG* 135 (1) 139 41 William K MAHONY *Hist Rel* 23 (4)  
 392-94 K MYLIUS *IJ* 27 (3) 211-13 B OGUIBENINE *RHR*  
 205 (3) 301 05 Karel WERNER *JRAS* 1984 (1) 155 56 J C  
 WRIGHT *BSOAS* 46 (2) 412

251 KRISHNALAL Vedavyākhyā men karmakāndasiddhānta  
 kī bhūmikā (Hindi)

see 30 75 above

252 KUIPER, F B J Was the Putika a mushroom? (in)  
*Amrtadhara* (R N D Fel Vol) 1984, 219-227

refutes Stella KRAMRISCH's view (see 54 249 above)

253 KULKARNI, R P The śyena citi of peculiar shape  
*SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona,  
 Aug 85

ref to a manuscript drawing (Prajna Pathasala War) wh  
 indicates dimensions of a śyena citi of one square puruṣa area

254 KULKARNI, R P Difference in arrangements of fire  
 places, Veda and Mandapa for Darśapurnamāsa sacrifices according  
 to different Śrautasutras *SP*, 2nd Seminar on Inst of Sacrifice,  
 VSM, Poona, 1986

255 KULKARNI, R P Management of sacrificial ceremo  
 nies of ancient India *JOIB* 36 (1-4,) 1986-87, 45-54

256 KULKARNI, R P Critical path method applied to  
 Aśvamedha sacrifice *JOIB* 39 (1-2), 1989, 5-14

crit path method is a powerful dynamic tool for the planning  
 and management of all types of projects applied to the acti  
 vities related to the preparations for the performance of Aśva  
 medha 14 items connected with critical path method charts  
 and calculations given

257 KULKARNI, V M Sacrifice in the Jaina tradition  
*SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

258 KUNWARLAL, Vyasasisya Apastambakalpa men Yajña  
 vidyā (Hindi)

see 24 7 above

259 KUNWARLAL Vyasasisya *Ārsayajñavidya* (Hindi).  
Itihasavidya Prakashan, Delhi, 1988, 67 + 200

260 KUNWARLAL Vyasasisya *Vaidiki Yajñavidya* (Hindi).  
Itihasavidya Prakashan, Delhi 1991 6 + 359 + 8

DD comparative study of *IpSS* and *KatSS*

261 LAL, S K Female divinities vis a vis Srauta rites.  
(in) *A G Swain Fel Vol* Utkal Univ Bhubaneswar, 1985;  
129-136 (also) *HSAJIS* 2 (1 2) 1987, 68 ff

(also *SP* 32 AIOC Ahmedabad 1985 44-45) such female  
divinities are purely Vedic in their provenance no trace of  
indigenous and Śiva related divinities

262 LAL S K Ghṛtakambala rite in the Atharvaveda  
Parisista 33

see 5 26 above

263 LIDOVA, Natalya Ritual sources of Sanskrit drama  
see 38 10 above

263A LYSENKO V The rejection of Vedic ritual and God-  
Creator in ancient Indian tradition (in) *Free thinking and*  
*Atheism in Antiquity* Myal Publishers Moscow 1986

264 MAHADEVA SASTRI Yajnasistaśānah santah (in)  
*Lakshmanadatta Chaturveda Comm Vol* Delhi 1986, 125-132

imp of *pan a nihayajnas* in the life of a *dvija*

265 MAHATA K V Vedasvārasyam adhware paryavasyati  
no kratau (Sk) *SP* 32 AIOC Ahmedabad 1985, p 470

*adhva a* — sacrifice without *hmsa* *kratu* = sacrifice character-  
ized by *hmsa*

266 MAHONY William K A new description and inter-  
pretation of the Vedic Agnyadheya ritual *Hist Rel* 23 (4),  
1984, 392-94

re 54 250 above

267 MALAMOUD C Exegèse de textes exegèse de rites  
see 30 80 above

- 268 MALAMOU, C Paths of the knife carving up the victim in Vedic sacrifice (in) 54 158 above, 1-14

*pasoh* = *bhaktih* the authors of the Vedic treatises on sacrifice appear overwhelmingly preoccupied with how best to proceed so that the parts resulting from the division of the body reconstitute themselves so as to form a living whole recomposition specially addressed in the hermeneutics and apologetics of the *Brahmanas* the treatises on sacrifice are like a laboratory of discursive thought with rites as their working material the authors of the *Brahmanas* and the *Śrautasūtras* provide an outline and in some cases even a precise formulation of some of the essential categories in grammar

- 269 MALAMOU, C The contractual body of the gods remarks on the Vedic rite of tanunaptra (in) 54 158 above, 15-31

cf VBD IV 54 162 modelled on a contract among the gods in order to defeat the demons the gods stopped acting in isolation and formed themselves into a group whose cohesion was guaranteed by each of them depositing their most precious bodies with a witness to their oath author reflects on (1) the multiplicity of bodies peculiar to the same divine person (2) succession with an individual as a precondition for establishing the polity and (3) the difference in Indian theory between political bond and social organization

- 270 MALAMOU, C *Cuire le Monde Rite et pensée dans l'Inde ancienne*

see 34 112 above (see C MALAMOU *Cuire le Monde* VBD IV 73 54 M interprets every sacrificial and allied act as cooking, physically or symbolically)

- 271 MALIECKAL LOUIS Sacrifice core of Vedic religion and Christianity *Journal of Dharma* 14 (4) Bangalore Oct-Dec 1989

272. *Mantras et diagrammes rituels dans l'Hindouisme*  
see 48 165 above

- 273 MATSUNAMI Yoshihiro The relationship between the Vajasaneyi Samhita and Mahabharata with reference to a *mantra* recited in the Rajasuya (Jap)  
see 11 29 above

274 MEHRA, Baldev Singh The srauta sacrifices described in the Kausika Sutra

see 24 44 above

275 MICHAELS, Axel *Ritual und Gesellschaft in Indien Ein Essay* Neue Kritik, Gutschow, Frankfurt, 1986 142+illustr

Rev A B ZDMG 138 (1) 198

276 MINKOWSKI, Ch Z *The Matravarauna Priest* DD. Harvard Univ, 1986, 395

see 54 281A below

277 MINKOWSKI, Ch Z Janamejaya's *sattra* and ritual structure JAOS 109 (3), 1989, 401-420

the architectural regime of the Vedic sacrifices can be said to be one of embedding in that it makes use of a hierarchical principle in building up larger rites that include distinct even 'episodic' subrites this helps us to see the rationale behind the choice of the setting of the MBh in Janamejaya's *sattra* MBh drew its inspiration for using a sustained frame story from the embedding structure of the Vedic ritual

278 MINKOWSKI, Ch Z Rgveda Prose Khilas (Nivids and Praisas) and their relation to Vedic texts and schools

see 4 33 and 33 44 above

279 MINKOWSKI, Ch Z The Udumbara and its ritual significance WZKSA 33, 1989, 5-23

physical characteristics of U (*Sam* and *Br*), botanical information significance of U (*Sam* and *Br*) etymology, ritual uses

280 MINKOWSKI, Ch Z The Rathakāra's eligibility to sacrifice IJJ 32 (3), 1989, 177-194

(ref TB I 1 4 8) evidence from ŚS GS Mīmamsa Dharmaśāstra Vyākaraṇa h st records other Vedic evidence modern theories about Rathakara Rbhus as mythological embodiment, the locus for the system of symbols associated with crafting chariots crafting praise and crafting sacrifice Rbhus as devatas of Rathakara at Agnyadhana

281 MINKOWSKI, Ch Z The Sarasvatī in Vedic ritual and epic pilgrimage SP, 8 WSC, Wien 1990

Late Vedic texts describe an unusual type of *Sattra* which is to be performed while moving upriver along the east bank of Sarasvatī, the *Sattra* concludes at Plākṣa Prasravaṇa where the river emerges from the mountains and the *avabhṛtha* is performed at Karapacava in the Yamuna compared with Balarama's *nīrthayatra* described in the *Śalyaparvan*

281A MINKOWSKI, Ch Z *Priesthood in Ancient India A Study of the Matravārūna Priest* Publ of the De Nobili Res Library – 18, Wien, 1992, 272

see 54 276 above M's duties in animal sacrifices, in Agnistoma, Upavakṛt, Prasastr, M, the two divine Hotrs, M's *danda* crit ed of *Pratīpadhyaya*, The M *prayogas*

282 MISHRA, Madhusudan Sacred thread origin and development Does it have any Vedic sanction? *JOIB* 39 (1-2), 1989, 15-23

represents only a popular belief, later Smṛtikaras mystified a cord of thread, has no Vedic sanction, need not be the pivot of *upanayana*

283 MISHRA, Rajendra Prasad Āpastambīyādhanaivēcānam (Sk) *Sagarika* 23 (3), 1983-84, 63-80

284 MISHRA, Rajendra Prasad Pandita Madhusudana Ojākr̥tam Nirudhapasubandhavivēcānam (Sk) *Paper*, A S Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990, 6

285 MISHRA, Ramakrishna Yajña bahujanahutāya bahujanasukhāya *SP*, 35 AIOC, Haridwar, 1990, p 58

286 MISHRA, R C Paippalādiya Naksatrakalpa rite a brief survey *SP*, 33 AIOC, Calcutta, 1986, p 21

see 5 29 above

287 MISHRA, Umesh *Yajña-karma paddhati* Varanasi, 1988, 6 + 240

288 MISHRA, Yugal Kishor Yajñatattvadarsanam (Sk) (in) *Navonmesa*, G Kaviraj Comm Vol, Varanasi, 1987, Sk. 118-124.



also SS 39, 1984-85 93-100 *Yajña-vaidika śrauta smṛta*  
-diff kinds in each category

- 289 MISRA, S N Vedic philosophy and ritual of nomadism and settlement *Typescript of paper*, 32 AIOC, Ahmedabad, 1985, 7

MS 3 2 2 *prajāvarah (prajāṇ)* and *kṣemāḥ (prajāḥ)*—not two types of people but two ways of life MS 5 2 1 *yogakṣema* concept two modes of divine creation *viṣṇukrama* and *vaśa-pra (ŚPB 6 7 4 7)* *vaśapra* part of ritual marks the cessation of the nomadic and the beginning of the settled life

- 290 MISTREE, K P The Zoroastrian concept of sacrifice. (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 66-72

paper Seminar on Sacrifice in India Bombay Univ 1986

- 291 MODAK B R Aspects of ritual in the Atharva-Parisistas

see 5 30 above

- 292 MOHAPATRA, Gopinath The cow sacrifice in the tradition of India as referred to by Kālidāsa (in) *Sk and World Culture (Proc 4 WSC)*, Berlin, 1986, 462-466

ref *Meghaduta (Purvamegha)* 51 47 river Carmanvatī (Kālidāsa does not mention Carmanvatī but Mallinatha *rantidevasya gavalambheṣu ekatrasambhṛtat raktanīsyandat carmarāṣeḥ*)

- 293 MONE Neelima Arising out of *KauṣS 75 23 Bh Vid 44 (1-4)*, 1984, 76-83

ref to the rite of *veṣṭa vicartana*—a part of *vr̥ṣa*-ceremony with the *mantra pra tva muñcamī* (*veṣṭa* = a band that is tied around the hair of the bride) two *mantras* beginning with *pra tva muncamī (AV 14 1 19 and 14 1 58)* author suggests that *KauṣS* implies two rites of untying (of hair and girdle)

- 294 MONE, Neelima Water as a means of pacification *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 1985

evolution of the function of water in Vedic and Avestan ritual

- 295 MOODY, T F *The Agnadhēya establishment of the sacred fires* DD, McMaster Univ, Toronto, 1980, 312

Rev H FALK *ZDMG* 135 (1) 139-41

296 MOORE, R J *Tradition and Politics in South Asia*

(= *VBD* IV 82 352) discussion is essentially on the Hindu Great Tradition (Rev HEESTERMAN in his paper argues that the sacrificial ritual relates to a pre state system and that a dichotomy between power and authority was not possible)

Rev Romila THAPAR and S GOPAL *IHR* 5 342-43

297 MOORE, S F, MAYERHOFF, B G (ed) *Secular Ritual* Amsterdam, 1977

298 MUKHOPADHYAY, Biswanath On the recitation of the 'Sāmīdhenī' verses

see 37 49 above

299 MUKHYANANDA, Swami *Om, Gayatri, and Samdhya* Sri Ramakrishna Math, Madras, 1989, 88 + x

300 MULAY, R A *Yajurvedagranthoktā agnihotrāprāyascittayah* (Sk) *SP*, 34 AIOC, Visakhapatnam, 1989, p 2

301 MULAY, R A *Agnihotrāce samanya svarupa* (Mar) *Vedaprabha*, 161 169

302 MUNISHWARANANDA SARASVATI, Swami *Yajñon men patnī yajamana aura ṛtvijon kā paridhana kevala śveta vastra* (Hindi) *Vedavani* 37 (11), Sept 85, 5-8

only white garment in sacrificial ritual for sacrificer his wife and priests (also in *Vaiśvanara* ed Swami DIKSHANANDA)

303 MUNISHWARANANDA SARASVATI, Swami *Havirdravya se āhutiyan* (Hindi) *Vedavani* 44 (5) Mar 92, 12-14

304 MYLIUS Klaus *Acchavākiya und Potra Vergleich zweier vedischer Opferpriesteramtes* *Altorient Forschung* 9, 1982 115-131

(see *VBD* IV 54 180) also cf K MYLIUS *Acchavākiya und Potra c n Vergleich* (in) *Sk and World Culture* (Proc 4 WSC) 1986 471-474 *Acchavāka* and *Potr* belong to the *Hotṛ* group hist chronological position of A in old Indian ritual cult the role of A. in *Agn sṭoma* P is connected with

*Ritu yajnas* and the Maruts—he is already mentioned in *RV*,  
*Potrs* show greater uniformity and continuity than *A*. *Accha-*  
*vakīya* came later from the pt of view of social status, *A* and  
*P* were not significantly diff from each other however *P* had  
 a longer trad than *A* and therefore had a higher status

305 NARAYANAN, K P Vedic way (Agnihotra) to beat  
 pollution *AH* 3 (20), Jan 86 27-28

306 NARAYANA SARMA *Śrīśuklajajurvedīya madhyandina-*  
*vajasaneyinam ahnika sutra* val  
 see 12 12 above

307 NAVARE, S K Pindapitryajña independent rite or  
 subordinate to Darsa sacrifice? *SP* 32 AIOC, Ahmedabad, 1985,  
 p 48

*TB I* 3 10 *amasyajam aparahne pindapitryajna caranti*  
 acc to Jaimini this *yajna* has a separate existence, acc to  
 Katyayana it is to be regarded as a part of *Darśasti* these  
 views are discussed

308 NAVARE, S K Yajnavisayaka vividha bhumika (Mar)  
*SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986  
 various attitudes re sacrifice

309 NAVATHE, P D agnavaisnavam havih, *Nirukta* 7 8  
*ABORI* 66, 1984, 141-154

—explanation of Skanda Mahesvara and Durga Agnavisnū to  
 be understood not as dual divinity but as mentioning Agni and  
 Visnu together concept of the dual-divinity Agnavisnū not  
 much developed *mantras* relating to Agnavisnū do not occur  
 in the available *RV Samhita* (possibly the *RV Sam* known to  
 the *Brahmanas* did contain Agnavisnū hymns) Agnavisnū-  
*mantras* in *TS* if a suitable *mantra* is not available in the Veda  
 of a particular school it may be freely taken over from the  
 Veda of another school

310 NAVATHE, P D Anusangapatha *SP*, Seminar on  
 Sacrifice, Vedic and Avestan VSM, Poona, Aug 1985

*anusanga* extension of the elliptical *mantras* in elliptical  
 form to be recited at the *śadhya* to be recited in extended  
 form at the time of their employment in ritual *anusanga*—an  
 exclusive feature of *yajurmantras*

311 NAVATHE, P D Some observations on the Darśa-Purnamāsa sacrifices of the Katha Śākhā (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 37-40

paper presented at the Seminar on Sacrifice in India Bombay Univ 1986

312 NAVATHE, P D The offering of agnīsomīya purodaśa at the Full Moon sacrifice *SP*, 7 WSC, Leiden, 1987, p 104

313 NAVATHE, P D On the *prasthutam havih* *ABORI* 68, 1987, 645-651

ŚPB 3 8 2 26 27 (animal sacrifice to Agnīsomau after the last *pra argya* and *upasad* rites of Agnistoma) the word *prasthuta* not to be used in Adhvaryu's call to Maitravaruna for the *jayyas* procedure prescribed in diff ŚS discussed peculiar linguistic feature reflected in the use of *prasthuta* noticed in Panini's system of grammar

314 OGUIBENINE, B Identity and substitution in Vedic sacrificial ritual Essay on a case of figurative disguise of the formal scheme *Semiotica* 47, 1983, 165-179

314A OGUIBENINE, B From a Vedic ritual to the Buddhist practice of initiation into the doctrine (in) *Buddhist Studies* (ed P DENWOVEL, A PIATIGORSKY), Collected Papers on South Asia 4, London, 1983, 107-123

315 OGUIBENINE, B Le sacrifice du porc chez les Indo Iraniens et quelques questions annexes (in) *Etudes indo europeennes* (G Dumezil Comm Vol ) I 1987, 45-53

316 OGUIBENINE B La religion du sacrifice vedique et le sort de l'officiant et du guerrier dans l'Inde brāhmarique (in) *Mito storia societa* (ed Mario GIACOMARRA, Elio MARCHETTA), 1987, 193-209

317 OGUIBENINE B *Le deesse Usas, Recherches sur le sacrifice de la parole dans le Rgveda*

see 4 36 and 51 4 above

318 OGUIBENINE B La genuflexion dans le rituel vedique et en indo europeen *Paper*, IWVS Harvard Univ, June 89

319. ORANSKAJA, T. I. A secret drink *idā* – what is it? *Papers by Soviet Scholars*, 6 WSC, Philadelphia, 1984, 104–108.

..(*idā* has a wide spectrum of lexical meanings) in Vedic ritual, *idā* is the name of offered butter milk . constant connexion bet *idā* and Mitravarunau emphasized in Vedic texts, particularly the *Brāhmanas* (*āmukṣa* and *payasyā* also considered) .

320. PANAINO, Antonio An aspect of sacrifice in the Avesta. *EW* 36 (1–3), Sept 1986 (1988); 271–274

..clear connection bet sacrifice and strengthening in *Avesta* confirmed by Vedic evidence ref to *mahas* – broad semantic range.. however, Vedas do not record any examples of an enhancing sacrifice performed by a god to benefit a champion of his

321. PANDEY, H. S. The evolution of Paurāṇika *vratas* in place of Vedic sacrifices SP, 34 AIOC, Visakhapatnam, 1989; 325–326.

. Aryo-Dravidian rel to counteract non-Vedic rel .. *vratas* and *ṛithas* originated out of this rel

322. PANDEY, Ram Suresh. A teleological appraisal of the principal rituals of Hindu marriage. SP, 34 AIOC, Visakhapatnam, 1989; p. 365.

. *RV* (cf. X 85) testifies to the fact that the credit of the earliest knowledge of marriage, based on various rites, goes to the Hindus . *AV* and *GS* . *GS*, while maintaining the Vedic structure of marriage rituals, have added *janapadadharmā*, *deśācāra*, *grāmavacana*, and *kulācāra* mantras correspondingly adjusted..

323. PANDEYA, Om Prakash. Gavāmayanāntargatamahā-vratavimāśah (Sk). SP, 33 AIOC, Calcutta, 1986; 24–25.

324. PANDHARIPANDE, Rajeshvari. Metaphor as ritualistic symbol.

. see 36 25 above

325. PARDOUX, André. Mantras – what are they? (in) *Understanding Mantras* (ed. H. P. ALPER), SUNY, Albany, 1989.

326. PARKHE, M. S. *Agnihotra. The Vedic Solution for Present-day Problems*. Poona, 1982; iv + 138. c

327 PARPOLA, Asko Domestic rituals of the Jaiminiya Sāmaveda (1) Nambudiri brahmins of Kerala *Paper*, 6 WSC, Philadelphia, 1984

328 PARPOLA, Asko Jaiminiya texts and the first feeding of solid food (in) 47 97 above, 68-96

329 PARPOLA, Marjatta On the language of dress and personal appearance in Indian domestic rituals (in) 47 97 above

330 PATHRIYA, Sandhya Vaidika sandhyā kī visesāṅ (Hindi) *Vedavani* 37 (1), Nov 84, 2-4

331 PATIL N B 'Sacrifice and fulfilment of human desires. SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986, SP, 7 WSC, Leiden, 1987, p 116

seeks to trace the basic human psychology which is at the root of the concept and practice of sacrifice studies some of the types of Vedic sacrifice and the symbolism inherent therein association of sacrifice with creation and well being of society—

332 PATYAL, Hukam Chand Anguli parigraha *BDCRI* 44, 135-136

333 PATYAL, Hukam Chand Significance of the plant *apamarga* in the Veda *ABORI* 69, 1988, 205-215

(paper 33 AIOC) significance of *apamarga* (*Achyranthes aspera*) from the points of view of ritual myth and religion the plant which 'wipes off' evil it is a symbol of 'good fortune' and prosperity

334 PATYAL, Hukam Chand Vedic sacrifices are desire-fulfilling *BDCRI* 49, 1990, 339-342

(paper at Seminar on Sacrifice Vedic and Avestan VSM, Poona Aug 1985) Vedic sacrifices performed with an aim to gain some positive results and fruits

335 PATYAL, Hukam Chand Pigeon in the Vedic mythology and ritual

see 49 87 above

336 POTDAR, Manohar Madhavji *Agnihotra* Inst. for Studies in Vedic Sciences, Shivpuri, 1990, 26

337 PRASHASYAMITRA SASTRI Yajñesu pasuhimsāvidhānasya bhranteh kāranam tasya ca vāstavikam svarupam *Parijatam* 4 (1-2), Aug Sept 1985, 11-21

animal slaughter in Vedic sacrifice – its real significance see 54 338 below

338 PRASHASYAMITRA SASTRI Vaidika granthon evam yajñon men pašuhimsāvidhana ki bhrānti ka karana aura usakā vāstavika svarupa (Hindi) *Veda Pradīpa* 2 (3) Sept 87, 22-25

synopsis in Hindi of 54 337 above

339 RAGHAVACHARYA, V S V *Rgvedī-Purva Prayoga*

see 2 9 above

340 RAHURKAR, V G *Vedic Priests of the Fire Cult*

see 32 54 above

341 RAMANATHAN P S Rg-, Yajur-, Sāma vedīya sam-dhyāvandanam

see 49 94 above

342 RAMANUJACHARYA, T S Arunādhikaranavicārah, *V R Comm Vol*, Chowkhamba, Varanasi 1982, 35-38

rel to Jyotistoma

343 RANADE, H G Nature of the Śrauta (Vedic) sacrifice and related terminology *Sanskṛta Sanskriti* UNAM, Mexico, 1984, 115-123

problems posed by the technical vocabulary in the description of śrauta sacrifices discusses *parigraha ankadharana, adhara-mula adhahpindam barhistarāṇa*

344 RANADE, H G (ed) *Brahmatva-Mañjari Role of the Brahman Priest in the Vedic Ritual* Poona, 1984, iv + 34 + 36 + x

text and English transl

345 RANADE H G Some terms and concepts in the Śrauta ritual *SP*, 32 AIOC, Ahmedabad, 1985 p 81

considers (words) śamyaparīdhi (*BaudhŚS* 14 17) vrthagni (*BaudhŚS* 13 43 etc) a guli parigraha (*MaitayaŚS*) carman

tions.. regular tendency of the ritualists to practise black magic thro' Vedic ritual .

354. SAHOO, P. C. Priestly *abhicāra* in the Śrauta ritual. *JOIB* 38 (1-2), 1988; 7-15.

..how Vedic priests cd practise *abhicāra* against the *yajamāna* ( his person, sacrifice, family, kingdom, etc ) .

355 Saṁkṣipta-yajñopavīta-dhārana-vidhih. *Vrajagandhā* 2 ( 4 ), Jan. 87; 143-144.

356. SAMUDRA, K. D Concept of sacrifice in the Manusmṛti and the Yājñavalkyasmṛti. *SP*, Seminar on Sacrifice in India, Bombay Univ , 1986.

357. SANKARA RAMA SASTRI, C ( ed ). *Sāmaveda Sandhyā-vandana, Sāmaveda Upākarmaprayoga, Sāmaveda Śrāddhaprayoga*.  
..see 8 20 above..

358. SANYAL, Lalita. The role of Purānas in the religious rites and services ( *adhyātma-sādhana*s ) of Śruti. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 344.

. *Śrutis* ( Vedic and Tantric ) are the source of all rel practices and rituals in India

359. SARADA, Sohanlal, *Nityasandhyāyajñopāsana-vidhih*. Shahpura; 20.

360 SARASVATI, R *Brahmanic Ritual Traditions in the Crucible of Time*.

Rev : A JENNIE, *Anthropos* 76 (3-4)

361. SARASWATI, Baidyanath. *Ritual Language : A Trans-anthropological Perspective*.

..see 46 49 above..

362. SARMAH, Thaneshwar. *Veda āru karmakānda* ( Assam. ). *Srsti* 7 ( 3-4 ), Gauhati, 1984.

363. SATHE, Jayashree Oblation of the remnants in the procedure of Lājāhoma *BDCRI* 47-48, 1988-89; 307-310,



(occurring as a non initial cpd in *ghṛta-carman* etc. *BaudhŚS* 15 16) (concepts) *ajavaśa* (*BaudhŚS* 14 15) *svadharm sam bharanti* (*BaudhŚS* 14 7) *kikkītakaram juhōti* (*BaudhŚS* 14 15) *apam samyaja* (*BaudhŚS* 14 1)

- 346 RANADE, H G Vaidika yajña – itihāsa va svarupa (Mar ) (in) *Prasannaparijata* (Kavishvar Fel Vol ), Poona, 1990, 80–84

Vedic sacrifice – history and nature *BaudhŚS* 24 1 *panca-tayena kalpo jneyah—chandasa brahmanena pratyayena* (direct experience) *nyāyena* (general doctrine) *samsthavaśena* (tradition)

- 347 RANADE, H G *Dravyam, devatā, tyagah* in historical perspective (in) *Ultimate*, Bombay Univ, 1991, 23–27  
ultimate in Vedic ritual

- 348 RAO, S R Concept and evolution of sacrifice in the Indus civilization and Vedic period (in) *Sacrifice in India*, Viveka, Aligarh, 1989, 1–15

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- 349 RAVI NAMBUTIRI, M K Soma yaga and Agni (Mal) *Mathrubhumi Weekly*, 24 4 1955

- 350 RAWAL, Indravadan Vasordhara mantrō yajñāni vibhāvāna ane karmayoga (Guj) *Svādhyaya* 25 (3–4), 1988, 237–242

- 351 RIES, Julien, LIMET, Henri (ed) *Les rites d'initiation* Centre d'hist des rel, Homo religiosus–13, Louvain, 1986, 559

- 352 SAHAROV, P D Vedic sacrifice and extra-Vedic deities a form of theogenesis in epic and Purāṇic mythology SP, Soviet Scholars, 6 WSC, Philadelphia, 1984, 121–124

- 353 SAHOO, P C A discussion of *samsāva* *VIJ* 24 (1–2), June-Dec 86 (1989), 30–36

occurrence of *samsāva* presupposes rivalry bet two sacrificers the nature of the injunctions prescribed for the expiation of *samsāva* appears to be different from other expiatory injunc-

tions regular tendency of the ritualists to practise black magic thro' Vedic ritual

354 SAHOO, P C Priestly *abhicara* in the Śrauta ritual. *JOIB* 38 (1-2), 1988, 7-15

how Vedic priests cd practise *abhicara* against the *yajamana* (his person sacrifice, family kingdom etc )

355 Samksipta yajñopavita-dhārana-vidhih *Vrajagandha* 2 (4), Jan 87, 143-144

356 SAMUDRA, K D Concept of sacrifice in the Manusmṛiti and the Yajñavalkyasmṛiti SP, Seminar on Sacrifice in India, Bombay Univ, 1986

357 SANKARA RAMA SASTRI, C (ed ) *Samaveda Sandhya-vandana, Samaveda Upakarmaprayoga, Samaveda Śraddhaprayoga* see 8 20 above

358 SANYAL, Lalita The role of Puranas in the religious rites and services (*adhyatma sadhanas*) of Sruti SP, 34 AIOC, Visakhapatnam, 1989, p 344

*srutis* (Vedic and Tantric) are the source of all rel. practices and rituals in India

359 SARADA, Sohanlal, *Nityasandhyayajñopasanavidhih*. Shahpura, 20

360 SARASVATI, R *Brahmanic Ritual Traditions in the Crucible of Time*

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361 SARASWATI, Baidyanath *Ritual Language A Trans-anthropological Perspective*

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362 SARMAH, Thaneswar Veda āru karmakānda ( Assam ) *Sruti* 7 (3-4), Gauhati, 1984

363 SATHE Jayashree Oblation of the remnants in the procedure of Lājahoma *BDCRI* 47-48, 1988-89, 307-310,

364. SATYAKAM VEDALAMKAR (ed.). *Sandhyā-Agnihotra*. Bombay, 1986; 134.

..text with Hindi transl. ..

365. SATYA PRAKASH SARASVATI, Swami (ed.). *Vedic Sandhyā - Our Prayer Book*. Dr. Ratna Kumari Svadhyaya Samsthana, Allahabad, 1983; 56.

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366. SATYA PRAKASH SARASVATI, Swami. Mutilation of Shukla Yajurveda Samhita by ritualists or yajnikas.

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367. SATYA VRAT SASTRI. Vedic sacrifices in Kāldāsa. *Bh. Vid.* 45-47, 1985-87; 81-91.

368. SEIDENBERG, A. The ritual origin of geometry. *AHES* 1, 1962; 488-527.

..cf *VBD* IV. 54.252..

369. SEN, Chitrabhanu. *A Dictionary of the Vedic Rituals: Based on the Śrauta and Grhya Sūtras*. Mot. Ban, Delhi, 1982; 170 + 3 pl. + 4 charts

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370. SEN, Milan. The place of Rudra in the Traiyambaka Homa.

. see 50.140 above..

371. SESHADRI, P. *Sandhyāvandanam*. Bombay, 1987; vii + 47.

372. SETTAR, S. *Inviting Death: Indian Attitude towards the Ritual Death*. Brill, Leiden, 1989; xxx + 342.

REV. AGEHANANDA BHARATI, *JAOS* 110, 737.

373. SHARMA, Baburam. Tīna vyāhṛtiyān (Hindi). *Veda-Savitā* 3 (10), May 83. 303-304.

374. SHARMA, Bhim Sen. *Darśapaurṇamāsapañcāhikāḥ (Śrauta-ṣṣṭi-prakṛtiḥ)*. Bahalgarh, 1982; 124.

375 SHARMA, D D Divine message for the performance of Havan Yagya ( Agnihotra ) *The Vedic Path* 46 ( 2 ), Sept 83, 45-48

376 SHARMA, Hridaya Ranjan The spirituality of Vedic sacrifice ( in ) *Encyclop History of Religious Quest, U S A*

377 SHARMA, Hridaya Ranjan Yāgahomayor vailaksanya-vicarah *Pracyavidya, Samvidhavisam*, BHU, 1985

distinction bet *yaga* and *loma*

378 SHARMA, Jawharilal Srāddhamīmāṃsā *Kalyana* 64 ( 5 ), Aug 90, 550-555

379 SHARMA, Narayanadatta Agnistoma ki visesatāen evam usakā mahattva ( Hindi ) ( in ) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 103-106

see 54 380 below

380 SHARMA, Narayanadatta Agnistoma yajña *SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

see 54 379 above

381 SHARMA, Ram Murti Sacrifice in the philosophical perspective *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

382 SHARMA, Vijay Kumar A study of mantras cited in Pindapitṛyajña *JGJKSV* 87 ( Baladeva Upadhyaya Fel Vol ), 1983, E 163-167

these *mantras* are imp not only from the ritualistic view pt but also from the view pt of the thinking and ways of Vedic society

383 SHASTRI, Dakshina Ranjan *Origin and Development of the Rituals of Ancestor Worship in India* Bookland, Calcutta, 1963

383A SHUKLA, Acharya Ganesh A comparative study of the Veda and Iranian theology with special reference to rituals and ceremonies *SP*, 7 WSC, Leiden, 1987, p 161.

- 384 SHUKLA, D Semiotics of ritual language in the context of Hindu *puja* ritual SP, 8 WSC, Wien, 1990

tries to find out the relationship bet the meaning of the *Puruṣasukta mantras* and the r corresponding applcation in the 16 stages of a Hindu *puja* primary mean ng of the *mantras* and symbol c significance of each of the 16 *upacaras* deals with the common ground covered by Vedic and Tantric rituals thro varying forms but aiming at a single purpose

- 385 SINGH Mahesh Vikram A Soma sacrifice signifying assimilation in the Vedic fold 48 PIHC, Goa Univ, 1987, p 141

attempts to depict the rel procedure of assimilation of non Aryan or non Vedic into the Vedic fold as *dīyas* in the form of a Soma sacrifice called Agn stoma ŚPB shows that a non Aryan cd undertake this sacrifice in the hope of finding a place among the *dīyas*—for th s he had to discard his dialect in favour of Sk

- 386 SINGH, S P Sacrificial symbolism in the Upanisads see 22 114 above

- 387 SIVAKUMARASWAMY, M Ritualism in some South Indian cults (Śaiva and Virāśaiva) SP, Seminar on Sacrifice in India, Bombay Univ, 1986

major rites and the philosoph cal perspective in wh they are set

- 388 SMITH, Brian K *Ritual, Resemblance, and Hierarchy The Case of Vedic Sacrifice* DD, Chicago Univ, 1984

- 389 SMITH, Brian K Gods and men in Vedic ritualism Toward a hierarchy of resemblance *Hist Rel* 24(4), 1985, 291-307

how are we to understand claims of equivalence bet the human and the d v ne? despte first appearances men and gods were kept ontolog cally dist nct w thin a hierarch cal order of mutually resembling but fundamentally separa c forms the d v ne self and the heavenly world constructed for men by sacr ficial work were but res mblng counterparts to unconstructed prototyp cal models, not true equals of them

390 SMITH, Brian K. Sacrifice and being : Prajāpati's cosmic emission and its consequences

. see 50 81 above

391 SMITH, Brian K. The unity of ritual The place of the domestic sacrifice in Vedic ritualism *IJJ* 29 (2), April 86; 79-96

one major assumption made in *Sūtras* is that there was *kalpaikaiva* (unity of ritual) bet the three great classes of sacrifice (*grhya srauta soma*), the purpose of this paper to elucidate some of the guiding principles of the ritual classificatory scheme as it is found in the *Sūtras* more specifically to explore those principles that underlie the fundamental division made bet *grhya* (*paka* domestic) sacrifice and *srauta* ('public', 'solemn') sacrifice *grhya* ritual—largely undocumented before *Sūtras* . some of *grhya* rites were complementary to and/or prerequisites for *srauta* sacrifices discuss char of *grhyajajna pāka* = *eiufah*, arglos (simple innocent) = most basic and hierarchically inferior *grhya/srauta* = domesticated / extended, simple / complex, inferior / superior also the relationship bet *grhya* and *srauta* might be one of *equivalency* the Vedic ritual system—the 'unity of ritual'—is hierarchically ordered on the basis of relative complexity of form modulated by the principle of resemblance whereby higher and lower are made to conform.. when in relation to *srauta* ritual *grhya* sacrifice takes its place as the simple and basic form of Vedic ritualism, a formally resembling but impoverished and incomplete manifestation of its superior ritual expression at the *srauta* level

392 SMITH, Brian K. Ritual, knowledge, and being I initiation and Veda study in ancient India.

see 34 170 above

393 SMITH, Brian K. *Reflection on Resemblance, Ritual, and Religion*

see 47 121, 48 286 and 49 108 above classical Vedic texts dealing with sacrificial ritual in general and those dealing with domestic ritual bear close relation with each other, they have similar conceptions of man, cosmos, life after death, etc. . . a kind of continuity in them author establishes connections bet, Vedism and Hinduism .

Rev . M P MARATHI, *ABORI* 71, 351-52.

394 SMITH, Brian K , O'FLAHERTY, Wendy Doniger  
Sacrifice and substitution : ritual mystification and mythical  
demystification *Numen*, 1989

395 SMITH, Frederick M Names of Agni in the Vedic  
ritual

..see 50 15 above

396 SMITH, Frederick M *The Vedic Sacrifice in Transition  
A Translation and Study of the Trikandamandana of Bhaskara  
Miśra* BO Series 22, BORI, Poona, 1987, xxxii + 520

(some time bet 1000 and 1250 A D, B M gathered in this  
work all the modifications in the Vedic sacrificial rites approved  
up to his time in order to consolidate the Āpastamba ritual  
practice) introd continuity, elaboration, and decline of sacri  
fice, its Hinduisation especially with ref to Viṣṇu and Śiva  
ritual theory was based on ritual practice and not vice versa  
sacrifice taken up and recast by *Up* thinkers authors of ŚS  
failed to express partiality towards one or other opinions ex  
pressed sacrificial ritual as an hist entity that traversed the  
millennia as a more or less coherent institution of unique dyna  
mism-later influence by the rel and philos currents

Rev Francis X CLOONEY, *JAOS* 109 (3) 458-59, T N  
DHARMADHIKARI *ABORI* 69 323-25, Shingo EINOO *IJ* 34  
63-78, S R SHARMA, *IHR* 13, 186-88, Brian K SMITH *Hist  
Rel* 29 (2), 190-91, E R SREEKRISHNA SARMA *ALB* 52 260-61.

397 SMITH, Frederick M Agni's body

see 50 16 above

398 SMITH, Frederick M Financing the Vedic ritual - the  
Mulyadhyayaparisista of Kātyāyana

see 24 40 above

399 SMITH, R Morton From ritual to philosophy in India  
*JIP* 4, 1976, 181-197

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400 SOHONI, Y B Some scientific aspects of Agnihotra.  
*SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona,  
Aug 85

with special ref to stress and strain based on some experimental work done in central laboratory environments

401 SPARREBOOM, M., HEESTERMAN, J C *The Ritual of Setting up the Sacrificial Fires according to Vadhula School*. Verlag OAW, Wien, 1989, 148

*Vadhula* §§ 1 1 1-4 see 24 74 above

Rev J C WRIGHT *BSOAS* 54 (1), 237 38

402 SREEKRISHNA SARMA, E R *The Agnihotra in the Brāhmanas* SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

see 54 403 below

403 SREEKRISHNA SARMA, E R *Winning over the worlds through the Agnihotra* ALB 55, 1991, 32-39

ref to Bhṛgu-episode in JB I 42-44 see 54 402 above

404 SRIDHARA BABU, D *Yajña-Visnu identity*

see 50 187 above

405 SRIRAM SARMA, C *Devanāmṣṣinam ca bhagadāvadhi-karavicārah* SP, 34 AIOC, Visakhapatnam, 1989, p 34

406 Śrī rgvedīya pratahsandhya *Vraja gandha* 2 (4), Jan 87, 137 142

407 SRIVASTAVA, Sumanalata *Vaidika yajñon ke ṛtvijon ke laksana* SP, 35 AIOC, Handwar, 1990, p 71

considers such *lakṣanas* of the Vedic ritual priests as *aṛṣeya*, *anuyana sadhucarana* *vagmī anyunanga* *anatikṛṣṇa-anatikṛveta*, *anatikṛtadvayasama*

408 STAAL, Frits *Report on Vedic rituals and recitations*

see 37 77 above

409 STAAL, Frits *The concept of scripture in the Indian tradition* (in) *Sikh Studies* (ed M JUERGENSEMEYER, N. GERALD BARRIER), Graduate Theological Union, Berkeley, 1979, 121-124



410. STAAL, Frits. Ritual syntax. (in) *D. H. H. Ingalls Fel Vol.*, Dordrecht, 1980; 119-142.

..(see *VBD* IV 54 280) syntax has a ritual origin and is older than semantics . there is an independent level of syntax in linguistics . lg is unlogical and -pace Novalis- lg pictures the world in a roundabout fashion . see 54.421 below..

- 411 STAAL, Frits (ed.) *Agni - the Vedic Ritual of the Fire Altar*

. (= *VBD* IV. 54 283) .

Rev. : J. L. BROCKINGTON, *JRAS* 1985 (2), 208-10, C. G. KASHIKAR, *ABORI* 65, 277-81, David M. KNIPE, *JAS* 45 (2), 355-58, S. LIENHARD, *AO* 47, 238-41; K. MYLIUS, *OLZ* 81 (5), 496-501, Richard SCHECHNER, *JAS* 45 (2), 359-63.

412. STAAL, Frits. Moon chants, space fillers and flow of milk.

. see 37.79 above..

413. STAAL, Frits. The search for meaning : mathematics, music, and ritual. *American Journal of Semiotics* 2-4, 1984; 1-57.

..see 37.78 above..

414. STAAL, Frits. Ritual, mantras, and the origin of language (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984, 403-425.

415. STAAL, Frits. Vedic Mantras (in) *Understanding Mantras* (ed H. P. ALPER), SUNY Press, Albany 1984

..see 34 13 and 54 12 above..

416. STAAL, Frits. Language and ritual. *K. S. Birth-Cent. Commun. Vol.*, Part 2, KSRI, Madras, 1985; 51-61.

..man, during most of his existence, was engaged in rituals and started to speak only relatively late . a very interesting feature of the use of lg in ritual is that it consists of things that are often meaningless (e g *stobhas*), the meaning of the *mantra* is not part of the ritual with wh it is connected, its ritual meaning is its *vinnyoga* . concept of *brahman* (*anirvacanlya*) goes back to a pt. wh is before words, i.e., to a prelinguistic state of development, ritual belongs to that same domain; therefore, ritual and meaningless *mantras* may have rel. significance, wh. is diffe-

rent from the ordinary linguistic meanings that philosophers are generally looking for. The reason is simple. Ig came later than ritual or *mantras*.

- 417 STAAL, Frits. *Mantras and bird songs*

see 37 80 above

- 418 STAAL, Frits. *The Fidelity of Oral Tradition and the Origins of Science*

see 38 12 above..

- 419 STAAL, Frits. *Rules without Meaning. Ritual, Mantras, and the Human Sciences*. Peter Lang, New York, 1989

- 420 STAAL, Frits. *Jouer avec le feu. Pratique et theorie du rituel vedique*. Publ. de l'Inst. de Civil Ind - 57, Paris, 1990, 114 + pl. fig., tab.

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- 421 STAAL, Frits. *Syntax and semantics of ritual*. SP, 7 WSC, Leiden, 1987, p. 181

see 54 410 above

- 422 SUNITH, Vedapal. *Darśapūrnāmasestīrahasyaaprakāśa*. Prācyavidyānusandhāna Kendra, Ajmer, 1991, 8 + 36

- 423 TACHIKAWA, Musashi. *An Ancient Indian Homa Ritual. Pavitrestī, a modified form of Darśapūrnāmāsa*. *Studia Asiatica* 8, Nagoya Univ., Dept. of Ind. Philos., 1985, VIII + 91

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- 425 TAKAHASHI, Akira. *Studies on Gṛhya rituals* (pt. 3). *Dhruvāśvakaḷā* (Jap.), *JIBS* 29 (1), Dec. 80, 442-445,

- 426 TAKAHASHI, Akira Phālgunī / Caitrī Studies on Grhya rituals V (Jap ) *JIBS* 33 (2), Mar 85, 827-823
- 427 TAKAHASHI, Akira Śulagava (1) Studies on Grhya rituals VI (Jap ) *JIBS* 35 (2), Mar 87, 997-995
- 428 TAKAHASHI Akira Sulagava (2) Studies on Grhya rituals VII (Jap ) *JIBS* 37 (2), Mar 89, 980-977
- 429 TAKAHASHI, Akira Pañcayajña (1) Studies on Grhya rituals (Jap ) *JIBS* 39 (2), Mar 91, 976-973
- 430 TAMBIAH, S J A performative approach to ritual *Proc of the British Academy* 65, 1979, 113-169
- 431 TANAKA, Sumio The meaning of *upavasatha* (Jap ) (in) *Taishun Mibu Fel Vol* Tokyo, 1985, 277-294
- 432 TARALEKAR G H Some peculiarities of Saman chants in connection with the fulfilment of desires  
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- 433 TARAPOREWALA, Nawaz The ultimate in ritual drink from Indian and Iranian tradition (in) *Ultimate*, Bombay Univ, 1991, 255 261
- 434 TATACHARYA, Nrisimha *Yajñopavitatattvavimarśah* Laghu Grantha Mālā 41, Varanasi, 1986, 1a + 39
- 435 THACIL Jose *Vedic and the Christian Concept of Sacrifice* Pontifical Inst Publ 41, Alwaye, 1985, xxi + 363 + xxxii
- 436 THANGASWAMI SARMA, R Mimāmsavyakaranādisu śāstresu yajñasiddhāntah SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986
- 437 THAPAR, Romila The archaeological background to the Agnicayana ritual (in) 54 411 above, 3-40
- 438 THATTE R P Agni Soma Vidyā and yajña svarupa SP, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 1985

..(acc. to the view-pt. of Madhusudan OHA and Motilal SHARMA) in the context of the lg of *yajña*, based on Agni-Soma, the unalterability of the *artha* of a Vedic word..

439. THATTE, R. P. Gayatri : upāsanā tantra (Mar).

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439A. THITE, G. U. Antipathy to the Rājasūya – why ? Publ. CASS – cl. A – 48, 1973; 43–58.

..see VBD IV 54 288 .

440. THITE, G. U. (ed.) *Yajña : Āśaya āṇi Ālīkārā* (Mar.) Yajñavalkya Ashram, Poona, 1979; 200.

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Rev. : T. N. DHARMADHARARI, *ABORI* 69, 323.

441. THITE, G. U. Vaidika karmakānda : Kāṇva param-parā (Mar.) (in) *Agnisakhā*, Pune Kāṇva Sangha, 1985.

..Kāṇva trad. of Vedic ritual

442. THITE, G. U. Metaphorical description of Vedic sacrifice. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

443. THITE, G. U. Abhicāra-rites and Mīmāṃsā *SP*, 33 AIOC, Calcutta, 1986; p. 685.

. acc. to Mīmāṃsā, *abhicāra* rites do not form a part of Vedic rel., but this view can be shown to be not warranted..

444. THITE, G. U. Vaidic divination rites (some ideas and prospects). *Folklore* 28 (2), Aug. 87, 173–174.

..*yjñāna* (in Veda) = divination, also the terms *adr̥ṣṭa-darśana*, *jñāna*, *utprekṣā* are used in that sense .

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..*agnyavabhṛtha* means *avabhṛtha* rite performed in fire (instead of water) . 2 alternatives (1) to perform *avabhṛtha* after the dead performer's cremation in that fire; (2) first perform *avabhṛtha* in water and then burn the dead performer's body and continue the sacrifice..

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this wine is not censured nor is it ntotoxicating it is a sacred  
drink rite of its production *ma tras* for *st apana*

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the new agricultural techniques based on animal husbandry eroded the very basis of *yajña dana* is found to be more closely associated with *grihya* rituals (all *rel* rituals are symbolic acts expressive of some special value or concern of a group) various words given in *Nighantū* to express *dana* their significance needs to be properly understood in the present context

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For Mus the key Indian symbol system from wh early Buddhism (and much of Hinduism) took its inspiration was that manifested in the Brahmanic altar and sacrifice. This altar and

its associated ritual were soon to be recreations of the (self) sacrifice of the original cosmic Purusa from whose body the universe both phenomenal and invisible came into being. Thro the ritual reenactment of this cosmogonic event the sacrificer maintained the order of the universe and himself became acc to the symbolic understanding of this trad homologized with the primal sacrificed sacrificer who is Purusa. three concepts of primary imp are stated symbolic significance of *agni cayana* three levels *adhyatma* (protocosm) *adhiyajña* (mesocosm) *adhidāvatā* (metacosm)

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studies the ritual killing of a four eyed dog (*caturakṣa śvan*) in *Aśvamedha* (*ĀpŚS* 20.3.6-14 *BaudhŚS* 15.4-6 *Katyaśra* *ŚS* 20.1-5 *SaṅkhŚS* 16.1.9 *ŚPB* 13.1.2.9 *TB* 3.8.4.5) in the wealth of ritual detail that surrounds the sacrifice of the four eyed four dice dog every possible counterstroke to the royal horse — in the year of wandering that is to follow — is played out and neutralized in advance, the greatest player in the kingdom is assured of the victorious conclusion of his sacrifice because he has already realized it thro his pre-sacrifice. He has beaten and bound the dog of death the dice of death and the dog of dice

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- 30A RANJAN KUMAR Vaidika brahmanīya paramparā men Bhagavāna Rsabha (Hindi) *Śodhadarśa* 15, Tirthamkara Mahavira Smṛti Kendra Samiti, Lucknow, Nov 91, 37-44

- 31 SCHLERATH, B Die Problematik von Metaphern in den Gathās *SIH* 11-12, 1986 (87) 193-201

(considers *aśa*, *ṛta*)

- 32 SCHLUCHTER, Wolfgang (ed) *Max Webers Studie über Hinduismus und Buddhismus, Interpretation und Kritik*

see 48 258 above

- 33 SHALIGRAM, Baburao A mythological coordination of Hindu and Parsee *Religious Digest* 1 (1), 1987, 16-19

- 34 SHANMUKHA MUDALIAR, A *Śiva Āgamas and their relationship to Vedas* Kapaleeswarar Temple

Rev *JOIB* 39 '2-93

- 35 SHARMA, Braja Narayan Vaidika aura Śramana paramparāon kā prathama āyama pranatipatavīramana ahimsa kā upadeyatā (Hindi) *Paramarśa* 7 (2), Mar 86, 193-201.

Vedic and Śramanic traditions *ahimsa*

36 SHASTRI, Y S Upanisadic influence on *Mahayana sutralankara* of Asanga

see 22 109 above

37 SHUKLA, Acharya Ganesh A comparative study of the Veda and Iranian theology with special reference to rituals and ceremonies

see 54 383A above

38 SHUKLA Chandrakant Prārambhika bauddhamata aura upanisad (Hindi)

see 22 110 above

39 SINGH, Lalan Prasad Tantra and Veda in Hindu cultural context *Sanskṛta Sanskṛti*, UNAM, Mexico, 1986, 359-366

*RV* speaks about the Aryan sentiment and Ig the *YV* represents the age of transition in it speculation subordinated poetic wonderings the *AV* was composed in present India by that time the Aryans were greatly influenced by non Aryan Tantra the name *Māṣa* among the Brahmanas reflects the blending of Vedic and Tantric traditions

40 SIVAPUJAN SIMHA Veda aura cakrankita vaisnava sampradāya (Hindi) *Vedavani* 36 (9), July 84, 6-13

(*RV* IX 83 1 *ataptatanuh* ref to the first of the 5 *samskaras* of *cakrankita vaṣṇavas*)

41 TABYAH, T Isaac *Comparative Study of Hinduism Buddhism, and Christianity*

see 48 306 above

42 THAPAR, Romila The Hindu and Buddhist traditions

see 48 311 above

43 THAPAR Romila Millenarianism religion, and society in early India

see 48 312 above ,

- 44 VYAS, R T Yājñavalkya and Buddha. *JMSUB* 25-26 (1), 1986-87, 73-83

(paper 6 WSC Philadelphia 1984) Y revived the ancient Vedic trad of perceiving the transcendental reality directly within oneself (anti ritualistic tendency) B undertook to democratise the same ancient trad

- 45 WASSON, R G The last meal of the Buddha (with a memorandum by Rahul Walpola and epilogue by Wendy Doniger O'Flaherty) *JAOS* 102 (4), 1982, 591-603

--no one had ever known what plant it was, we now know that like Soma it was a mushroom, but a common mushroom--

- 46 YAMASHITA, Hiroshi Three adolescent gods of India : Murukan of ancient South India, Skanda Karitikeya of Hinduism, and Mañjuśrī of Mahāyāna Buddhism *BITCM*, 1981 (1985), 65-100

adolescent gods endowed with dual char - benignant and malignant, their power of possession often partake of both singularity and plurality it is not unlikely that the non or pre-Aryan idea of gods is reflected not only in the concepts of demigods but also in those of adolescent gods of the pan Indian pantheon

### XIII PHILOSOPHY

#### 57 PHILOSOPHY GENERAL AND INDIAN

- 1 ACHARJEE, Ranjit Kumar Indian philosophy past and present *Pr Bh* 90, May 85, 236-241

(Rev art on *Indian Philosophy Past and Present* ed S S Rama Rao PAPPU and R PULIGANDLA Mot Ban. Delhi 1982, xvii + 434) three parts (1) Tradition of Indian Philosophy, (2) Tradition and Modernity (3) Future of Indian Philosophy Pratima Bowless 'What is Indian about Indian philosophy? (Ind philos based on organic world view as against western 'architectonic' world-view) Saraswati CHENNAIALEXAVAN, In search of Indian philosophy (survey of Ind philos. from Vedic times to the present age) P T RAJU, "The western and Indian philosophical traditions" K. B. RAMAKRISHNA RAO "The question of Indianness of Ind philos."

2 AGEHANANDA BHARATI Self in Hindu philosophy and "action" (in) *Culture and Self Asian and Western Perspectives* (ed J MARCELLA et al) Tavistock, New York, 1985

3 AGRAWAL, M M *The Philosophy of Non Attachment The Way to Spiritual Freedom in Indian Thought* Mot Ban Delhi, 1982, 97

ch II deals with the Indian metaphysical view of life and conception of man, ch III analyses the nature of attachment and non attachment, ch IV does non attachment amount to amorality? *Up* and *Bhagavadgita* mainly studied

Rev Mahesh MEHTA, *JAOS* 105 (2) 382-83

4 ANANDA ACHARYA, Sri *Tattvajñanam or the Quest of Cosmic Consciousness* VVRI, Hoshiarpur, 1985, xvi + 435

5 ARAPURA, John G *Gnosis and the Question of Thought in Vedanta* Martinus Nijhoff Publishers, Dordrecht, 1986, 211.

three approaches wh philos thought can take thought can be approached from human consciousness as ground, as in the case of speculative thought, intuition and imagination, and logic, it can be approached from the ground of being (as in the works of Heidegger), and it can be approached from the gnosis as the ground. A seeks to 'philosophize' keeping the revealed knowledge (gnosis) contained in *RV*, *Up*, *BG* and *Brahmasūtra* as the ground of thought. A's aim is to bring *RV* and *Prasthanatraya* into the purview of modern thought thro a hermeneutical approach. ch 1 discussion of gnosis and philos thought in *RV* the Veda, when used as a singular, refers to transcendent and eternal knowledge (to be distinguished from the individual Vedas). A discusses a no of *mantras* of *RV*. ch 2 *Up* gnosis Ultimate Reality *brahman*

Rev Michael COMANS *IJ* 32 (4) 313-20

6 BANERJEE, Hiranmay Coomaraswamy on philosophy of aesthetics (in) *Ananda Coomaraswamy A Centenary Vol* (ed Kalyan Kumar DASGUPTA), Calcutta Univ, 1981, 71-79

C's conception of 'Vedic exemplarism' by exemplarism, C means the doctrine of relation both cognitive and causal bet the one and the many, being and becoming. in th's connection he adopts the symbol of wheel used in the Vedic lit. including the ancient *Up*, this symbol, acc to C, represents

the universe in the cross-section, here the hub stands for the supreme principle and each spoke represents an individual, while the two outer rims represent the two levels of consciousness of the individual, the *adhyatma* and the *adhidaita*, the human and the angelic

7 BARNETT, L. D. *Brahma Knowledge* Asian Publication Services, New Delhi, 1984 (reprint); 112

. sketches the most imp elements in the series of ideas wh., under the general name of Vedānta, have been in one form or another, the basis of all Indian thought worthy of the name.. the philosophical weakness of these is obvious, no less patent is the intensity of the longing for an intellectual resting place, a "Rock of Ages", which has driven millions of the most thoughtful Hindus to drown their disquiet in the utterly blank abstraction of "Brahman" in the main the Vedānta agrees with the teachings of Parmenides and the early Eleatics of his school, and has many points of contacts with Plato's idealism . but Vedanta has always had a deep practical significance like the early Christian Church, it preached as the highest consummation the renunciation of the world and of self, passing in some of its phases into a rel surrender fully equal in completeness, if not superior, to that of European monasticism also incalculable influence as a purely intellectual force in nearly every station of civil zed life of the Hindus

8. BELARDI, Walter *Filosofia, grammatica e retorica nel pensiero antico* Lessico intellettuale europeo 37, Atenco, Rome, 1985, 289.

9. BENNETT, Allan *Wisdom of the Aryas* New Delhi, 1984 (reprint), xxix + 197

10 BERNARD, Theos *Hindu Philosophy*. Mot. Ban, Delhi, 1985, xi + 207.

. reprint of VBD IV 57-14

REV J VACIK, *Arch Or* 55 82-83

11. BHATTACHARYA, Kamaleswar Two notes on the interpretation of Indian philosophy. *ABORI* 68, 1987, 305-308.

12. BHATTACHARYYA, Krishnachandra *Studies in Philosophy*. Mot. Ban, Delhi, 1983, xliii + 722.

(ed Gopinath BHATTACHARYYA, 2 vols in one, 2nd rev ed )—  
 Rev E R SREEKRISHNA SARMA, *ALB* 49, 239

12A BHATTACHARYYA, Krishnachandra Review of *The Origin of Subjectivity in Hindu Thought* (Univ of Chicago Press) *IPQ* 11 (4), 1984, 401-410

(reprint of *MR* Feb 21) see 57 51 below

13 BHATTACHARYYA, Sibajiban The Indian philosophical systems their basic unity and relevance today *BRMIC* 41 (4), April 90, 75-81

(serially to be contd ) brief outline of the conditions under wh the Vedas specially *RV*, developed

14 BILIMORIA, Purusottama What is meant by Vedānta? *Dar Int* 22 (2), April 82, 1-4

15 BOSE, Ram Chandra *Hindu Philosophy Popularly Explained The Orthodox Systems* Asian Educational Services, New Delhi, 1986 (reprint), vi + 420

Chh I and II The sources of Hindu philosophy, Ch III The age of Hindu philosophy .

16 BOWES, Pratima *Hindu Intellectual Tradition* Allied Publishers, New Delhi, 1978, vii + 218

(= *VBD* IV 82 83) the heart of the Hindu intellectual trad is constituted by a particular intellectual attitude to the world wh combines perception of the unity of all existence at one level with relativism and truism at the other author draws on Vedic and Up sources as well as practices of the Hindus throughout their long history ref to plural stic structure of Hindu rel contrary to a fashionable opinion the Hindu culture has a strong sense of realism and commonsense about it concept of Dharma is ambiguous—ref to nature of a thing as it is and as it ought to be individual Hindus are far less concerned with the treatment of everyone on a just and far basis see 57 1 above

17 BROWN, Brian (ed ), *Wisdom of the Hindus Philosophies and Wisdom from their Ancient and Modern Literature*, Albuquerque, 1981, xxvi + 293



18 CALLICOTT, J Baird Conceptual resources for environmental ethics in Asian traditions of thought A propaedeutic. *PEW* 37 (2), 115-130

18A CHAKRAVARTY, Nilima *Indian Philosophy The Pathfinders and the System Builders (700 B C to 100 A D)* Allied Publishers, New Delhi, 1992, xxxv + 358

includes Uddalaka Yajnavalkya among 16 thinkers

19 CHANDRASEKARAN, Rajkumari The philosophy of Indian culture *BITCM* 1989-90, 174-184

indications of a developed form of material culture in IV civil and RV civil abundant optimism in RV-culture positivistic and dynamic Up truth is emphasized as Central Truth by the Physical Sciences in the 20th cent to both of them Man is the greatest mystery who holds the key to all our mysteries

20 CHATTERJEE, Asoke *Spiritual Thoughts of Ancient India* Mot Ban, Delhi, 1991, xiv + 223

21 CHATTOPADHYAYA, Debiprasad God in Indian philosophy *Mainstream* 8 (21-22), 1969, 43-45

22 CHATTOPADHYAYA, Debiprasad (ed) *Studies in the History of Indian Philosophy*

(= *VBD* IV 57 28) two methodological approaches to the study of Ind philos (1) metaphysical, (2) dialect co-historical these vols. generally represent the second approach

Rev Suman GUPTA, *IHR* 9 238-40

23 CHATTOPADHYAYA, Debiprasad (ed) *Global Philosophy for Everyman* Navakarnataka Publications, Bangalore

in 8 vols Philosophy in India by M K. GANGOPADHYAYA (see 57 39 below) (The Beginnings China India Ancient Greece From Bacon to Marx Europe up to Hegel, 20th Century Philosophy and Future)

24 CHATURVEDI, Vasudeva Krishna. *Brahmasutra, Upanishad, and Śrīmadbhagavatam*

see 22 26 above

34 DERRETT, G Duncan M Unity in diversity – the Hindu experience *Bhm* 5 (1), Varanasi, 1979, 21–36

35 DEUTSCH, Eliot, LARSON, Gerald James (ed) *Interpreting Across Boundaries New Essays in Comparative Philosophy* Delhi, 1989, ix + 316

(includes New Essays on Ind Philos.)

35A DIKSHIT, Jagadish Datt *Brahmana tatha Śramana Samskr̥tiyon ka Darśanika Vivēcana*

see 56 9 above

36 DROIT Roger Pol *L'oubli de l'Inde Une amnésie philosophique* Presses Univ de France, Paris, 1989, 262.

lack of interest in Ind an philosophy of professional philosophers of the West

Rev Maurizio TADDEI, *EIV* 40 359–60

37 FILLIOZAT, J *Le filosofie dell India* La Salamandra, Milano, 1983 147

(Italian transl by G DETTORI of Vol 2 of *L'Inde classique*)

Rev G R FRANCI *SOL* 1 317 18

38 FRAUWALLNER, Erich *History of Indian Philosophy* Mot Ban, Delhi, 1984

(reprint of *VBD* IV 57 60)

39 GANGOPADHYAYA, M K *Philosophy in India* Vol 3 in 57 23 above, Bangalore, 1990 viii + 182

40 GUPTA, Sudhir K Ultimate in Vedic thought and discipline (in) 57 29 above, 1–17

41 HALBFASS Wilhelm Anthropological problems in Classical Indian Philosophy

(= *VBD* IV 65 62) man as thinking, planning future-oriented animal rationale is not at all completely absent in Indian thought (as wd superficially appear) however this theme has never been developed and explicated in a way comparable to what we find in Western trad

25. CHAUDHARY, A. K. *Spiritual Thoughts of Ancient India*. 1990.

26. COWARD, Harold G (ed.) "*Language*" in *Indian Philosophy and Religion*.

see 48 72 above .

27. COWARD, Harold G (ed.) *Studies in Indian Thought*. Collected Papers of Professor T. R. V. Murti. Mot. Ban, Delhi, 1983; xvi + 410

"Rise of philosophical schools"

28. DANDEKAR, R. G. Bhāratīya tattvajñāna – eka vicāra (Mar.) *Parāmarśa* 7 (2), Aug 85, 9-15.

29. DANGE, Sindhu S. (ed.) *Ultimate in Ancient Indian Thought and Discipline*. Bombay Univ, 1991; iii + 2 + 2 + 275

Proc. UGC National Seminar, Nov 1987 ref to in this *Bibliography as Ultimate*

30. DASGUPTA, Surendra Nath *A History of Indian Philosophy*. Mot. Ban, Delhi, 1988 (1st Indian ed.)

. (1st ed., CUP, 1922) . five vols, Vol I: Vedas, Br., and earlier Up. . .

31. DAVE, Mahesh. Real is un-real. *Yoga-Mīmāṃsā* 29 (3), Oct. 90; 62-76.

. Indian philosophy's approach.. what is real to one reference system becomes unreal to the other reference system and both systems belong to one and the same entity .

32. DAYA KRISHNA. Indian philosophy and *mokṣa* : revisiting an old controversy. *JICPS* 2 (1), Autumn 84; 49-67.

. see 57 93 below.

33. DAYA KRISHNA *Indian Philosophy : A Counter Perspective*. Mot. Ban, Delhi, 1991; xiv + 217

.. *mokṣa* as central concern ?.. Vedas and Up s are the source six orthodox and three heterodox systems.. see 57.93 below..

34. DERRETT, G. Duncan M. Unity in diversity – the Hindu experience. *Bhm* 5 (1), Varanasi, 1979; 21–36.

35. DEUTSCH, Eliot; LARSON, Gerald James (ed.). *Interpreting Across Boundaries : New Essays in Comparative Philosophy*. Delhi, 1989; ix + 316

..(includes New Essays on Ind. Philos.)..

35A. DIKSHIT, Jagadish Datt. *Brāhmana tathā Śramana Samskr̥tiyon kā Dārśanika Vīvecana*.

..see 56.9 above..

36. DROIT, Roger Pol. *L'oubli de l'Inde : Une amnésie philosophique*. Presses Univ. de France, Paris, 1989; 262.

. lack of interest in Indian philosophy of professional philosophers of the West..

Rev : Maurizio TADDEI, *EW* 40, 359–60

37. FILLIOZAT, J. *Le filosofie dell'India*. La Salamandra, Milano, 1983; 147.

..(Italian transl. by G. DETTORI of Vol 2 of *L'Inde classique*)..

Rev. : G. R. FRANCI, *SOL* 1, 317–18.

38. FRAUWALLNER, Erich. *History of Indian Philosophy*. Mot. Ban., Delhi, 1984.

. (reprint of *VBD* IV. 57 60) .

39. GANGOPADHYAYA, M. K. *Philosophy in India*. Vol. 3 in 57.23 above, Bangalore, 1990; viii + 182.

40. GUPTA, Sudhir K. Ultimate in Vedic thought and discipline. (in) 57.29 above; 1–17.

41. HALBFASS, Wilhelm. Anthropological problems in Classical Indian Philosophy.

. (= *VBD* IV. 65.62).. man as thinking, planning, future-oriented animal rationale is not at all completely absent in Indian thought (as wd. superficially appear) . however, this theme has never been developed and explicated in a way comparable to what we find in Western trad, ..

42 HALBFASS, Wilhelm Human reason and Vedic revelation in the philosophy of Śaṅkara (in) *Studies in Kumarila and Śaṅkara* (ed W H ) Verlag fur orientalistische Fachpublikationen, Reinbek, 1983 140 ff

author firmly rejects any separation bet *yukti/tarka* and *śruti/śāstra* in Śaṅkara's philosophy *yukti/tarka* has its legitimate role under the guidance of and cooperation with *śruti*

43 HALBFASS, Wilhelm *India and Europe (An essay in philosophical understanding)* Mot Ban, Delhi, 1990, xviii + 604

(Indian ed of SUNY ed 1981 cf VBD IV 57 74)

Rev K K RAJA ALB 55 165

43A HAYASHIMA, Kyosho, TAKASAKI, Jikudo, HARA, Minoru MAYEDA, Sengaku *History of Indian Philosophy* (Jap ) Tokyo daigaku shuppankai, Tokyo, 1983, viii + 269 + xxiii

2nd ed ch I the formation of philosophical thought (pp 9-81)

44 HIRIYANNA, S *Bharatiya Darśana ki Ruparekha* (Hindi) New Delhi 1987, 420

(Hindi transl of English original - VBD IV 57 81)

45 *A History of Early Vedānta Philosophy*, Part I Mot Ban, Delhi, 1983, 566

Rev Arvind SHARMA PEW 37 (3) 325-331

46 IYER, B R *Rambles in Vedānta* Delhi, 1991 (rev ed ) xxi + 864

47 JAIN, Jagadish Chandra *Bharatiya Darśana Eka Nayā Drsti* (Hindi) Chowkhamba Rastrabharati Granthamala 8, Varanasi, 1985 8 + 239

from protohistoric period to modern times

48 JAI SINGH *Verbal Testimony in Indian Philosophy* Indo Vision, Ghaziabad, 1990, xvi + 208

*sabdapra nana*

49 KAR, Bijayananda *Indian Philosophy an analytical study* Delhi 1985, 148

50. KASHIKAR, C. G. *Veda-vedāntāsambandhī* thoḍese (Mar.)

..see 34 94 above .

51. KITCH, Ethel May Introduction : *The Origin of Subjectivity in Hindu Thought* (Univ of Chicago Press). *IPQ* 11 (4), 1984; 395-399

. Ch 1 . early tendency toward an objective development of nature and the person Chb 2-3 transition to a philosophical interest and the rise of a subjective interest thro emphasis upon the class-consciousness of the Brahmana and the function of this group class-consciousness developed thro' *yajña* and *brahmacharya* Ch 4 social system and rel formation arrived at a condition of arrested development first attempt to express the individual desire for new function and meaning comes in the Ksatriya doctrine of the se f as the knowing subject see 57 12A above .

- 52 KOLLER, John M. *Oriental Philosophies* Charles Scribner's Sons, New York, 1985, viii + 369

(2nd rev ed ) (Introduction one of the most urgent tasks is to construct a philosophy of life that reflects the wisdom of the Eastern as well as the Western trad ) Indian philos considered the situational cultural, or pragmatic char. of Oriental philosophies has two implications (1) cultural activities in Asia are philosophically relevant, (2) the mode of doing philosophy is philosophically significant (this is distinguishable from Western pragmatism which is a special theory of truth what works in actuality is true) KOLLER (first ed ) intimate connection of Indian philosophies with rel [Rev . if Western philosophy is the queen of sciences, and Chinese philosophy is a pragmatic speculation about cosmic humanism, then Indian philosophy is a handmaid of rel elucidating and helping to implement our ultimate dream for salvation from suffering . The religious function of Indian philosophies explains why they probed into the origin of things, the unity of the Self with the original Cosmic Self (Brahman is Atman) and death and suffering as mere shadows of temporary existence The rel significance of Indian philosophies also explains some incoherences among several doctrines For, the philosopher's job here is more to elucidate our rel project of salvation from life's suffering than to tie together diverse speculations on various fronts and points] . pervasive rel significance of Indian philosophies .

Rev KUANG-MING WU, *PEW* 36 (3) 299-301

- 53 KRISHAN, Y Doctrines of *karma*, of *mokṣa*, of *niskama karma*, and the ideal *Bodhisattva* *ABORI* 70, 1989, 163-180

Indian philosophy and religions exhibit two conflicting trends in the exposition of the doctrine of *karma* role of *karma* in shaping an individual's destiny and in the achievement of the goal of *mokṣa* or *nirvāṇa* *Up*'s discount the utility of rel activity detachment (*tyāga*) desirelessness (*akama*) as the means of escape from *samsara* ethical doctrine of *karma* was the means of preserving society against ruthless and unrestrained selfishness and uninhibited hedonism of man

- 54 KRISHNAMURTHY, 'Radha Modes of expression in Indian philosophy *SP*, 33 AIOC, Calcutta, 1986, p 580

symbolic, metaphoric enigmatic

- 55 KUMAR, Vagish *Bharatiya Darśanon men Antarnihita Samarupata* (Hindi) Delhi, 1990, xvi + 168

the inherent uniformity of Indian philosophical systems

- 56 KUMARAPPA, Bharatan *Realism and Illusionism in Hinduism* Delhi, 1986 (reprint), xv + 356

- 57, KUPPERMAN, Joel J Investigations of the self *PEW* 34 (1), Jan 84, 37-51

ref to *Up* *ChU* and *Maṇḍūkya* two major alternatives of the view of self substance view of self and no substance view *Up* and *adaita vedanta* on substance s de

- 58 KUPPUSWAMI SASTRI, S Compromises in the history of Advaitic thought from the earliest times to the days of Brahmananda Sarasvati *K S Birth Cent Comm Vol*, Part I, Madras, 1981, 74-88

see *VBD* II 57 212

- 59 LARSON, Gerald James The aesthetic and the religious in Hindu spirituality *Pr Bh* 83 (3) Mar 78, 131-136

- 60 LYSENKO, V G The rejection of Vedic ritual and God Creator in ancient Indian tradition

see 54 263A above

61 LYSENKO V G Darsana, Anviksiki, and Dharma : the philosophy and religion in India (in) *Metodologičeskia problemy izučeniya istorii filosofii zarubeznoy vostoka*, Nauka, Moscow, 1987, 94-116

62, LYSENKO, V G , ISAAYA N History of ancient and medieval Indian philosophy in the works of Soviet scholars - a review *Peoples of Asia and Africa* 4, 1989, 174 187

63 MANN Rattan *Critique of Indian Philosophy, History, and Culture* Delhi, 1988, 104

64 MARSETTA, Anthony J , DE Vos, George, Hsu, Francis. *Culture and Self Asian and Western Perspectives* Tavistock Publications, New York, 1985, 321

65 MATILAL Bimal Krishna *Logic, Language, and Reality : Indian Philosophy and Contemporary Issues* Mot Ban , Delhi, 1990, xvi + 447

Rev Roy W PERRETT *JAS* 46 191-93

66 MAYEDA Sengaku ( et al ) *A History of Indian Thought* ( Jap ) Tokyo Daigaku Shuppankai, Tokyo, 1982, viii + 266 + xxiii

66A MEHLING, J ( *Compendium on Vedic and Buddhist Thought* ) Insel Verlag, Leipzig

coll et on of texts in German transl from *RV Br Up* etc —  
see 57 72 below

67 MEHTA, J L *Philosophy and Religion Essays in Interpretation* ICPR Series in Contemporary Indian Philosophy, Delhi, 1990, xi + 292

see 48 175 above

68 MISHRA, Ajad ( Madhukar ) *Vaiyakarananām sattva dvaitavadah* *JGJKSV* 42 ( 1-4 ), 1984 ( 1990 ), 269-276

69 MISHRA, Jayamant *Gitāyā jñānavijñānayoḥ samīksā*, *SP*, 34 AIOC, Visakhapatnam, 1989, 384-385



.. *Gitā* · *paramā'tmapuruṣaviśayakam samyag-jñānam = jñāna, prakṛtyātmakam viśiṣṭam jñānam = vijñāna jñāna = parā vidyā (Mundaka), vidyāmṛtam (Śvetāśvatara), vidyā (Iśa).. vijñāna = aparā vidyā (Mundaka), avidyā (Śvetāśvatara, Iśa)..*

70. MISRA, Banismita Śābda pramāna. *IPQ* (Students' Suppl ), 14 (4). 1987; 18-32

71. MISRA, S. D. Vedānta : tradition, philosophy, and contemporary significance. *Kosal J. of Ind. Res. Soc. of Aśadh* 3 (1-2), Faizabad, 1980-81; 183-190.

..(1) earliest phase : *Nāsadiyasūkta* in *RV* and other Vedic mantras, (2) *Up.* (8th-5th cent. B C ) represent second phase; *Up* = fulfilment of Veda..

72. MODE, Heinz. Ancient Indian thought. (in) *Deyadharma* (D. C. Sircar Comm. Vol.), Satguru Publications, Delhi, 1986; 137-145.

. (Inrod to 57.66A above)..

72A. MODI, P. M. *Aksara : A Forgotten Chapter in the History of Indian Philosophy*. Garib Dass Or. Ser. 30, Indian Books Centre; Delhi, 1985

. (reprint of *VBD* I. 121.37)

73. MOFFIT, John. *Reflections on Hindu Spirituality*.

. (= *VBD* IV. 58 29) .

Rev *Rel and Soc* 21 (3), 87-91, *Triveni* 47 (1-2), 85-87

74. MOHANTY, J. N. A fragment of the Indian philosophical tradition—theory of *pramāṇa*. *PEW* 38 (3), July 88; 251-260.

. it is not uncommon to insist that Indian philosophy is deeply spiritual, that its goal is not simple intellectual jugglery, but spiritual transformation of one's nature, that philosophy is a means to the attainment of *mokṣa* or spiritual freedom.. such claims are highly misleading. there is no doubt that the *Up* exhibit a strong spiritual motivation\* but it is a mistake not to distinguish bet. the spirituality of the *Up* and the alleged spirituality of *Darśanas* even tho' the latter trace their ideas and doctrines back to *Up* . secondly, *thinking* about spiritual matters is not itself spiritual.. thirdly, altho *Darśanas*, at least

some of them recognize *śabda* as a *pramāṇa* they do not necessarily identify *śabda* with experience of some sort  
fourthly none of the *Darśanas* uses a *pramāṇa* which suffers a rendering into 'intuition' (as against 'intellect')

75 MOHANTY, J N Sense, reverence, and the ineffable in Indian philosophy *J Chinese Philos* 14 (4), Honolulu, 401-418

76 MOHANTY, J N The concept of spirit *VBQ*, NS 2 (1-4), 1991-92, 39-51

in what sense is Ind philos spiritual? concept — Indian and western

77 MUKHYANANDA, Swami The unique space time and historical sense of the Hindus *Pr Bh* 87, April 92, 170-176

serially to be contd

78 MULLENS Joseph *The Religious Aspects of Hindu Philosophy* Classical Publishing Co, New Delhi, 1991 (first ed, 1860), viii + 295

(from the Christian pt of view) seeks to expose the religious errors of Hindu philos the Vedic age (pp 11-29)

79 MUNI, Rakesh Kumar *Bharatiya Darśana ke Pramukha-vada* (Hindi) Rajasthan, 1988, 231

principal doctrines of Indian philosophical systems

80 NAGARAJAN, V *Brahma jagato nimittakāraṇam ityatra Paninisammatih*

see 25 213 above

81 NAKAMURA, Hajime Indian philosophy in the contemporary perspective *Indotatsugaku Bukkyōgaku* 3, Sapporo, 1988, 349-369

82 NAKAMURA, Hajime *A History of Early Vedānta Philosophy* — Vol I Mot Ban, Delhi, 1983 (also 1990), xxiv + 566

(transl into English by Trevor LEGGETT, Sengaku MAYEDA, Taitetsu UNO) Ch. I and II *Upaniṣads*

Rev A G KRISHNA WARRIER *ALB* 47, 202-206

- 83 NAKAMURA, Hajime *A Comparative History of Ideas* (Kegan Paul International, London, 1986) Mot Ban, Delhi, 1992 (Ind ed), xx + 572

a concordance like compendium of rel and philos ideas as they developed in India China Japan, Persa and Europe N begins his survey (ch I) with primitive or agricultural societies mainly deals with the Vedic period (nature of Ved c gods, efficiency of ritual awareness of after life and ancestral worship developing search for the 'absolute') ch II ancient world's concern with cosmogonies and related speculations began to disintegrate with the advent of the *Up* and the Ionian period, individual thinkers eventually formulated their own particular systems of thought which tended to ignore the ancient rituals and mythologies and pursued the quest of first principles by means of either rational investigation or intuition philosophy with distinctive character in contradistinction to previous purely religious pursuits discussion re *Up*

Rev Tadeusz SKORUPSKI *BSOAS* 51 (3) 580-81

- 84 NAKAMURA, Hajime, WIENER, Philip P (ed) *Ways of Thinking of Eastern Peoples India China Tibet Japan* Mot Ban, Delhi, 1991, xx + 712

- 85 *New Dimensions in Vedanta Philosophy* Akshara purushottam Sanstha, Ahmedabad, 1981, Part I xv + 220 + 56 + 60 + 164 (with glossary), Part II 245 + 117 + 76 (with glossary)

Swaminarayana Bicentenary Comm Vol 1781-1981

- 86 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils*  
see 56 23 above

- 87 PAJIN, Dushan 'The legitimacy of the term "philosophy" in an Asian context the beginnings of Indian philosophy' *JIP* 15 (4), 1987, 349-362

- 88 PANDEY, Sangam Lal *Pre Śāṅkara Advaita Philosophy* Allahabad Philosophical Series - 2 1983 (2nd ed), xvi + 475

from *RV* to Bādarāyaṇa Maṇḍanamūṛṭa

- 89 PAPPU, S S Rama Rao, PULIGANDLA, R (ed ).  
*Indian Philosophy Past and Future* Mot Ban , Delhi, 1982;  
xvii + 434

=(collection of essays) (1) What is Indian about Indian philosophy? (2) What is the goal of Ind philos? (3) What is the responsibility of Ind philosopher? (4) What is the future of Ind philos?

Rev *Dar Int* 22(2) 82 85

- 90 PATHAK, Divakar, SRIVASTAVA, Avinashkumar.  
*Bharatiya Darśana ki Mula Samasyaen* ( Hindi ) Janaki Prakashan,  
New Delhi, 1984, 2 + ii + 131

the basic questions of Ind philos

- 91 PHILLIPS Stephen H *Aurobindo's Philosophy of Brahman* Brill, Leiden, 1986, 200

Rev K K RAJA *ALB* 53 213-14

- 92 PLOTT, John C *Global History of Philosophy, Vol I*

(= *VBD* IV 57 156) Appendix short sketches of some eminent philosophers of China and India (Vedic and non-Vedic) ( *Up* belong to the period c 100 B C - c 100 A D )

Rev P D NAVATHE *ABORI* 67 283-84 PRATAP CHANDRA, *IHR* 6 287 88

- 93 POTTER, Karl H Indian philosophy's alleged religious orientation *Philosophic Exchange* 1 ( 3 ), SUNY, 1972, 159-174

(also see *Encyclopedia of Ind Philos* Vol II) ref DAYA KRISHNA *VBD* III 57 48 three questions (1) Is Ind philos spiritual in the sense in wh western philos can't be characterized as such? (2) Is the concept of *mokṣa* distinctive of Ind philos in the sense that no analogous concept is to be found in the western philos? (3) Even if such an analogous concept can be found in western philos trad is it a fact that *mokṣa* occupies such a central pivotal place in Ind philos trad that the latter can't make sense or even be possibly understood without ref to it? see 57 32 33 above

- 94 POTTER Karl H *Presuppositions of India's Philosophies* Mot Ban , Delhi, 1991, xi + 276

(first Ind ed of *VBD* III 57 159)

95 PULIGANDLA, R *Fundamentals of Indian Philosophy*. Univ Press of America, Lanham, Maryland, 1985; 364

96 RADHAKRISHNAN, S *Indian Philosophy* 2 Vols OUP, 1989 (reprint), 738, 807

96A RAJU, P T *Spirit, Being and Self Studies in Indian and Western Philosophy* South Asian Publishers, Delhi, 1982, ix + 285

97 RAJU, P T *Structural Depths of Indian Thought* SUNY, Albany, 1985, xxxi + 599 (also South Asian Publishers, New Delhi, 1985)

presents a schemata of the Indian schools of thought prompted by life's urge and ideals. Ind. philos. is not only about salvation, but pays full attention to all those intellectual problems which have preoccupied western thought. a brief summary of *Up* ideas

Rev R K ACHARJEE *Pr Bh* (Sept 86) 395-97, Harold COWARD *PEW* 37, 211-14 Karel WERNER *JRAS* 1988 (1) 206-08, Kenneth G Zysk, *JAOS* 107, 521-22

98 REDDY, V N K *Eastern and Western Philosophy an Introduction* Bharatiya Vidya Prakashan, Delhi, 1980, viii + 217

99 REYNA, Ruth *The spirit of Indian philosophy* Swami Abhedananda Comm Vol, Calcutta, 1971, 38-42

chief motivation of *RV* philos. search for a basic unity underlying the apparent multiplicity and ceaseless change of universe. *Up* search for the principle of life and quest for the primal force

100 REYNA, Ruth *Introduction to Indian Philosophy* Tata Mcgraw-Hill

(= *VBD* IV 57 179)

Rev *Triveni* 44 (1), 79-80

101 RUBEN, W *Die gesellschaftliche Entwicklung im alten Indien IV Die Entwicklung der Philosophie im alten Indien*

(= *VBD* III 57 189)

Rev S SŁUSZKIEWICZ, *Roc Or*, 42, 103-110,

102 RUDOI, V I, OSTROVSKAYA, Ye P Features of historico philosophic approach to studies on Indian classic religio philosophic systems (Russ ) (in) *Metodologičeskie problemy izučeniya istorii filosofii zarubeznogo vostoka* Nauka, Moscow, 1987, 74-93

103 SAHASRABUDDHE, M T *A Survey of the Pre Śankara Advaita Vedanta* Univ of Poona, 1968

104 SARKAR, Anil Kumar *Dynamic Facets of Indian Thought Vedas to Auxiliary Scriptures* Manohar Publ, New Delhi, 1980, 184

Rev *Dar Int* 21 (4) 86-87

105 SARKAR, Anil Kumar Systems, movements, and processes in Western and Indian thought *Dar Int* 29 (2), 1989

106 SARMA Chandra Shekhar *Gita aura upanisadon men upalabdhā samikhyā siddhanton ka samiksatmaka adhyayana* (Hindi) Kurukshetra, 1986, xiii + 113

107 SATCHIDANANDA MURTHY, K *Philosophy in India. Tradition, Teaching and Research* ICPR, Mot Ban, Delhi, 1987; xi + 237

overview of principal forms of philosophical analysis from the time of the Veda to present day survey of major and minor Indian philosophies from a historical perspective according to author present approach of teaching philosophy in India is antiquated sources limited scope too narrow

Rev *AH* 1 (No 84) 40 S SANKARANARAYANAN *ALB* 50, 657-60, Melitta WALIGORA *AAL* 14 (3) 531-34 Kenneth G Zysk *JAOS* 109 (1) 170-73

108 SCHAYER, Stanislaw *On Philosophizing of the Hindus* (Polish) Polish Scientific Publishers, Warsaw, 1988, xxxiii + 539.  
selected papers of S ed by Marek MEJOR

109 SCHULTZ M *Hindu Philosophy* New Delhi, 1985; viii + 105

(ed by B M CHATURVEDI)

110 SHARMA, Arvind Philosophy and sociology of knowledge An investigation into the nature of orthodoxy (*astikya*) in Hindu thought *JICPR* 6 (3), 1989

111 SHARMA, Chandradhar *A Critical Survey of Indian Philosophy* Mot Ban, Delhi, 1987, 1991, 415

reprint of *VBD* III 57 200 see 57 112 below

112 SHARMA, Chandradhar *Bharatiya Darśana Alocana aurā Amśilana* (Hindi) Delhi, 1990, 392

Hindi version of 57 111 above

113 SHARMA, Haridatta *Bhāratīya darsana ke vibhājana ki eka mānyatā śrauta evam tārīka* (Hindi) *VJ* 33 (5), Aug 84, 34-35

a classification of Ind philos śrauta and tārīka

114 SHARMA, H L *Wisdom of Vedānta*, G D K Publications, Delhi, 1981, xiv + 140

(collection of 15 short essays) *kālā māva śraddha satya rta samnyasa* etc

Rev A V N SARMA *JORM* 42-46 229

115 SHARMA, R M *The philosophy of advaita* (in) *Sanskṛta Samskṛti*, Mexico, 1984, 125-139

seeds of *advaita* in Veda *ekam sad v pra bahudha vadanti* (*RV* I 164 46), *SV tadīhasa bhuvaneṣu jyeṣṭham Up* tho not advocating a particular concept are still inclined towards *advaita*

116 SHARMA, U *Problem of ultimate reality* (in) *Man's Religious Quest A Reader* (ed Whitfield Foy), London, 1978

117 SINARI, Ramakant A *The Structure of Indian Thought* OUP, Delhi, 1984, xi + 274

(also Mot Ban Delhi 1990) Indian 'atmology' v s-a vis ontology of the human self in ph nomenology and existentialism

Rev Edeltraud HARZER, *JAOS* 107 838 39

118 SINHA, Harendraprasad *Bharatiya Darśana ki Rūparekha* (Hindi) Mot Ban, Delhi, 1991 (rev. reprint), xvii + 358

119 SINHA, K P *Reflexions on Indian Philosophy*. Chowkhamba Or Res Stud 32, Varanasi, 1984 viii + 08

120 SINHA, K P *The Absolute in Indian Philosophy*. Chowkhamba Or Res Stud 36, Varanasi, 1991, viii + 292

121 SMITH, R Morton From ritual to philosophy in India

see 54 399 above

122 STAAL, F Is there philosophy in Asia? (in) *Interpreting Across Boundaries* (ed G J LARSON, E DEUTSCH), Mot Ban, Delhi, 1989, 202-229

discusses *sat nam asi* in various Vedic contexts numerical identifications

123 STONE, James H The problem of canon formation in the Aupanisadavāda (in) *Freedom, Progress, and Society* (Sat-chidananda Murthy Fel Vol ), Delhi, 1986, 217-229

the Vedānta school wh can only exist subsequent to culmination of the process of canon formation, is itself the source of Vedānta trad

124 SUKHLALJI, Pandit *Indian Philosophy*  
( = VBD IV 57 214 )

Rev S M MISRA PJ 20-21 205

125 TOLA, Fernando Principios fundamentales de la filosofía de la India. *Revista Venezolana de Filosofía* 19, Caracas, 1985, 89-101

126 TOLA, Fernando Tres concepciones del hombre en la filosofía de la India *Pensamiento* 42, 1986, 29-46

three conceptions of man in Ind philos. (1) the materialist conception, (2) the phenomenalist conception of the Buddhists, (3) the spiritualist conception of the Hindus as found in Śaṅkara



127 TOLA, Fernando, DRAGONETTI, Carmen *Filosofia literatura de la India* Editorial Kier S A, Buenos Aires, 1983, 213

discusses such topics as *sarīsara nrvana anaditva* the colour of *atman* *Mundaka Up* *Kaivalya Up*

128 TORELLA, Raffaele Examples of the influence of Sanskrit grammar on Indian philosophy *EW* 37 (1-4), 1987, 151-164

129 TORWESTEN, Hans *Vedanta - der mystische Weg Indiens* Walter Verlag, Heitersheim, 1985, 200

130 TRIPATHI, Bashishta Narain *Indian View of Spiritual Bondage* Studies in Comparative Religion - 1, Varanasi, 1987; xviii + 463

131 TRIPATHI, Rajkishor Mani *Bharatiya Darśanaparampara aura Sahityadarśana* (Hindi) Gorakhpur, 1983, 107

132 UDAYAVIRA SASTRI *Bharatiya darśana samanvaya* (Hindi) *D N Shastri Comm Vol*, 1989, 190 197  
the viewpoint of Maharsi Dayananda

133 UPADHYAYA, Baladev *Bharatiya Dharma aura Darśana ka Anuśilana* (Hindi)  
see *VBD* IV 57 226 see 48 318 above

134 UPADHYE, P M Symbols in Hindu philosophy and their interpretation  
see 53 92 above

135 VECCHIOTTI, Icilio *La filosofia india* Doncet, Madrid, 1971

136 VINOD KUMARI Humanistic approach to life in Indian thinking *MUSRJ* 3 (1), 1978, 71-74  
present since Vedic age

137 VYAS R T Roots of Sankara's thought *JOIB* 32 (1-2), 1982, 35-49

(1 Śāṅkara's *advaita* - thro Gaudapada - to be traced to some Buddhist form of thought, 2. G not Ś, made use of some Buddhist dialectical arguments in support of *Up* non-dualism borrowing of technique rather than of tenets 3 *Up brahman* gave rise to the advaitic turn to Buddhist systems of Madhyamika and Yogacara) Ś's *advaita* traced back thro a series of teachers like Govinda Gaudapada Śuka Vyasa Parasara, Śakti, Vasiṣṭha and Padmabhava, to Narayana of the *Puruṣa-sukta* in *RV* unbroken trad of Vedic texts and commentaries maintains that the doctrine of *advaita* first originated with the mystic experience of Vamadeva (*RV*-*mandala* IV)

138 WAIQUN, Yao Dialectical thinking in ancient Indian philosophy (Chinese) *South Asian Studies* 4, Beijing, 1989, 67-73

points to some expressions of dialectical thinking in ancient Ind philos analyses place and role of such thinking in the hist of Ind philos

139 WATSON, Ian Kesarcodi *Studies in Hindu Wisdom*. Allied Publ, New Delhi, 136

Rev *ET* (24 10 82) 6 4-5 *Patriot* (16 5 82) 2 5-8.

140 WHITEFORD BOYLE, John E *The Indra Web the Renewal of Ancient Oriental Concepts in Modern Western Thought* Wheat Forders, Washington, 1983, 249

141, YU, Feng Philosophical Studies in India organization, teaching publications (Chinese) *South Asian Studies* 3, Beijing, 1990, 80 ff

142 YUDA, Yutaka *Indische Philosophie* by O STRAUSS; Jap transl Daito Shuppansha, Tokyo, 1979 xxvi + 350 + 53

143 ZIMMER, Heinrich, *Philosophies of India* (ed Joseph CAMPBELL) Mot Ban, Delhi, 1990 (reprint), x + 687 + 12 pl.

( = *VBD* IV 57 237 ) (1) The Highest Good, (2) The philosophies of Time, (3) The philosophies of Eternity

## 58 VEDIC AND UPANISADIC PHILOSOPHY

( Also see Section 22 above )

1 AKHANDANANDA PURI, Swami *Vedāloka men tattvanu cintana* ( Hindi ) ( in ) *Navonmesah* ( G Kaviraj Comm Vol ), Varanasi, 1987, H 83-85

2 APTE, K V *Methods of self realisation in Indian philosophy Bh Vid* 49 ( 1 4 ), 1989, 1-33

(1) in *Vedic Sam Br Ar* , (2) in *Up*

2A ARAPURU, John G *Gnosis and the Question of Thought in Vedānta Dialogue with the Foundations* Martinus Nijhoff Publishers, Dordrecht, 1986, 332

I Gnosis and philosophical thought in *RV* II Gnosis and philosophical thought in *Up*

3 BAHADUR, K P *The Wisdom of the Upanisads* Delhi, 1989, X + 303

4 BALBIP SINGH *Philosophy of Upanishads* Arnold-Heinemann, New Delhi, 1983, 150

5 BALODHI, J P *Phenomenology of aggression in ancient Indian thought ( an analysis of Rīgveda ) The Vedic Path* 46 (4), Mar 84, 14-20

considers words like *rudra raudra manyu hela kopa krodha bhama krośa* etc

6 BAPAT, Shailaja *The meaning of the term ananda in the philosophy of the Upanisads SP*, 32 AIOC, Ahmedabad, 1985, 332-333

*anan-da* = a state wh is devoid of all differences and adjuncts ( = *brahman* itself ), *anandamaya* ( = *jīvatman* or *prajña* described in *Ma dūkyā Up* 5 or *svajamjyotiḥ puruṣaḥ* of *BAU* 4 3,1 )

7 BENEGAL, Som *The Beginning according to the Rīg Veda*

Rev , *ToI ( Mag )*, 29 4 79, 10 7-8

8 BETAR, R S Dr Radhakrishnan on the philosophy of the Upanisads *Sambodhu* 16 1989, 41-57

9 BHARADWAJ, Ishvar Upanisadon men varnita vibhinna yogon men samnyasayoga ka sthāna (Hindi) *SP*, 35 AIOC, Haridwar, 1990 p 63

*samnyasayoga in Up*

10 BHARATIKRISHNA TIRTHA, Swami *Vedic Metaphysics* Mot Ban, Delhi, 1978, xxxiii + 3 + 349 + 1

Rev G PTLA *Fol Or* 23 356-57

11 BHATTACHARYA, Bishnupada Quintessence of the Upanisads *BRMIC* 40 (11) 41 (4) 1989-90

serially see 22 13 above

12 BRAHMANANDA, Swami *The Supreme Knowledge revealed through Vidyas in the Upanishads* The Divine Life Society, Rishikesh, 1990, 575

see 22 21 above see 58 75 below

13 CHAKRAVARTI, S C *The Philosophy of the Upanishads* Sema Publications, Delhi, 1980, xv + 274

14 CHAKRAVARTY, Ardhendu Sekhar Riddle of life necessity of supraphysical knowledge *Veda Savita* (ES) 2 (11), Dec 83, 35-36

serially to be contd acc to Vedas life is a manifestation (an outward expression) of consciousness acc to Vedas the same general laws and powers hold good in the spiritual psychical and physical being

15 CHAUBEY, B B Vedic and Upanisadic concept of *maya* *SP*, 35 AIOC, Haridwar, 1990, p 118

the sense of *maya* as illusion is definitely a later development

16 CHIDANANDA Swami Essence of Vedas and Upanishads *Wisdom Light* 10 87, Dec 87, 9-17

serially to be contd

17 DANGE, Sindhu S Ritual setting of the Upanisadic philosophy *J Dept Sk*, Calcutta Univ, 1987, 87 ff

three stages (1) imp of sacrifice is stressed, use of ritual terms (2) philosophy presented thro' sacrificial imagery, (3) highest *Up* philos presented in traditional ritualistic terminology

18 DANGE, Sindhu S The pañca mahābhūtas in the Upanisadic philosophy *B R Modak Fel Vol*, Dharwad, 1989, 1-11

19 DATE, V H *Upanisads Retold*

see 22 29 above

20 DAYANANDA Śivasamkalpam manah *Veda-Savitā* 6 (6), Jan 86, 185-187

see 58 30 below

21 DE NICOLAS, Antonio T *Four Dimensional Man Meditations through the Rig Veda* Nicolas Hays Ltd, Stony Brook, NY, 1976, xvii + 286

Rev Jan FILIPSKY, *Arch Or* 54 393-96

22 DEODIKAR, S G Pañcakośa of Upanisads and pañca-skandha of early Buddhism a comparative study

..see 56 5A above

23 DESHPANDE, Bhimashankar Upanisadāmyā vicāra dhāreṇ mahattva (Mar) *Jivana Vikāsa* 30 (10), Dec 86, 558-559

imp of *Up* thought

24 DESHPANDE, Indu The religion and philosophy in the Jaumīya Upanisad-Brahmana

see 15 24 and 49 31 above

25 DHAWAN, Thakur Datta Truth and Vedas *The Vedic Path* 48 (2), Sept 85, 1-8

26 DIKSHIT, Jagadish Datta *Brahmana tatha Śramana Samskr̥tiyon ka Darśanika Vivecana* (Hindi),

, see 56 9 above

27 DILIP, Vedatankar *Vedon men Manavavada* (Hindi) Amar Bharati International, Baroda, 1983, xxxii + 280

Rev S G KANTAWALA *JOIB* 33 360-61

28 DUBE, Gayaprasad *Vaidikavānmaye 'dhyātmadarśanam Surabharati* tṛtiya sopana Mainpuri, 1990-91, 38-41

29 FATAH SINGH, Modern holism and the Veda *Veda Savita* (ES) 2 (4), May 83, 13-14

the process of ideation

30 FATAH SINGH, Śivasamkalpam manah *Veda Savita* 6 (6), Jan 86, 187-192

*pravacanas* 1 6 see 58 20 above

31 FRAWLEY, David *Creative Vision of the Early Upanisads Udgitha Adityasya the Exalted Song of the Sun*, Denver, 1982, Mot Ban, Delhi, 1984 viii + 387

the concern of this book is with the older more symbolic and neglected portions of *Up* aiming at their original and creative vision

32 FRAWLEY, David *Philosophical thinking in the Rg Veda The Silent Logos*, New Delhi, 1985, 8-10, 31

examines RV I 164 with a view to showing evidences of a philosophical background to it and the sense of inquiry into ultimate reality behind it this entire hymn identifies the fire with the seer who has realised him

33 GANAPATI, S V *Man's Origin and Destiny* Kalaksetra Publ Press, Madras, 1983, 105

Vedic cosmology in new light destiny of man

Rev Rajender K SHARMA *VIJ* 25, 207-08

34 GANGADHARA GURU *Vedantamandakini Samvid* 25 (2), Nov 88 3 9

philosophy based on Vedic and *Up* quotations

35 GANGESHWARANANDA Swami *Rgveda men advaitavada* (Hindi) *Vedapradipa* 2 (7) Jan 88, 23-25

36 GARG, R. K. Is upanishadic philosophy pantheistic? *AP* 48 (3), Mar. 72; 118-121.

37. GAUR, Ved Prakash. *Indian Thought and Existentialism with special reference to the concept of Being in Gabriel Marcel and the Upanisads*. Delhi, 1985; xviii + 106.

38. GEDAM, A. S. *Fundamental Philosophy of Upanishads*. Delhi, 1989; xii + 429.

39 GHOSH, Ardhendu Sekhar Vedic symbolism. *Pr Bh* 91, Sept. 86; 385-392; Oct 86; 422-426.

serially, .. psychological interpretation (cf SRI AUROBINDO) wd explain and justify rationally the whole rel trad. of India having its source in Veda European scholarship .. significance of Vedic sacrificial rites..

40. GONDA, Jan The highest principle in the early Veda. *Sivarāmamurti Comm. Vol*

41. GOSWAMI, R. P. Bhāgavata purānātīla vaidika tattva-darśana (Mar.). (in) *Bhāratiya Itihāsa āṇi Samskr̥ti: Parjālocana* 1985; 27-34.

. Vedic philosophy as reflected in the *Bhāgavata-Pur* .

42. GUANGCHANG, Fang. From the Vedas to the Upanisads. *South Asian Studies* 3, Beijing, 1989; 13-20.

..introd to philosophic concepts in Vedas, *Br*, *Ār*, *Up* ..

43. GUPTA, Bina; WILCOX, William C. 'Tat tvam asi': an important identity statement or a mere tautology? *PEW* 34 (1), Jan. 84; 85-94.

. *tat tvam asi* is a material identity statement. 'thou' and 'that' are different objects, but yet a single entity..

44. GUPTA, Uma The materialistic-philosophy of the Vedas and the background of ancient Indian sciences *SP, NISI Symp on Hist. of Sciences of India* New Delhi, Oct. 1968.

. science is born of materialism and materialism culminates into science .. see 58 45 below.,

45, GUPTA, Uma *Materialism in the Vedas* New Delhi, 1987, 236

see 58 44 above

46 IKARI, Y Agunichayana saishiki to ko Upanishaldo (Jap ) *Shukya Kenkyu* 225, 1975, 52 ff

47 JAYADEVA, Vedalamkar *Vaidika Darśana* (Hindi) Bharatiya Vidya Prakashan, Varanasi, 1991, xii + 651

sources metaphysics epistemology sociology ethics etc

48 JOHNSON, Willard *Poetry and Speculation of the Rg Veda*

see 4 25 and 36 18 above

49 JOSHI, Shubhada A Upanishadic mysticism – a reappraisal *Pathway to God* 24 (4), Belgaum, July 90, 31–50

(ref R D RANADE's *Constructive Survey of Up Philos*) –  
udgitha is om pranava sama aditya prana etc it is the  
central topic of discussion of all Up

50 KALYANASUNDARA SASTRIGAL, Varchur Brahmasri. *Gita and Upanishads* Madras, 1990, vii + 101

51 KAPSTEIN, M Indra's search for the Self and the beginnings of philosophical perplexity in India *Rel Studies* 24 (2), Cambridge, 1988, 239–256

52 KAR, Nimita *Humanistic Trends in Some Principal Upanishads*

see 22. 55 above

53 KARAN SINGH *The Message of the Upanishads and the Message of the Bhagavad Gita* Sanskriti Sagar Publication, Delhi, 1987, 36

54 KASHIKAR, C G *Kalpasutrakalina adhyatmavāda* (Mar )

see 24 93 above

55 KEITH, Arthur Berriedal *The Religion and Philosophy of the Veda and the Upanishads*



see 49 52 above

56 KRISHNAMURTI, C S Understanding the true concept of Vedas *Viśvatma* 11 (9), Jan 86, 48-52

57 KULKARNI, G A 'Brāhmaṇa' vanmayātula tattva-jñāna ( Mar ) *Prasada* 39 (7), Feb 86, 11-13

58 KULKARNI, T R *Upanishad and Yoga An Empirical Approach to the Understanding* Bombay, 1988, vii + 160

59 KULKARNI, V A Classification of souls in the Upanisads *SP*, 34 AIOC, Visakhapatnam, 1989, p 330

60 MADHUSUDANA REDDY, V *The Vedic Epiphany Vol I: The Vedic Vision* Inst of Human Study, Hyderabad, 1990/91, 414

( based on Sri AUROBINDO's *The Secret of the Veda* )

61 MAHASHABDE, V S Viśvotpattīḥ rgvedātula asatsat samkalpanā ( Mar ) *Prasada* 45 (8) Mar 92, 33-35  
ref *Nasadiya-sukta*

62 MANGAL DEV SASTRI Vaidika dharā se aupanishada dhārā ka vikāsa ( Hindi ) ( in ) *Ancient Indian Culture and Literature* ( Pt Gangaram Comm Vol ), Delhi, 1980, 67-68  
development from Vedic to Upanisadic

63 MATSUNAMI, Yoshihiro *Philosophers of the Upanisads* ( Jap )

see 32 41 above

64 MAYEDA, Sugaku The Upanisadic concept of *avidya* ( Jap ) *Bukkyogaku* 9-10, Oct 80, 1-20

see 58 65 below

65 MAYEDA, Sugaku The concept of *avidya* in the older Upanisads ( in ) *Satchidananda Murty Fel Vol*, Delhi, 1986, 197-208

( ref *VBD* III 60 100 ) in the early *Up* the term *avidya* is used in four senses (1) lack of knowledge ( *ChUp* I 1 10 ), (2) the cause wh makes one feel the same fear of an

object in the dream as that of an object in the waking state (*BAU* IV 3 20) (3) the state of being unconscious experienced by Ātman until it takes a new body after death (*BAU* IV 4 3-4) (4) non knowledge i.e. what is not the knowledge of Brahman or *Karman* (rituals) (*BAU* IV 4 10 *Iśa* 9) see 58 64 above

66 MEHTA Rohit *The Call of the Upanishads* Mot Ban, Delhi, 1990, vi + 320

mystical teachings gleaned from *Up*

67 MILLER, Jeanine *The Rigveda in the light of the secret doctrine*

see 4 32 above

68 MILLER, Jeanine *The Vision of Cosmic Order in the Vedas* Routledge and Kegan Paul, London/Boston, 1985, xix + 358

(Foreword by R PANIKKAR) *ṛta* as the principle of transformation as the law of becoming *ṛta* refers to the course of things *ṛta* as the dynamic order of reality as the eternal transformation of the divine life 'at the cosmic level *ṛta* is the law of harmony at the human level the law of truth righteousness justice at the personal level integrity the manifestation of human consciousness universe as stupendous sacrificial rite

Rev H W BODEWITZ *IJJ* 10(2) 107-111

69 MIRASDAR, Mangala *Sodaśakala Purusa a study: VIJ* 25 (1-2), 1987 (1992) 90-98

occurs clearly in *Prasna Up* often referred to in other *Up* — 16 *kalās* *prana śraddha kha vayu jyotis apah prthivi indriya, manas aśva vīrya tapas maatra karman loka naman*—these 16 *kalās* form the subtle body of a being they have the capacity to reflect the consciousness of Ātman (*Prasna Up* glorifies the *gayatrasaman*)

70 MIRASDAR, Mangala *Śrauta and philosophy some conceptual problems SP*, 35 AIOC, Haridwar, 1990, p 117

knowledge of philosophy in *Up* rooted in ritual link bet. *śrautadhara* and philosophy proved thro a study of some concepts, rituals and similes

71 MISHRA, Adyaprasad *Aupanisada darsanam Parr-  
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..psychological transformation (= process by wh we move from one equilibrium state to another), psychological transplantation (= process by wh we make adjustments within one equilibrium state)..

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3. BALBIR SINGH *Hindu Ethics : an Exposition of the Concept of Good*. Humanities Press, Atlantic Highlands, N. J., 1984; 342.

4 BHARADWAJA, V K *Naturalistic Ethical Theory* Mun Man, New Delhi, 1978, 202

5 BHARTIYA, Bhawanilal *Purusārthapracodito vaidiko yatharthavādah* SP, 34 AIOC, Visakhapatnam, 1989, p 39

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7 BIST, U S *The nature of Dharma and Vidhi (A study of Mīmāṃsa system)* *The Vedic Path* 50 (2-4), Mar 88, 92-97

8 BYLES, Marie B *Overcoming our karma* *Mahabodhi* 71 (5), May 63, 100-102

9 BYLES, Marie B *Forgiveness of sin and the law of karma* *Theosophist* 85 (1), Oct 63, 48-54

10 CHAPPLE, Christopher *Karma and Creativity* SUNY Series in Religion, SUNY Press, Albany, 1986, xii + 144

considers several texts (including Vedic and *Up*) which discuss human action in a positive light - relation of action to sacrifice and creative power in the Vedas, the quest for the Self and how it is to be achieved through the creative process in *Up* - through activity the binding influences of the past are overcome and a new order a new vision is brought forth a way of life anchored in creativity rather than by past action *karma* = joyful action and creativity

Rev J W DE JONG, *IJ* 31, 146-47, Ashok MALHOTRA, *PEW* 38 (1) 88-89, Karel WERNER, *JRAS* 1987 (1) 372.

11 CHIENET, François *Karma et astrologie - un aspect méconnu de l'anthropologie indienne* *Diogenes* No 129, Jan-Mar. 85

12 COWARD, Harold G *Psychology and karma* *PEW* 33 (1), 49-60

13 CRAWFORD, S Cromwell *The Evolution of Hindu Ethical Ideals* Asian Studies at Hawaii - 28, Hawaii Univ Press, Honolulu, 1982 17 + 180

rev ed of *VBD* IV 61 14 *RV* author singles out Varuna as making the period of that Veda not only the formative one for all of Hinduism but the ethically normative as well *rita* as the moral concept of truth acc to the author the Hinduism may appear to be other worldly in its intent the ideal of the *samnyasin* is in fact this worldly he is a living proof that spiritual freedom is possible and that man can perfect himself in this world

Rev Austin B CREEL *PEIV* 32 (2) 229-30 Ellison B FINDLY, *JAOS* 104 342-44

14 CREEL Austin B Contemporary philosophical treatment of karma and rebirth (in) *Karma and Rebirth Post-Classical Developments* (ed R W NEWFELDT) New York, 1986

15 DANDEKAR, R N The theory of purusarthas a re-thinking *ABORI* 68, 1987, 661-671

16 DANDEKAR, R N Hindu ethics some reflections *Ind Taur* 14 (Caillat Fel Vol ), 1987-88, 163-168

17 DANGE Sadashiv A Moral value and the Purva-Mimamsa *HSAJIS* 2 (1-2), 1987 59-67

considers *dharma rita an + rita satya a-purva krativarttha, puruṣarthas*

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19 DASTIDAR, Koyeli Ghosh Individual autonomy in traditional Indian thought *JIP* 15 (1), 1987, 99-107

20 DAYA KRISHNA The myth of the purusarthas *JICPR* 4 (1), 1986

21 DAYA KRISHNA Yajña and the doctrine of karma a contradiction in Indian thought about action

see 54 117 above

22 DERRETT, J D M Gesetz und Moralität in orientalischen Religionen

see 47 23 above

23 DEVENDRA MUNI *Karma Vijñāna* (prathama bhāga) Karmasiddhāntapara sarvāṅgīna vivecana (Hindi) Udayapur, 1990, xviii + 620

detailed exposition of the Karma theory

24 DHAWAN, B D Ethics in Aitareya and Taittirya Āraṇyakas

see 19 7 above *Ait Ār* upright life, charity, domestic responsibilities, commonness of the property of the father and the son *Tait Ār* adoption of high ethical values, significance of good deeds in life, universal brotherhood among men, essential observances for leading a happy life, moral uprightness—or means to mystical perfection, purification of entire fabric of life

25 DINANATH *Prācīna Bharata kī Nītiyan* (Hindi) Kitābghar, Delhi, 1982; 280

mainly *rājaniī*

26 FAUSSET, Hugh I A Karma, reincarnation, and the individual *AP* 40 (4), 1969, 281–285

27 GANGADEEN, Ashok Comparative ontology and the interpretation of karma *IPQ* 6 (2), Jan 79; 203–256

28 GEROW, E What is *karma* (*kim karmeti*)? An exercise in philosophical semantics *Ind Taur* 10, 1982; 87–116

(A) *k* in the lexicon, (B) significance of *k* in and to syntax, (C) Kosmos (frequent ref to *VBD* IV 61 6)

29 GLÜCKLICH, Ariel Karma and pollution in Hindu dharma distinguishing law from nature *CIS* 18 (1), Jan–June 1984

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36 HANSEN, Virginia Karma and grace *Theosophist* 84 (9), June 63 163-173 85 (10) July 64, 217-227

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(transl into Hindi by Swami OM PRAKASH ARANYA comm. by Samkhyaprakash BRAHMACHARI and Vivekaprakash BRAHMACHARI) philosophical and scientific exposition of doctrine of karma

39, HERMAN, A L An economic model for the law of karma *JGJKSV* 42 (1-4), 1986 (1990), 1-35

three phases in the development of the theory of karma corresponding to three phases in the economic development of India (1) the trade and barter phase of the early Vedic period karma-theory patterned after the *śradā* ritual (2) *Uṇ* age karma-theory patterned after agricultural model (3) Buddhist karma-theory trade and barter plus merchant coinage specialization (urbanization)

40. HINDERY, Roderick *Comparative Ethics in Hindu and Buddhist Traditions* Mot Ban, Delhi, 1978, 308

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speaks of 'ritual centric morality of the Vedic Dharmasāstra trad' 'amoral nature of Br ritual

Rev R N D *ABORI* 71, 422, Werner F Menski, *BSOAS* 54(1), 182-84 K. K. RAJA, *ALB* 53, 217-18

- 42 KAPOOR, Satish K Hindu ideal of service *Pr Bh* 96, Nov 91, 463-468

service is a way of life Vedic ref

- 43 KASHIKAR, C G Voice of morality (in) *Volume on Voice of Morality*, Karachi, 1985

- 44 KEYES, Charles F, DANIEL, E Valentine (ed) *Karma An anthropological inquiry* Univ of Calif Press, Berkeley, 1983; ix + 313

by locating *karma* in everyday phenomena as varied as myth, folktales ritual fasting, kinship astrology, etc, the authors have shown how *karma* is integrated into Hindu and Buddhist cultures [WEBER characterized *karma* as the 'most consistent theodicy produced by history', but as a doctrine, *karma* is much more than theodicy, *karma* as a term denotes any volitional act, and doctrinally it refers to a theory of retributive justice (over eons of time) in wh *karma* is cause and moral retribution (good and bad future) is effect *karma* does not connote, let alone denote, fate or destiny not at least in the Western (Greek) meaning of these concepts acc. to doctrine of *karma* one's present fortune is a consequence of one's own action (*karma*) performed in previous lives (and, to some extent, even in one's present life) *karma* is in principle a doctrine of hope]

Rev G B *ZDMG* 135(1), 203, Daniel GOLD, *Hist Rel* 23(3), 272-76, Malford SPIRO *AA* 86, 1002-1004

- 45 KIRAN, Prabha *Sanskṛta Sahitya men Nil - dā vīmārśa* (Hindi) Varanasi, 1989, 2 + gha + 259,

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50. KRISHAN, Y. The doctrine of *Karma* and *Śrāddhas*. *ABORI* 66, 1985; 97-115

..evidence (among others) of *Br* and *Sūtras* . conflict bet. the doctrine of *karma* and cult of ancestor worship produced three direct results (1) evolution of the worship of *preta*—during the life-span of wh. *karma-vipāka* is blocked, (2) introduction of the practice of *brāhmaṇa-bhojana* (instead of oblations to *Pitṛs*). (3) admission of deceased females to the ranks of ancestors entitled to *śrāddha*

51. KRISHAN, Y. Social consequences of the doctrine of *Karma*. (in) *Essays in IHC*, IHCS, New Delhi, 1986, 151-159.

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55 KRISHAN, Y The concept of *yugas* and the doctrine of *karma* *R C Agrawala Fel Vol*, New Delhi, 1989, 39-42

56 KRISHAN, Y Doctrines of *larma*, of *mokṣa*, of *niskama karma*, and the ideal *Bodhisattva*

see 57 53 above

57 KRISHAN, Y Collective *karmas* *EW* 39 (1-4), Dec 89; 179 194

collective *karmas* are those wh. either are not limited to individuals or are operative in the interactions of individuals in various collectives absence of the concept of collective *karmas* in rel lit the concept of collective *karmas* is foreign to Indian rel trad — in fact, it is a negation of the classical doctrine of *karma*

58 KWIATKOWSKI, Dennis Karma *Rosicrucian Digest* 67 (2), Mar Ap 89, 14 16

59 LOVIN, Robin W, REYNOLDS, Frank E (ed) *Cosmogony and Ethical Order New Studies in Comparative Ethics*

see 59 17A above

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considers the words *catvārtha* and *turīya dharma artha kama* make up a self sufficient whole with its own coherence *mokṣa*, on the contrary can only appear in the background as it were and has meaning only in terms of the functioning of *trivarga*

61 MAZUMDAR, B P The concept of *dharma* in ancient India *BRMIC* 37 (4), April 86, 80-85

from Vedic times onwards

62 MEHTA, Mahesh M Dharma and *mokṣa* conflict or continuity? *SP*, 7 WSC, Leiden, 1987, p 90

. *dharma* and *saṁnyāsa* may be opposed, but *dharma* and *mokṣa* are compatible and complementary pursuits of life..

63 MEHTA, Vinodbhai P. Concept of 'evil' in Indo-Iranian mythology. *SP*, 33 AIOC, Calcutta, 1986; p. 88.

64 MENSEN, Bernhard (ed.) *Schuld und Versöhnung in verschiedenen Religionen* Steyler Verlag, Nettetal, 1986, 116

65. MISHRA, Shashilekha *Bharatiya Darśana men Karma-vāda aur Punarjanma — eka alocanātmaka adhyayana* (Hindi). Delhi, 1988; X + 154.

doctrine of *karma* and rebirth in Indian philosophical thought..

66. MISHRA, Virendra Kumar Vaidika vānmaya men paropakāra kī bhāvanā (Hindi) *Vedavani* 41 (7), May 89; 9-12.

67. NAYAK, G. C. *Evil, Karma, and Reincarnation*. Vishwa Bharati.

68. NIGAL, S G Vedic concept of values *The Vedic Path* 46 (4), Mar 84; 62-66

69. NIGAL, S G Vedic concepts of *artha* and *kama*. *The Vedic Path* 48 (3-4), Mar 86, 14-22

70. NIGAL, S G *Axiological Approach to the Vedas* Mot. Ban, Delhi, 1986, xii + 131

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71 NEUFELDT, Ronald W (ed.) *Karma and Rebirth. Post Classical Developments*. SUNY, Albany, 1986; xv + 357.

72 O'FLAHERTY, Wendy Doniger *The Origins of Evil in Hindu Mythology* Mot Ban, Delhi, 1988, ix + 411.

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73. O'FLAHERTY, Wendy Doniger (ed.) *Karma and Rebirth in Classical Indian Tradition* Mot. Ban, Delhi, 1991; xxv+342.

..Ind ed of *VBD* IV. 61.54..

Rev R P ATREYA, *The Vedic Path* 50 (1), 72-73, Daniel GOLD, *Hist Rel* 23 (3), 272-76.

73A O'FLAHERTY, Wendy Doniger. Karma and rebirth in the Vedas and Purāṇas. (in) 61. 73 above.

numerous peculiarities in the classical *karma* doctrine begin to make good sense when viewed as developments or inversions of the process of death and the view of after life implicit in the *śrāddha* ritual .

74. OOMMEN, T. K. Towards reconciling traditional and modern values The Indian experiment. (in) *India and the West*, Goetz Mem. Seminar, Steiner, 1983.

75. PANDA, Narasimha. Vedon men sadācāraṁśayaka sārvaḥḥauma sandeśa : eka paṛiśilana (Hindi). *Vedaṁāṁi* 41 (6), April 89, 3-9

76 PANDURANGI, K T. Indian concept of human values : Rita, Satya, and Dharma. *BJ* 38 (10 ), 31-12-91; 61-63

77 PANIKKAR, Raimundo. Is the notion of human rights a western concept? *Diogenes*, No 120, 1982

78 PAPPU, S S. Rama Rao (ed.) *The Dimensions of Karma* Mot Ban , Delhi, 1987, viii + 442

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79. PARASHAR, Kanhaiyalal Rgvede pāpapuṇyayor vima-  
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80. PRABHAKAR, C. L The idea of sin and virtue in the Yajurveda *QJMS* 60 (1-4), 1969, 28-38.

. see VBD III 61 42

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. subdivision of righteousness into moral and cosmic aspects helps us to distinguish three diff aspects of "right" . (1) cosmic righteousness, (2) social righteousness (Sittlichkeit-Hegel), (3)

rights in the sense of entitlements. The first is defined primarily thro' the category of *order* the second thro' that of *norms* and the third thro' that of *rules* in the Indian scheme, the priority runs from order to norms to rules in the western scheme, the priority is exactly reversed. *dharma* is the order of the entire reality, that wh keeps the world together and maintains each thing acc to its nature. It is the moral internalization of the cosmological notion of *rita* (1) in Indian thought there is no question of rights in any possessive sense (2) the idea of maintaining the world rejects the anthropocentrism inherent in the idea of exclusively human rights (3) the individual is not a substantial category but rather a functional one

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83 RAJENDRA PRASAD. *Karma, Causation and Retributive Morality* (Conceptual Essays in Ethics and Metaethics) ICPR Series in Contemporary Indian Philosophy, Mun Man, New Delhi, 1989, xiv + 426

84 RAMAN, S. *Karma* Writers' Workshop, Calcutta  
Rev. Ed. *Triveni* 51 (4) 93

85 RANI, Pratibha. *Vaidika Samhitaon men Ācaramimamsa* (Hindi)

see 34 144 above

86 REICHENBACH, Bruce R. The law of Karma and the principle of causation. *PEW* 38 (4), Oct 88, 399-410

the law of *karma* is variously described as identical with, parallel to or an application of the law of universal causation. the relationship of the law of *karma* with the law of universal causation is not strict identity (1) whereas the causal law is concerned with results regardless of whom they affect, the law of *karma* is concerned with the effects of the action insofar as they impinge on the doer of the action, (2) whereas acc to the law of universal causation the production of effects does not depend on the intentions of the agent (except as they are causally related to actions) but on his action the karmic relation depends upon both (*niskama karma* has no karmic consequences even tho it has causal consequences), (3) acc to the law of *karma* like causes produce like effects, not so in uni-

versal causation, (4) in the law of *karma*, the causal feature which is central is a moral one, causal law holds irrespective of moral judgement. Law of causation relates to *phalas* of *karma* to *samskāras*. Law of *karma* is a special application of the principle of universal causation.

87 REICHENBACH, Bruce R. Karma, causation and divine intervention. *PEW* 39 (2), April 89

88 SABASTIAN, V T. The concept of self realization. An approach to the Upanisadic theory of value. *IPQ* 15 (3), July 88, 279-294

an analysis of self realization as the highest value concept in the *Up*. It is understood that the criterion of the nature of value experience which the *Rsis* advocate is not a classification of goods but rather a classification of attitudes towards such goods in terms of the degree of reflection and philosophical insight manifested by the attitude. The basic argument is that the attainment of the highest value is directly proportionate to the degree of insight.

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90 SASAKI, Genjun H. Karma and fate. *Indo Asian Culture* 18 (4), 1966, 271-281

91 SATCHIDANANDA MURTY, K. Ethics and values. A Hindu view. *ALB* 50, 1986, 314-325

92 SENGUPTA, Anima. Rebirth and karma. *Dar* 12 (3), July 72, 46-54

93 SEN SHARMA, D B. Indian theory of karma - a reappraisal. *Viśvatma* 34 (4), Aug 88, 54-55, 34 (6) Oct 88, 40-42

94 SESHADRI, K. The concept of freedom: its metaphysical meaning. *Ved Kes* 65 (10-11), 1978, 376-377

95 SETH, Surabhi. *Hindudharmaśāstrīya ācaravyavastha* (Hindi). *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 92-100

different *śāstravyavasthas* in diff *yugas* contemporary well established soc al practices as govern ng factor

96 SETUBAI, G The problem of free will and the doctrine of karma *Tattvadīpah* 11 (1-2), Acad Sk Res, Melkote, 1989.

97 SHANKARA RAO, K B Karma and human choice. *Ved Kes* 65 (7), July 78, 270-273

98 SHARMA, Arvind *The Purusarthas A Study in Hindu Axiology* South Asia Series Occasional Paper No 32, Asian Studies Centre, Michigan State Univ, East Lansing, 1982, V + 56

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101 SHEARMAN, Hugh Prayer and karma *Theosophist* 89 (11), Aug 68, 298 303

102 SIDDHANTALANKAR, Satyavrat Can we change the fate? Triad of 'fate', 'free will,' and 'niskāma karma' *AH* 3 25, June 86, 12-14

103 SIVASWAMY AIYAR, P S *Evolution of Hindu Moral Ideas* Delhi, 1986, xix + 242

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104 SMITH, R Morton Sin in India *EIV* 33 (1-4), 1983, 125-142

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108 SUNDAR RAJAN, R Approach to the theory of puru-  
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112 TRIPATHI, Jaideva Upanisatsu karmavādah  
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113 TULL, Herman W *The Vedic Origin of Karma  
Cosmos as Man in Ancient Indian Myth and Ritual* SUNY Press  
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acc to author earlier scholars have concentrated on the moral  
aspect of *karma* taken in isolation from its proper context wh  
is the paradigmatic event of the Vedic ritual this led to lack of  
proper understanding of the origin of *karma* doctrine author  
analyses the textual sources for *karma* in hist sequence chief  
structure underlying all Brahmanic thought is the not on that the  
cosmos arose from the primordial sacrifice of an anthropomor-  
phic being (*Puruṣasukta*) emphasis on *Brahmaṇas* all the  
ideas necessary for the fulfilment of the doctrine of *karma* were  
already in place in the *Brahmaṇas* extended from the ritual  
world outward to a larger world of experience

Rev Frederick M SMITH *JAOS* 111 173 74 Karel WERNER  
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115 UPRETI, Jayadatta. Vaidikadharme karmasiddhāntah. SP, 32 AIOC, Ahmedabad, 1985, 419-420

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ref to RV KathaUp ChUp BAU Ita highest watermark of ethical evolution is the deal of disinterested action achievable thro three discernible levels (1) in the Vedic age the world-asserting aspirations within the framework of divine inscrutable law (2) world negating transcendental aspirations affirming the truth of the non dual self (3) synthetic world view in wh. the world is re-asserted as the manifestation of the divine principle, in wh. one is expected to live sagely within and kingly without

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6 BHARADVAJ, Ganesh *Mana kā svarupa vaidika rsiyon ki drsti men (Hindi)* *VJ* 37 (5), Aug 88, 17-19

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7 BHARATIYA, Bhavanilal *Vedatrayi aura Atharvaveda men varnita manovaijñanika evam śāstriya sandarbha (Hindi)* *Vedavani* 43 (6), April 91, 9-14

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9 BOLLÉE, William *Zur Typologie der Traume und ihrer Deutung in der alteren indischen Literatur* *SII* 10, 1985, 169-186

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- 15 DAVIS, Richard H Cremation and liberation the  
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examines the solutions suggested by a whole succession of Indian  
seers as represented mainly in various *Up* *Up* and Buddhist  
texts author discusses *Nasadiyasukta* *Puruṣasukta*, *Skambha-*  
*sukta* (*AV*) and hymn to *Vak* (*ṚV* X. 125) exegesis of several  
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release or deliverance from evil (*āpman d ṣkrta*) *Up* (1)  
release from both *papa* and *pīya* (2) release from birth  
and embodiment *Up* and Buddhism postulate two types of  
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Making Connections Hinduism and Vedism , Ch 2 'Constructing Vedism sacrifice was displayed as a *constructive* activity creating the human being (ontology) the afterlife (soteriology) and the cosmos as a whole (cosmology) Ch 3 'Ritual and Reality last Ch 'The Destiny of Vedism'' emphasizes continuity of *yajna* in India *yajna* as a category - one of the defining characteristics of Indian rel thought

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. Karl H POTTER suffering does not find a place in Indian philos. wh is *mokṣafāstra* . Arvind SHARMA suffering in Hindu theism, Vedic divinities associated with suffering are Varuna, Rudra, Nirrti, for the Vedic man, suffering exists as a fact of life wh. can be counteracted thro' devotion, penitence, and prayer, in *Up* theism, suffering is associated with the nature of the world..

Rev. Ivo FIŠER, *AO* 50, 235-39; M P. MARATHE, *ABORI* 69, 327-29

63. TRIPATHI, Harihar Nath. *Bhāratiya tantra aura vaidika śīla* (Hindi). *JGJKSV* 38-39, 1982-83; HS 217-228.

64. VAIRAGI, Chakradhar *Jñānakarmasamuccayakhanda-nam*. SP, 33 AIOC, Calcutta, 1986; p 545.

65. VED PRAKASH. *Philosophy of Dayānanda* Indo-Vision, Ghaziabad, 1986

66 VYAS, R T Question in philosophical perspective. *JOIB* 36 (1-4), 1986-87: 17-27.

.. 'question' in *RV*, in *Up* ..

67. WAYMAN, Alex. The human body as microcosm in India, Greek cosmology, and sixteenth century Europe. *Hist Rel* 22 (2), Nov. 82; 172-190.

*Up* text *tat tvam asi* implies that man in his phenomenal self is equivalent to the Lord of the universe microcosm macrocosm—analogy in India and in Greek cosmology Geometry and number symbol sm of man

68 WERNER, Karel (ed) *The Yogi and the Mystic Studies in Indian and Comparative Mysticism* Durham Indological Series 1, Curzon Press, London, 1989, xv + 192

(a collection of 11 papers) WERNER Mysticism and Indian spirituality (20–32 originally in *VBD* IV 87 177 241 256) three stages of mysticism — (1) *via purgativa* (2) *via illuminativa* (3) *via unitiva* S N DASGUPTA speaks of sacrificial mysticism of the Vedic tradition (which is not proper) mystical vision (*dhi dhiti*) of the Vedic seers must be properly evaluated, concept of *rita* grasped through this mystical vision *Muni sukta* (*RV* X 136)—is Muni a shaman a mystic or a yogin? Pratima BOWER Mysticism in the *Up* and in Śaṅkara's Vedānta

Rev D H KILLINGLEY *JRAS* III 1(2) 307–08 Peter SCHREINER, *BSOAS* 53 (3) 586

69 ZIMMERMAN, F *L'echelle des etres dans l'Inde ancienne* Paris, 1976

#### XIV SOCIOLOGICAL STUDY

##### 65 ANTHROPOLOGY ETHNOLOGY SOCIOLOGY GENERAL SOCIAL STUDIES

1 AGEHANANDA BHARATI, Swami *Great Tradition and Little Tradition Indological Investigations in Cultural Anthropology* Chowkhamba Sk Studies—96, Varanasi 1978

2 BHATTACHARYA Nitin The ritual tools  
see 54 41 above

3 BHOJ RAJ Social mobility—its origin and evolution in the Rgveda  
see 4 8 above

4 BHUMANANDA SARASVATI *Vaidiki Lokayavastha (Ecclesia Divine)*

see 30 18 above

5 BONGARD LEVIN, G M Ethnocultural outlines of ancient populations in Hindustan linguistic families and archaeological cultures (Russ ) (in) *Roots of Modern Population of South Asia* (Russ ), Moscow, 1990, 9 36

see 65 6 below

6 BONGARD LEVIN, G M , GUROV, N Ancient ethno cultural history of peoples of Hindustan results, problems, perspectives (Russ ) *Drevnei Vostok*, Moscow, 1989, 58 111

see 65 5 above

7 BONGARD LEVIN, G M, VIGASIN, A A Society and state in ancient India – based on Sanskrit sources, mainly on the Arthaśāstra (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 31-40

at any given hist period India represented a complex synthesis of d ff societies and cultures at d ffering stages of development (non un form nature of hist and cultural development of ancient societies) wrong notion of belated origin of state in India Har civil substantial soc al and propertywise classification develop of political organ zation appearance of writ ng complex system of rel notions existence of state in Har period typologically the society of that period can be compared to synchronous societies of Mesop and Egypt

8 BOSE, N K *Fifty Years of Science in India progress of anthropology and archaeology* Indian Science Congress Assn , Calcutta, 1963

9 BOTTO, Oscar Società e stato nell' India classica (in) *Max Weber e l India*, CESMO, Torino, 1986, 13-22

10 BURGHART, Richard For a sociology of India an intracultural approach to the study of 'Hindu Society' *CIS* 17 (2), 1983

11 BUSS, Andreas *Societe, Politique, Individu Les formes elementaires de la vie sociale en Inde ancienne* Van Goraum, Amsterdam, 1978, 121

why political institutions in India did not achieve the independence from rel dogma as in the West (mainly based on Pali canon and *Jātakas*)

Rev E. FRANCO *WZKSA* 30 193-94

12 CARMAN, John B, MARGLIN, Frederique Appel (ed ). *Purity and Auspiciousness in Indian Society* Intern Studies in Sociology and Social Anthropology - 43, Brill, Leiden, 1985, 129.

Rev G B *ZDMG* 137 (2) 439

13 CHAKRABARTY Haripada *Socio-Economic Life of India in the Vedic Period* Sanskrit Pustak Bhandar, Calcutta, 1986; 4 + 292.

caste-system *samskaras* position of women, family life, dress and decoration food and drink amusement diff professions; trade and commerce corporate activities

14 CHARTKOFF, J L. World prehistory and the theory of cultural evolution *Reviews in Anthropology* 13 (4), Bedford Hills, 1986, 283-294

15 CHATTERJEE, K N New horizons of research in Dharmasāstra (in) *New Horizons of Res in Indology*, CASS, Poona Univ, 1989, 153-157

*Dharmasāstra* is too inclusive a lit. (GS DS *Smṛti Tikas*, *Nibandhas*) DS and GS produced to counteract rise of Buddhism rise of *varṇas* monarchy and republics status of women family DS = work of priestly class, the picture presented by them is partial

16 CHATTOPADHYAYA, Sudhakar Some thoughts on Hindu Society *IAC* 15 (4), Oct 66, 260-270

17 CHAUDHARY, Bijoy Kumar Kinship relations and social hierarchy in the Vedic period *50 PIHC*, Gorakhpur Univ, 1989-90, p 134

early Vedic people were predominantly cattle-breeders tho\* they also practised cultivation on a limited scale cattle-herding requires stability of human relationships and some division of labour kinship considered imp in early Vedic period, kinship began to extend only from the beginning of the later Vedic period

18 CHAUDHURI, Mamata *Tribes of Ancient India* Ind. Mus Monograph - 7, Calcutta, 1977, xii + 162

(= VBD IV 65 38)

Rev B D CHATTOPADHYAYA *IHR* 4, 439-40

19 CHAUDHURI, Mamata A note on absorption of the tribal people in the Hindu society, as gleaned from early Sanskrit literature 48 *PIHS*, Goa Univ, Panjim, 1987, p 148

20 COHN, Bernard S Note on the history of the study of Indian society and culture (in) *Structure and Change in Indian Society* (ed M SINGER, B S COHN), Aldine Publ Co, Chicago, 1968, 3-28

21 CREVATIN, F Osservazioni sulla società indiana dell'età vedica In *L* 8, 1982-83 (1984), 11-25

nature of Vedic kingship 'social competence', non-centralized society, etc

22 DANDA, Ajit K Tribes in India *MinI* 68 (4), Dec. 88, 313-334

pre-Harappan populations belonged to several cultures (BASIM)  
Aryan invaders found in India considerable amount of ethno-cultural diversity Vedic population ref to as 'tribes'

23 DAS, Veena The uses of liminality society and cosmos in Hinduism *CIS* (NS) 10 (2), 1976, 245-263

24 DAS, Veena *Structure and Cognition* OUP, Delhi, 1977

25 DASGUPTA, Manashi Reflections on ideas of social philosophy and Indian code of conduct

see 61 18 above.

26 DASII, R M Sociolinguistic study of Paninian idiom

see 25 83 above

27 DESHPANDE, Madhav M *Sociolinguistic Attitudes in India An Historical Reconstruction*

(= VBD IV 46 14 and 65 45)

Rev Franklin C SOUTHWORTH, *Lg* 57 (4) 935-41

28 DIKSHIT, Bharati *Pracīna Bharata men Sāmājika Gatīśīlatā ka Adhyayana* Allahabad, 1985

social mobility in ancient India

29. DIMOCK Jr, Edward C, KACHRU, Brij B, KRISHNA-MURTI, Bh (ed) *Dimensions of South Asia as a Sociolinguistic Area* Oxford and IBH Publishing Co, New Delhi, 1991, 320

30 DOUGLAS, Mary Introduction to the Paladin edition of Dumont's *Homo Hierarchicus* Grenada Publ Ltd, London, 1972, 11-22

see VBD IV 66 30

31 DUBOIS, Abbe J A *Hindu Manners, Customs, and Ceremonies* Asian Education Services, New Delhi, 1990; xxxiv + 741.

.. (transl into English by Henry K BEAUCHAMP) fourth ALS ed

32 DUMONT, LOUIS *Essais sur l'individualisme. Une perspective anthropologique sur l'ideologie moderne* du Seuil, Paris, 1983, 267

33 DVIVEDI, K N *Rgvedikagungunāmānusandhānam*. *Sag* 23 (2), 1985, 79-80

Gungus were diff from the Aryans, they lived on the bank of the river Gungu (RV II 32 8), Divodasa vanquished them..

34 FUCHS, Martin *Theorie und Verfremdung Max Weber, Louis Dumont, und die Analyse der indischen Gesellschaft* Peter Lang Verlag, Frankfurt, 1988, iv + 702

WEBER's attempts at defining the concept of caste are not satisfactory also his presentation of *karman* and *samskāra* are criticised author attacks DUMONT's rigid structuralism

Rev Karl Heinz GOLZIO, *Mundus* 26 (3), 190-92.

35 GHOSH, A K Man evolving in India. *Proc* 62 *Ind, Science Cong*, Delhi, 1975

36 GNOLI, G, VERNANT, J -P (ed) *La Mort, les morts dans les sociétés anciennes* Ed de la Maison des Sciences de l'Homme, CUP, Paris, 1982, 505

Rev H J G ZDMG 134 (1) 174

37 GOEL, Sita Ram Adivasis versus Aryan invaders scholarship? or lunacy? a rejoinder *Organiser* 17 (18), 9 12 63 11-12

38 GOODFRIEND, Douglas E Rank and reflectivity a speculative enquiry into the ethno ontology of rank *JGJASV* 38-39, 1982-83 173 199

ref to *Grhya* and *Dharma sutras*

39 GOPALAN, S *Hindu Social Philosophy*

see 61 33 above

40 GRANTOVSKY, E A, RAEVSKY, D S [Indo Aryan ethnic elements] (in) *Simposium Antichnaya Balkanistika*, Moscow, 1980, 13-16.

41 HALBFASS, W Philosophical anthropology in non Jain and non Buddhist Indian thought (in) *E Waldschmidt* (80) *Fel Vol*

thematized idea of man as opposed to other forms of life—  
is it possible to speak of it?

42 HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society*

see 48 115A and 54 194 above the central feature of Indian social thought is the conflict bet the ideal of world renunciation (wh is also the ultimate source of authority) and the reality of participation in the normal social order wh falls short of the ideal and yet is the source of power in society

43 INDRADEVA, Shrirama Evolution des formes traditionnelles de stratification sociale en Inde *Dialogue* 150, April-June 85

44 JAISWAL, Suvira Studies in early Indian social history trends and possibilities *IHR* 6, 1979 80, 1-63

..caste-system · views of earlier scholars · question of *varna* and *jāti* · changes in the social order in the context of the mode of production.. detailed picture of Brahmana *varna* · priests and political power · Brahma-Ksatra phenomenon · problem of Śūdras.. endogamy and *anuloma-pratiloma* untouchables or impure castes.. concept of pollution · position of women.. kinship structure and nature of family organization · *gotra* institution.. patriarchal joint family as the norm..

45. JATAVA, D. R. *Evolution of Indian Social Thought*. Bohra, Jaipur, 1987; X + 447.

46. JHA, D N *Feudal Social Formations in Ancient India*. Delhi, 1987.

47. JHA, Vivekananda Social stratification in ancient India: some reflections *Social Scientist* 19 (3-4), Mar-Apr. 91.

48. KANTOWSKY, D. Max Weber on India and Indian interpretations of Weber *CIS (NS)* 16 (2), 1982, 141-174.

49. KARVE, Irawati *Kinship Organization in India*. Delhi, 1990; xx + 389 + 1 chart.

..reprint of VBD III. 65 42 .

50. KAUR, Paramajit. *Dayanandakṛta Yajurvedabhāṣya men Samājika evam Rājanaitika Sandarbha* (Hindi) Delhi, 1990; viii + 200

..references to society and polity in Dayananda's comm. on YV.. see also 12 9 above..

51. KOLHATKAR, B. V. Social and moral thoughts in the Taittirīya Upaniṣad.

. see 20 109 and 61 46 above .

52. LELE, Jayant K . SINGH, Rajendra. *Language and Society : Steps towards an Integrated Theory*. Brill, Leiden, 1989.

. (pp 90 ff views re Paṇini's grammar.. P.'s grammar and Gk., Roman, and other grammars)..

53. LEOPOLD, Joan. The Aryan theory of race. *Indian Economic Social History Review* 7 (2), 1970; 271-297.



- 54 MADAN, T N (ed) *Way of Life* Vikas, Delhi 1982
- 55 MALAMOU, Ch Le malencontra de la boetie et les theories de l'Inde ancienne sur le nature de la societe (in) *L'Esprit des lois sauvages, Pierre Clastres ou une nouvelle anthropologie politique*, Seuil, Paris, 1987, 173-182
- 56 MALIK, S C (ed) *Determinants of Social Status in India* (IAAS, Shimla), Mot Ban, Delhi, 1986, xi + 192
- the role of economics and power has been — and is — important in determining social status. common ritual perspective ignores the close connection of ritual status and politico-economic status
- Rev. Emilio D. CRUZ *Indica* 25 (1) 77-79 Stanley A. FRIED *AA* 90 207-08 Richard W. LARIVIERE, *JAOS* 110 379-80
- 57 MALIK, S C Intellectuals, tradition, and ethnographic studies *Man* 169 (4), Dec 89, 317-345
- 3 main traditions of study administrative, oriental missionary
- 58 MARGLIN, F A, CARMAN, John B (ed) *Purity and Auspiciousness in Indian Society* Brill, Leiden, 1985
- 58A MAZUMDAR, B P Society and religious beliefs *BRMIC* 37 (6), June 86, 137-141
- (continuation of 48 172 above to be contd.) rites for Pitrs, murti-pūja, tirthas, vratas
- 59 MICHAELS, Axel *Ritual und Gesellschaft in Indien* Ein Essay
- see 54 275 above
- 60 MINES, Mattison Conceptualizing the person hierarchical society and individual autonomy in India. *AA* 90, 1988: 568-579
- explanations by social scientists of the Indian person have emphasized the subordination of the individual to caste and family and the compelling influence of hierarchy for explaining motivations for behaviour. they have asserted there is no room for individuation and personal autonomy in Indian society.

based on 23 life histories the findings of this article contradict this view

61 MISHRA, Hariram Paninisutresu samasamayika samajah

see 25 202 above

62 MISHRA, Pratibha. Vaidikāh samajikamanyatah *Parijatam* 5 (6) Jan 87, 30-33

63 MISHRA Ramakrishna Vedon men samajavadi vicara dharake sutra (Hindi). *SP*, 33 AIOC, Calcutta, 1986, 59-60

indications of socialism in the Vedas e.g. *yajña dāna* etc.

64 MISRA, S N Vedic philosophy and ritual of nomadism and settlement.

see 54 289 and 58 73 above

65 MUKHERJI Prabhatu Status determinants in early brahmanical literatures (in) 65 56 above

66 MUKHSHI S Max Weber on India an introductory critique *CIS* 22(1) 1988, 1 34

67 NANDI, R N Anthropology and the study of the Rgveda *IHR* 13, 1986-87 153-165

(Rev art. on 65 104 below) the problem of social grouping *jana* (tribe) *jati* (class) *kula* (lineage not mentioned in *RV*)—these terms are used to describe *RV*-society without taking into account the variations in the meaning of these terms seen in different sources significance of descriptions of wars in *RV* clan exogamy and *vif* not strictly observed anthropologists differ on what constitutes a lineage study of social differentiation in *RV* needs greater analysis of the mode of self-subsistence and the mechanism of distribution need for reconsideration of the text of *RV*

68 NARANG, Satya Pal Samamatar—a lost socio-legal institution of the Rgveda. *SP*, 33 AIOC, Calcutta, 1986 p 65

69 NUMATA Ichito Dharma and kingship in the Dharmaśāstras *Hokkaido Journal of Indological and Buddhistic Studies* 4, Sapporo, Oct. 89, 98 107

70. OM PRAKASH. *Religion and Society in India.*

..see 48 204 above.

71. PANT, Sushila Ideal versus behavioural patterns a case study of ancient Indian society. 46 *PIHC*, Amritsar, 1985, 130-135.

.ref *Kalpasūtras, Dharmasāstras, Purānas* specifically discusses āśrama scheme . *samuccaya vikalpa, bādha*—three alternatives all norms put forward by the teachers not accepted by people .

72. PATYAL, Hukum Chand. Bhrātrvya as a term of kinship' *AJOS* 2 (1-2), 1985, 95-100.

. original sense of *bhrātrvya* in pre-hist times might have been 'brother's son', later on it became 'father's brother's son' and the metaphorical sense of 'rival' developed simultaneously

73. PODDER-THEISING, Ina *Hindus heute Materialien zu einer Sozialpsychologie der städtischen Mittelklasse.* Verlag Peter Lang, Frankfurt, 1984; 198

. ref Hindu middle class . no such thing as "homogeneous and formalized rel Hinduism" . the unifying factor is a kind of "Hindu mentality", a specific rel attitude, a certain atmosphere wh became intelligible only by ref to Hindu (autochthonous) trad Hindu culture represented as being diametrically opposite to scientific technological civil, to the West, to Christianity various philosophical schools and rel sects and cults-- Hindu culture urban and rural, regional variations . self-reflection is not the Hindu "way" ..

Rev . Othmer GACHTER, *Anthropos* 81, 749

74. RAGHAVAN, V. Some glimpses of social life in the *Rgveda* *Organiser* 19 (11), 24 10 65; p. 15.

75. RAI, Jaimal. *Rural-Urban Economy and Social Changes in Ancient India* Varanasi, 1974

76. RAJESH, Satyavrat *Maharṣi Dayananda ke Yajurvedic bhāṣya men Samaja kā Svārūpa* (Hindi)

..DD..

77. RAJURKAR, G G. The second urban revolution in India. *Jyōtiṣa* 1 (1-2), Jan-Apr. 74; 74-88

early RV-society devoid of any class gradation by the late RV period fixed social gradation emerged and political power was given to the Ksatriyas while other centralising power remained with the priestly class Vedic society in a state of formation after the end of the urban civilization of the Harappans later Vedic society = fusion of Aryan and non Aryan elements first urbanisation used copper and bronze the second one (1700-600 B C) used iron the term *ayas* discussed 1150-600 B C witnessed growth of iron agriculture (use of plough and subsidiary industries) and cattle breeding in RV in RV cow as medium of exchange term *pura nagara* discussed

78 SAHU, Bhairabi Prasad *The Brāhmanical model viewed as an instrument of socio cultural change—an autopsy* 46 *PIHC*, Amritsar, 1985, 180-189

79 SAHU, Bhairabi Prasad *From Hunters to Breeders* Delhi, 1988

80 SARKAR, Benoy Kumar *A Positive Background of Hindu Sociology Introduction to Hindu Positivism* Mot Ban, Delhi, 1985, 697

reprint of *VBD* I 133 16

81 SARKAR, Subimal Chandra *Some Aspects of the Earliest Social History of India Pre Buddhist Ages* Janaki Prakashan, Patna, 1985, xiv + xi + v + 244 + iii + pl

(first published 1928)

82 SCHNEIDER, David M *A Critique of the Study of Kinship* Univ Michigan Press, Ann Arbor, 1984, IX + 208

83 SHAPIRO, Michael C, SCHIFFMANN, Harold F (ed) *Language and Society in South Asia* Mot Ban., Delhi, 1981, 293

Rev L A SCHWARZSCHILD R K BARZ, *IJ* 28(4) 295-96.

84 SHARMA Arvind *What is Hinduism? A sociological approach*

see 48 270 above

85. SHARMA, R. S. Conflict, distribution, and differentiations in Rgvedic Society. *IHR* 4 (1), 1977.  
( = *VBD* IV 83 118 ) .

86. SHARMA, R. S. Stages in social evolution in ancient India. (in) *Ancient Indian Culture and Lit*, Pt. Gangaram Comm. Vol., Delhi, 1980; 77-81.

. not possible to give one label to society in early India . the Vedic texts indicate a social formation wh. for most part of the Vedic period was tribal.. even in the Vedic period we notice pastoral life giving way to agriculture and tribal society disintegrating into a class-divided society .

87. SHARMA, R. S. *Material Culture and Social Formations in Ancient India*. Macmillan, Delhi, 1983; xxiv + 246.

Rev. . SURAJ BHAN, *IHR* 11, 111-16

88. SHARMA, R. S. *Perspectives in Social and Economic History of Early India*. Mun. Man , New Delhi, 1983; xii + 262.

Rev. . Ajay Mitra SASTRI, *IHR* 9, 233-35.

89. SHARMA, R. S. Traces of promiscuity in ancient Indian society. ( in ) *Essays in Indian Art, Religion, and Society* (ed K. M. SHRIMALI ), Mun. Man , New Delhi, 1987; 68-71.

90. SHASTRI, Radhakrishna. Vedon men sāmājika vyavasthā ( Hindi ). *Vedapradīpa* 3 ( 10 ), May 89; 4-5.

social organization in the Vedas..

91. SHUKLA, Hiralal. *Samskṛta kā Samājaśāstra* ( Hindi ). Delhi, 1989; xiv + 367.

..sociology of Sanskrit..

92. SHUKLA, Shaligram. Kinship system in Pāṇini's *Aṣṭādhyāyī*.

..see 25 297 above.

93. SIDDHANTALANKAR, Satyavrata. Vedic concept of social life. *AH* 7 : 73, April 90; p. 10

94. SIEFERT, R. P. Indien und die Arier in der Rassen-theorie. *Zeitschrift für Kulturaustausch* 37 ( 3 ), 1987; 444-467.

- 95 SINGH, G P The genesis and growth of tribal civilization in North India *QRHS* 20 (4), 1980-81, 13-18

(from pre-hist times to 12th cent A D ) various tribes evolved a mixed civil and developed various theological and philos doctrines wh contributed to the growth of proto-Hinduism (acc to ATKINSON hill tribes of Northern Himalaya - Khasa Naga, Kirāta Cina - had attained certain degree of civil in some respects superior to that reached by Vedic Aryans)

- 96 SINGH, K S *Tribal Society in India An Anthropological Perspective* Manohar, Delhi, 1985, xii + 327

acc. to author Sanskritization is secondary to technology or mode of production in triggering off the process of change in tribal society see 65 97 below

Rev R. S MANN *J Ind Anthropol Soc* 22, 91-92.

- 97 SINGH, K S Technology and acculturation the Brahmanical model reconsidered *Social Sciences Probings* 2 (1), 1985, 20-36

con tests the validity of the Brahmanic model of the diffusion of agricultural technology and cultural change in areas peripheral to the Gangetic plains see 65 96 above

- 98 SINGH, Mahesh Vikram A Soma-sacrifice signifying assimilation in the Vedic fold

see 54 385 above

- 99 SRINIVAS, M N *The Cohesive Role of Sanskritization and Other Essays* OUP, Delhi, 1989, 220

- 100 TANAKA, Masakazu For a sociology of Hinduism a critical view of holism

see 48 308 above

- 101 THAKUR, Vijay Kumar Urban status of the later Vedic society an inquiry (in) *Studies in Orientology*, Basham Comm Vol, Y K Publishers, Agra, 1988, 54-63

13 traits distinguishing urban centres from rural settlements both 11 and arch of the later Vedic phase just hint at urban origins implying at the same time its weak incipient, and nascent nature

- 102 THAPAR, Romila General President's Address  
44 *PIHC*, Burdwan, 1983, 3-21

Vedic society as 'tribal' — this is a questionable characterisation rather, Vedic society was lineage based (*varṇa*) significance of Vedic *viś*

- 103 THAPAR, Romila *Ancient Indian Social History Some Interpretations* Orient Longman, New Delhi, 1984 (reprint), X + 396

(= *VBD* IV 82 591)

Rev John BURTON PAGE *JRAS* 1986 (2) 289, B N S  
YADAVA *IHR* 5, 234-38

- 104 THAPAR, Romila *From Lineage to State Social Formations in the Mid First Millennium B C in the Ganga Valley* OUP, New York, 1984, 189

see 65 67 above

Rev B G GOKHALE, *AHR* 90 (5) 1251

- 105 TIWARI, Shashi *Rsi Vasistha kā sāmājika dṛṣṭikona — Rksamhitā ke ādhāra para* (Hindi)

see 32 78 above

- 106 TRAUTMAN, T R (ed) *Kinship and History in South Asia* Michigan, 1974

Rev Romila THAPAR, *IHR* 3 (1) 149

- 107 TRIPATHI, L K Transition from ancient to mediaeval period as reflected in the organisation of the Indian society *Bhārati* 17, BHU, 1987-88, 168 172

ref to *varṇāśramadharmā*

- 108 UPADHYAYA, Baladeva *Panktipūvanatāyāh vaidikī mīmāṃsā* (in) *Vimarśacintamanīh*, Sharada Samsthana, Varanasi, 1985, 176-182

109. VARIADPANDE, N R [reply to Sharad PATIL, *Navabharata*, April 86, in connection with V's letter, *Navabharata*, Mar 86] (Mar) *Navabharata* 39 (10), July 86, 55-56,

110. VARMA, Raidya Nath. *Social Science and Indian Society. A Civilisational Perspective*. Concept Publishing Co., New Delhi, 1985; X + 96.

..(collection of 5 essays).. concerning the basic tenets of Hinduism in the context of the modernization of India.. "High Hinduism" and "Popular H," H does not stand as much in the way of India's modernization as is frequently averred..

111. VERMA, H. C. *Dynamics of Urban Life in Pre-Mughal India*. Mun. Man., New Delhi, 1986; xvi + 255.

112. VIDYARTHI, L. P.; RAI, B. K. *The Tribal Culture of India*. Concept Publ., New Delhi, 1985; 488 + illust., maps, etc.

113. VIGASIN, A. A., SAMOZVANTSEV, A. M. *Society, State, and Law in Ancient India*. Sterling Publ., New Delhi, 1985; 8 + 238.

Rev.. Ludo ROCHER, JAS 46, 201-02.

114. VON FURER-HEIMENDORF, C. *Tribal Populations and Cultures of the Indian Subcontinent*. Handbuch der Orientalistik, Abt. II : Indien 7, 1985; VII + 182.

..about 30 tribal societies discussed .

## 66. VARNA : CASTE

1. AMBEDKAR, B. R. *Collected Writings - Vol I*. Govt. of Maharashtra, Bombay, 1979.

..on caste-system, Śūdras, etc .

2. ANAND, Shanta. *Kṣatriyas in Ancient India. A socio-economic and religious study*. Mot. Ban., Delhi, 1985; xx + 212.

3. BAKER, Sophie. *Caste : At Home in Hindu India*. London, 1990; viii + 183 + 37 pl.

4. BANERJEE, Biswanath. Some thoughts on Varna and Jāti. *Man and Life* 8 (1-2), Jan-June 82; 65-74.

5. BANERJEE, Hemendra Nath. Re-consideration of the principles of social stratification viewed through class-caste distinc.



ction social mobility in India • a sociological approach *Min I*  
69 ( 4), Dec 89, 393-402

6 BERBEROGLU, Berch (ed) *Class, State, and Development in India* Sage Publications, New Delhi, 1992, 330

Introd by B B Class, state, and development in India in  
hist perspective"

7 BERREMAN, Gerald D Caste in India and the United  
States *Am J of Sociology* 66, 1960, 120-127

see 66 25 below

8 BERREMAN, Gerald D The brahmanical view of caste  
*CIS (NS)* 5, 1971; 16-23

9 BHATTACHARYA, Jogendra Nath *Hindu Castes and Sects  
An Exposition of the Origin of the Hindu Caste System and the  
Bearing of the Sects towards Each Other and towards Other Reli  
gious Systems* Editions Indian, Calcutta, 1973, xix + 496

(first ed, Calcutta 1896 )

Rev Rahul Peter Das, *ZDMG* 135 (1) 146-48

10 BHATTACHARYA, Sibesh Political authority and Brah-  
mana Ksatriya relationship in early India – an aspect of the power  
elite configuration *IHR* 10, 1983-84, 1-20

treats the subject within the framework of monarchical system  
power of making and enforcing 'law' considers the period  
roughly bet Early Vedic and the rise of the Mauryas much  
of the inconsistency and the ambivalence that one encounters  
in the ancient Indian theory of state and society was the out  
come of an effort to synthesize the mutually contradictory pulls  
and interests of *brahman* and *kṣatra* in the *RV* there is no  
indication of Brahmanic attempt to share political authority  
in the *Brahmanas* we find clear evidence of the Brāhmaṇa  
Varṇa staking claim to political authority *ŚPB* IV 1 4 1-6  
tells how Mitra the *brahman* cd stand without Varuna, the  
*kṣatra* but not *vice versa* polarity bet Mitra and Varuna, imp.  
of the Purohita's function (Brāhmaṇas had a natural share in  
implementation of *dharma*) Brāhmaṇas gaining political  
authority shows three phases (1) claim to share the source of  
authority with the king, (2) claiming precedence over the king,  
(3) claiming immunity from royal authority *Śuras* and

*Dharmasastra* king's power was generally regarded as unquestionable supreme and all comprehensive *BAU* (1 4 11) puts the matter in a nutshell. The Brahmana is the womb of royalty; therefore the Brahmana sits at the Rājasthya below the Kṣatriya. Tho the Kṣatriya may reach the highest state, in the last resort he rests upon the Brahmana, his womb.

11 BIARDEAU M. Brahmanes et potiers *AEPHE* 5, 79, 1971-72

12 CHANANA, Dev Raj. The Śūdra the Dasa and Manu. *Indian Journal of Social Work* 20 (3), 1959, 201-208

13 CHATTOPADHYAYA, Aparna. *Reference to Yayavara Brahmanas of ancient India in Charaka*. Nagarjuna, Calcutta, Dec 69, 3

14 DAS Veena. *Structure and Cognition Aspects of Hindu Caste and Ritual*

see 54 113 above

Rev. Richard W. LARIVIERE *JAOS* 107 837-38

15 DHAR, M. K. *Royal Life in Ancient India*. Delhi, 1991; xii + 247

16 DOUGLAS, Mary. Introduction to Paladin Edition of Dumont's *Homo Hierarchicus*

see 65 30 above

17 DUMONT, Louis. *Homo Hierarchicus The Caste System and its Implications*. Univ. Chicago Press 1985, 540 + illust

(complete rev. English ed. transl. by Mark SAINSBURY. Louis DUMONT and Basia GULATI) two central theses: (1) the hierarchy of purity and pollution is the central ideology around which Hinduism and Indian culture are oriented; (2) understanding the dichotomy between the renouncer and the man in the world is central to understanding both Indian culture and purity-pollution hierarchy.

Rev. Brian K. SMITH *Hist. Rel.* 21 100-102

18 GANDHI, Raj S. Caste and inadequacies of researches on caste. *SP*, 32 ICANAS, Hamburg, 1986, p. 100

goes back to Max WEBER's hist portrait of caste and highlights his analysis of comparative stratification and the characteristics of caste as a closed status community wh. are useful in studying changes in caste system in contemporary India

19 GILVRAV, Dennis B (ed) *Caste Ideology and Interaction* Cambridge Papers in Social Anthropology - 9, CUP, 1982, 255

20 GOULD, Harold A *Caste and Class A Comparative View* Addison-Wesley Publ Co, Reading, Mass, 1971

21 GOULD, Harold A *Hindu Caste System The Sacralization of a Social Order* Chanakya Publications, Delhi, 1987, xi + 193

22 GUPTA, Shanti Swarup *Varna, Castes, and Scheduled Castes* New Delhi, 1991, 182

(Foreword by S P AGRAWAL) a documentation in hist perspective class fied Index to scholarly writings in Indian journals (1890-1990)

23 HANUMANTHAN, K R *Untouchability A Historical Study up to 1500 A D (with special reference to Tamil Nadu)* Koodal Publishers, Madurai, 1979, xii + 282

(see VBD IV 66 43) individuals became Candālas either by birth or by conduct

Rev V jaya RAMASWAMY IHR 5 242-44

24 HARIKRISHNA SASTRI *Brahmanotpattimartanda* Bombay, 1986, 8 + 616

orig n of the Brahmanas

25 HARPER, Edward B A comparative analysis of caste the United States and India (in) VBD III 65 75, 1968, 51-77

see 66 7 above

26 HUTTON, J H *Bharata men Jatipratha Svarupa, Karma, aura Utpatti* Mot Ban, Delhi, 1983, xvii + 319

Hindi transl by Mangal Nath SINHA of VBD III 66 50

27. JAISWAL, Suvira. Studies in early Indian social history: trends and possibilities.

. see 65 44 above

28. JAISWAL, Suvira. Changes in the status and concept of the Śūdra Varna in Early Middle Ages. (in) *Essays in Indian Art, Religion, and Society* (ed K M SHRIMALI), Mun Man, New Delhi, 1987, 160-168

29. JAISWAL, Uma. Prācīna evam pūrva madhyakālīna bhārata men suvarṇakāron kī sāmājika sthiti - eka aitiḥāsika viślesana (Hindi). *JGJKSV* 36 (1-4), 1980 (1984), 247-260.

. social condition of goldsmiths in ancient and early medieval periods.. Vedic evidence considered

30. JAUHARI, Manorama. *Prācīna Bharata men Varnaśrama-vyavastha* (Hindi). Varanasi, 1985, 16 + 191.

(2nd ed) Varṇāśrama in ancient India

31. JHA, D N. Validity of Brāhmana-peasant alliance. *Social Science Probings* 1 (2), June 84, 270-295

32. JHA, Lakshmishvar. Śūdrānām ādhāne 'dhikārah.

. see 54 218 above

33. JHA, Vivekananda. From tribe to untouchable : the case of Nisādas.

. see VBD IV 65 70

34. JHA, Vivekananda. Candāla and the origin of untouchability. *IHR* 13 (1-2), 1986-87, 1-36

. no ref to Candāla in *RV*, no semblance of untouchability in *Puruṣasūkta* where Śūdra is mentioned C mentioned 6 times in later Vedic lit (c. 1000 B C - 600 B C.) later Vedic references to C., tho lacking in details, broadly conform to the prevailing socio-economic milieu - primarily agrarian economy, proliferation of castes growing division of labour and specialization of functions, overall increase in both production and surplus creating conditions for steady disintegration of the Aryan *janaś* and formation of not only hierarchical fourfold *varṇa*-system (classes) but also of *jatis* (social groups) based essentially

ally on birth and heredity. evidence re C in post-Vedic phase (*Sūtras*) is more detailed .

- 35 JHA, Vivekananda Varnasamkara in the Dharma Sūtras: theory and practice (in) *Essays in Indian Art, Religion, and Society* (ed K M SHRIMALI), Mun Man, New Delhi, 1987, 85-98

three categories of people combined to produce the phenomenon of mixed castes — later untouchables (1) less assimilated backward aboriginals, (2) degraded artisans, and (3) groups wh thro' infringement of caste rules or otherwise (e. g association with a region outside the pale of brahmanism) had lost their Aryan status

- 36 JORDENS, J Two giants look at the cosmic man Ambedkar and Dayananda interpret the *Purusa Sūkta*  
see 3 73 above

- 37 KARVE, Irawati. Anthropometric measurements of Śukla-Yajurvediṃyā Mādhyandina Brahmins *M in I* 21, 1941, 55-57.

- 38 KASHIKAR, C. G Soma drink vis-a vis the ruling class.  
see 50 214 above

- 39 KHARE, R S *The Untouchable as Himself: Ideology, Identity, and Pragmatism among the Lucknow Chamars* Cambridge Studies in Cultural Systems, CUP, 1984, 206

Indic trad of the holy man (renouncer, ascetic) is outside the caste-hierarchy and opposed to it, in their spiritual pursuits, every one is equal and has his own individuality, their spiritual trad pre-dated Aryan Brahmanism and proto-casteism, since it existed in IV civil, untouchables are descendants of the pre-Aryan autochthones, therefore, spiritual asceticism is their hist heritage by rights of ancestry

Rev Pauline KOLLANDA, AA 88, 992 93

- 40 KLASS, Morton *Caste The Emergence of South Asian Social System*. Inst. for the Study of Human Issues, Philadelphia, 1980

...a materialist interpretation of the origin of caste-system. Caste-system is clearly not the classic *Varna*-system. K. refutes the 'occupation' hypothesis. Subcastes or 'marriage circles' are the fundamental units into which every member of the society is born... various attributes of caste-system. Economic functions of the traditional caste-system. K's approach is only 'materialistic' - not historical materialist. K. presents a 'reasonable explanation' for the origin and development of caste as a concrete historical phenomenon... K. claims to be 'eclectic' in his approach to and treatment of the subject.

Rev. : Satya P. SHARMA, *The Eastern Anthropologist* 36, 55-77.

41. KROEBER, A. L. Caste. (in) *Encyclopaedia of the Social Sciences*, Macmillan, New York, 1959 (reprint).

42. LALLANJI GOPAL. Devaladharmasūtra on *varnas* and *jātis*. *Amrtadhārā*, R. N. D. Fel. Vol., 1984, 239-245.

43. LEACH, E. R. What should we mean by caste? (in) *Caste in South India* (ed. E. R. L.), CUP, 1962; 1-10.

. introd. to the vol.

44. LINCOLN, Bruce. *Priests, Warriors, and Cattle: A Study in the Ecology of Religions*. Univ. Calif. Press, Berkeley, 1981; 242.

..(= VBD IV. 66-69)..

Rev. : F. BADER, *BSL* 79 (2), 96-113.

45. MADAN, T. N. (ed.) *Non-Renunciation*. OUP, Delhi, 1987.

46. MAPRABHULAL GOSWAMI. *Prāgjanmakarmavarnavyavasthā*. *Naumīsīyam* 5 (1), Aug. 84, 1-8.

..*varnavyavasthā* and *karma* of the previous life..

47. MCGILVRAY, Dennis B. (ed.) *Caste Ideology and Interaction*. Cambridge Papers in Social Anthropology - 9, CUP, 1982; X + 255.

. (= 66-19 above) the papers in this Vol. address the rival theories of caste-system in the structuralist approach of L. DUMONT and the ethnosociological approach of McKim MARRIOTT..

48 MEHTA, Harsha Varnavyavasthā – eka vivecana (Hindi) SP, 33 AIOC, Calcutta, 1986, p 634

49 MEISIG, Konrad Das Kastensystem des Hinduismus (in) *Wer ist mein Nachbar? Die Antwort der Weltreligionen*, Freiburg, 1988, 11-58

50 MISHRA, Mangilal Jāṭiyatā ki sthiti tatha usakī vaidiki avadhārana (Hindi) *Vedapradīpa* 4 (1), Aug 89, 12-13  
caste and Vedic view

51 MISHRA Padma *Evolution of Brahmana Class (In the Perspective of Vedic Priesthood)* BHU, Varanasi, 1978, xx + 228

considers the terms *vipra* *r̥ṣi* *purohita* and *brahman* none of these denotes membership of a specific caste they refer to a specific priestly function Vedic society — *brahma kṣatra* were members of the same class author postulates a fairly long pre RV Aryan period therefore RV is silent about Aryan immigration *vipra* = internally an initiated or enraptured man (shamanistic activities played an important role in the emergence of priestly order among the Vedic people) ultimately the term *brahmana* (a derivative of *brahman*) came to designate a member of the priestly class, as this term was more comprehensive and covered every type of priestly activity

Rev. Suvira JAISWAL *IHR* 8 (1-2) 124-26

52 MUKHERJEE, Prabhati *Beyond the Four Varnas The Untouchable in India* IAAS, Shimla, Mot Ban, Delhi, 1988, xv + 120

Vedic lit (from *Sam* to *Up*) no evidence of total rejection of any group or groups by the four *varṇa* society which indicate the forming of a nucleus of future communities of untouchables there are only signs of segmentation an attitude of hierarchical discrimination on grounds of occupation and restrictions on the participation of some lower strata in Vedic rituals Śūdras mentioned by Pāṇini Caṇḍālas by Kaṇḍiyya

53 NANDI, R. N. Client, ritual and conflict in early Brahmanical order *IHR* 6 (1-2), 1979-80, 64-118

54 NARANG, Sudesh Sudra varna (Hindi) *Veda Samita* 11 (9), April 91, 240-246

in support of *caturvarṇya* (missionary, military merchandise, menial) accepts *Manusmṛiti*

55 NUMATA, Ichiro Rules of tax exemption for Brāhmaṇas in the Dharmasastra *JIBS* 37 (2), Mar 89, 990-988

56 O'MALLEY, L S S *Indian Caste Customs* Curzon Press, London, 1974

reprint of *VBD* I 134 23

57 ÓSTOR, Akos, FRUZZETTI Lina, BARNETT, Steve (ed ). *Concepts of Person Kingship, Caste, and Marriage in India*. Harvard Studies in Cultural Anthropology 5, Harvard Univ. Press, Cambridge, Mass , 1985, xiv + 271

Rev David Hicks *AA* 86 (4) 999-1000

58 PANDA, Harihar R. G Bhandarkar's approach to the social history of ancient India the caste system 48 *PIHC*, Goa Univ , Panjim, 1987, 135-140

imp characteristics of c s endogamy commensality connubium B challenged SENART's theory of caste *brahma, kṣatra, viś* — three orders indicating three occupations B as a social reformer

59 PANDEY, Rajendra *The Caste System in India Myth and Reality* Criterion Publications, New Delhi, 1986, vi + 241

60 PARASHAR, Alokā Attitudes towards the *mleccha* in early Northern India — up to c A D 600 *IHR* 9 (1-2), 1982-83; 1-30

Mlecchas as a reference group in early India included all outsiders who did not conform to the values and ideas and consequently to the norms of the society accepted by the elite (Indo-Aryan speaking) groups see 66 61 below

61 PARASHAR, Alokā *Mlecchas in Early India A Study in Attitudes towards Outsiders up to A D 600* New Delhi, 1991: xiv + 350

. see 66 60 above



62. PATIL, Sharad. *Dāsa-Śūdra Slavery : Studies in the Origin of Indian Slavery and Feudalism and their Philosophies*. Allied Publ., New Delhi, 1982; VIII + 344.

63. PFEFFER, G. Puri's Vedic Brahmins : continuity and change in their traditional institutions. (in) *The Cult of Jagannātha and the Regional Tradition of Orissa* (ed KULKE and TRIPATHI), Delhi, 1978; 421-437.

64. RAMASHRAYA SHARMA. Gṛhastha, ādi āśrama, aura varna (Hindi). *Veda-Savitā* 5 (7) - 5 (12), 1985.  
..serially.

65. RATHA, S. N. *Caste as a Form of Acculturation*. Gauhati Univ., 1977.

. survey of civil of the village cultures of pre hist. NW India and of the Har. culture as gathered from arch. remains, followed by a survey of the culture of the Aryans as reflected in *RV*.. on the basis of these surveys, author discusses the factors in the formation of a caste system, in the light of James R. WALSON.. main assumptions : (1) Aryan colonisers in *RV*-age were a small percentage of the total population in the region from Indus to Yamunā; (2) during the interval bet. the first invasion and the composition of *RV* hymns, the conquerors and the conquered in the Āryāvarta had become partly integrated in symbiotic relationship—some of the elites among the Dasas were given niches in the society of the conquerors.. establishment of military alliances bet Aryans and Dāsas; (3) both Aryan and Dāsa societies were stratified tho', perhaps, the ranking orders were different, and (4) while slavery was definitely common in Aryan society, near-slavery was likely to have been practised by the Dāsas.. Aryan society : (a) land was communally owned; (b) women's status was high, (c) level of adm. was also high. on the question of purity-pollution syndrome (wh. is central to caste-system) *RV*-evidence seems to be negative.. Aryans being backward in the arts of peace and not having enough craftsmen, recruited craftsmen from among the conquered.. *RV*-class system allowed upward mobility in society..

REV. : A. AIYAPPAN, *The Eastern Anthropologist* 34, 241-43.

66. RAY, Upendranath. Śūdras Lā vedādhikāra aura Vedāntasūtra (Hindi). *Vedavāṇī* 36 (12), Oct. 84; 7-9.

*Brahmasutra* 1.3.34-38 Śūdra not entitled to study *brahma-vidya*

67 RIHANI, Vasundhara *Padbhyaṃ sudro ajāyata VJ* 34 (5), Aug 85, 35-36

Śūdra in Vedic times was not *nīca varṇa*

68 RITSCHL Eva *The Varnaśramadharmā in the early Dharmasūtras and in the Kautilya Arthasastra* Berlin, 1991

an attempt to depict a process of development

69 ROSEL, Jakob *The link between rebirth and caste society some questions on Weber's model of Hinduism*

see 48 241 above

70 SARAF, Samarendra *Hindu Caste System and Ritual Idiom* Delhi, 1986, viii + 203

71 SAUPARNA Durisethi Venkatesvara (ed) *Madhuvidya*

see 22 99 above aims at the social emancipation of the Visvakarma Brahmins

72 SCHETELICH, M *Die Anfänge von varṇa System und varṇa Theorie in vedischen Zeit* Diss 8, Berlin 1983

(publ in English transl.)

73 SCHETELICH M *Separation of status and power in Louis Dumont's theory of the caste system R S Sharma Fel Vol*, Delhi

74 SCHETELICH, M *Das Phänomen Kaste in Indien EAZ* 30, 1989, 36-55

75 SEN, Ranjit *Social dynamics of ancient Indian civilization SP*, 33 ICANAS, Toronto, 1990

Brahmana abstained from labour the consequence of this fact socially Brahmana was the master and politically the Kṣatriya

76 SHANDILYA, H A *Varnavivecana (Hindi) SP*, 34 AIOC, Visakhapatnam, 1989, p 302

*varṇaṣṭha* has survived in spite of various kinds of onslaughts

77. SHARMA, Ramayana Prasad. *Bhāratiya Varnāśrama: sāmśkr̥tika evam darśanika viśleṣaṇa* (Hindi) Varanasi, 1987; dha + 415.

. Indian varnāśrama cultural and philosophical analysis..

78. SHARMA, R. N. The status of the Brahmins as revealed in the Upanisads *Bhārati* 17, BHU, 1987-88; 26 ff.

..Brāhmanas, who were great scholars and wielded great power, were quite practical in their approach to the matters wh. directly concerned them they were aware of the growing Ksatriya dominance, and therefore took precautionary measures to save themselves

79 SHARMA, R. S. *Śūdras in Ancient India A Social History of the Lower Order down to circa A. D. 600*. Mot. Ban, Delhi, 1990; xx + 384.

(reprint of VBD IV 66 117) origin of Śūdras and their subsequent develop from a tribe to a varna. "serving Śūdras" and Śūdras who enjoyed certain ritual, economic, political, and social rights an all-embracing deterioration in the position of Śūdras due to the relative development of productive forces and reallocation of surplus products in society needing redefinition of the varnas as well as other units in the social structure.. ultimately, some of the Śūdras turned to agriculture, mostly as agricultural labourers . loss in their earthly possessions compensated by assurance of spiritual gains (sanction of them of numerous vratas and pūjās) . role of Cāṇakya..

Rev *AI* 8 (No 84), 40, B. N. BHATT. *JOIB* 33, 200-203, Prabhati MUKHERJI, *J Ind Anthropol Soc* 17, 187-90

80. SHARMA, Satya P. A materialist thesis on the origin and continuity of the caste system in South Asia. *The Eastern Anthropologist* 36, 1983; 55-77.

. rev. art. on 66 40 above.. S has devised a caste usage formula-HECAFORM (hierarchy, endogamy, caste community, ascription status, food and water [commensality] restrictions, occupation, ritual purity and pollution and mobility)..

81. SHASTRY, P. Madanapāla's *Smṛti Kaumudī*: a critical appreciation of Śūdra Varna. *SP*, 8 WSC, Wien, 1990.

nature rights and duties of Śūdras (Śūdras enjoyed in Vedic times a status equal to that of other *varnas*, gradual degradation during the next 2000 yrs)

- 82 SINHA, Atul Kumar Changing denotations of the term *vr̥śala* A case study in downward social mobility *JGJKSV* 38-39, 1982-83 (1986), E 257-276

*vr̥śala* in *Akṣasukta* (RV X 34 11) up to the period of ŚS, *Vr̥śalas* enjoyed a high social status they were treated even as substitute for *śrotriya* Brahmanas gradual degradation from the period of GS onwards *Vr̥śala* in other Vedic texts (ŚPB BAU, BaudhŚS KauŚS, LatyayanaŚS GobhilaGS JaiminiGS) from the time of GS down to the early centuries of Christian era, the term *Vr̥śala* carried a sense of social disapproval and disrespectability - wh gradually resulted in its equation with Śūdra.

- 83 SINHA, B C Origin and evolution of caste system. *The Vedic Path* 47 (4), Mar 85, 31-34

- 84 SINHA, Mangal Nath *Bharata men Jatipratha Syarupa, Karma, aura Utpatti*

(= 66 26 above)

- 85 SMITH, Brian K Ritual knowledge, and being initiation and Veda study in ancient India  
see 34 170 and 54 392 above

- 86 SMITH, R Morton Bowdlerizing Brahmanas *Proc. 30 ICHSANA - South Asia* 3, Mexico, 1982, 72-75

the Vedic 'obscenities' / sexualities are in the hymns *mantras*, or rituals—that is they are in *re* and therefore not funny, they are in fact part of the technology and without them the fertility magic wd not work considers words like *urugaya* (= enlivening widely—in the loins) ref to several Vedic passages see *VBD* IV 34 217, 66 122

- 87 SRINIVAS, M N Some reflections on the nature of caste hierarchy *CIS* 18 (2), 1984, 151-167

- 88 SRIRAMAMURTI, P Varnadharmā — caste in Indian society A perspective *Bh Vid* 44 (1-4), 1984, 39-48,

- 89 SRIVASTAVA, Surendra Kumar *Vaidika Sahitya men Varna vyavastha* (Hindi) Nagina Prakashan, Varanasi, 1987, 24 + 282

*varnavyavastha in Ved c lit*

- 90 THAKUR, Vijay Kumar Role of religion in the exploitation of lower orders in ancient India *Arch Or* 57, 1989, 26-34

begins with IV civ l (second half of 3rd mil B C.) hold of rel in Har society Ved c period pastoral (tribal) culture— systematic exploitation of lower orders was very limited status of 'udras — almost as a servile domestic adjunct post Ved c times a struggle bet the Brahmanas and the Ksatryas to control the ever increasing social surplus

- 91 TILAK, M A Does the Vedic Chaturvarnya concept govern the modern earth? *BJ* 32 (16), Mar 1986, 65 ff

- 92 UPADHYAYA, Baladeva Panktipāvanataya *vaidiki mīmāṃsā* *Parīśilanam (praveśanke)* 1, 1988, 1-5

knowledge of Veda Vedanga — as well as *vedokta karma-kanda*

- 93 UPADHYAYA, Mrityumjaya *Bhāratīya samskṛti men varnavyavasthā* (Hindi) *Gagananala* 7 (2), 1984, 11-16

*varna organization in Indian culture*

- 94 URSEKAR, H S *Varna Āśrama* a reconsideration *SP*, 34 AIOC, Visakhapatnam, 1989, p 7

in ancient India, initially *varna* and *āśrama* did not deny equal opportunity to any one

- 95 VAJAPEYI, Krishnadatta *Bharatīya samskṛti ka mula dhāra varnaśramadharmā* *Lakshmanadatt Chaturveda Comm Vol*, Delhi, 1986, 101-102

*varnaśramadharmā as the basic prop of Indian culture*

- 96 VIKRAMADITYA 'VASANTA' *Pradurbhuta vipra Veda Savita* 7 (9), April 87, 299-300,

## 67 ĀSRAMA SAMSKARA GOTRA, ETC

1 ALTEKAR, A S The Asrama system (in) *Ghurye Fel. Vol* (ed K M KAPADIA), New Delhi, 1963

2 ANANTHA MURTHY, U R *Samskara A Rite for a Dead Man* OUP, Delhi, 1978

(transl by A K RAMANUJAN)

3 ARJUN DEV Samskara — kyon, kyā, kaise (Hindi). *Vedavani* 41 (8) — 43 (9)

a series of articles on *samskaras*

4 BROUGH, John Additional notes on the Brahmin clans. *JAOS* 74 (4), 1955, 263-266

see *VBD* II 67 6-7

5 BRUCKER, Egon Das Pumsavana Ritual aus der Sicht der heutigen Medizin *ZDMG* 136 (2) 1986 428-433

(summary in English)

6 BURGHART, R Renunciation in the religious traditions of South Asia *Man* 18 (4) 1983, 635-653

7 DAVE, Kantilal R Upanisatkālina upanayana samskāra (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 52

*upanayana in Up time*

8 DEVDHAR, S K Upanayana samskāra (Mar) *Prasada* 43 (1), Aug 89, 89-92

9 DVIVEDI, Radheshyam Yajñopavita aura upanayana. *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 153-155

one tantus and three dandas in yajñopavita their mystic significance

10 FATAH SINGH Gṛhastha ka vaidika vyaktitva *Veda-Savita* 4 (2), Sept 83, 47-50

Vedic personality of a householder ,

- 11 HEESTERMAN, J C Householder and wanderer (in) *Way of Life King, Householder, Renouncer*, Dumont Fel Vol. (ed T N MADAN), Mot Ban, Delhi, 1988, (rev new ed), (= 67 19 below), 251-298

(CIS 15 1981) distinction bet normal householder and the *śrauta* sacrificer (*śālīna* and *yayāvara*) *dīksita*'s way is that of a wanderer — the whole paradigm of the Soma sacrifice appears to be strung out along a cycle of wandering and trekking break bet the social world and the sovereign sphere of *śrauta* ritual on the breaking line bet the two worlds is found *agnya-dhicya* significance of *punaradhīya* the transformation of the wanderer into a householder is logical enough the institution of renunciation can be seen to have arisen orthogenetically within the Vedic trad as a result of the inner logic of that trad

- 12 JAUHARI, Manorama *Prācīna bhārata men varnāśrama-vyavasthā* (Hindi)

see 66 30 above

- 13 Kaelber, Walter O The *brahmacarin* homology and continuity in Brāhmanic religion *Hist Rel* 21 (1), Aug 81, 77-99

in the 'career' of the *b* an assimilation indeed a homology, is effected bet ascetic practice and the concept of sacrifice *b*'s career is in large measure a forerunner and legitimizing model for the initially 'heterodox' practices of ascetics later assimilated into orthodoxy as *vanaprastha* and *samnyās n* *b* also forerunner and legitimizing model for crit sacrificial activities as well that is why *b* ed help assimilate sacrifice and asceticism in Brahmanic rel

- 14 Kaelber, Walter O *Tapta Marga Asceticism and Initiation in Vedic India* SUNY Press, Albany, 1989, X + 204 (Ind ed 1990)

- 15 KAPANI, Lakshmi Aspects philosophiques psychologiques, et rituels de la notion de *samskara* Paris

(DD dactylography) see 67 16 below

- 16 KAPANI, Lakshmi *La notion de Samskara dans l'Inde Brahmanique et Bouddhique I* Publ Inst Civil Ind — 59, Collège de France, Boccard, Paris, 1992, 314

(summary in English 5-41) I philosophy of act ritual making of Agni Prajapati and the sacrificer II Hindu life-cycle, *saritra amskaras* in *GS-DS* see 67 15 above

17 MADAN, T N Is the Brahmanical *gotra* a grouping of kin? *SIW J Anthropol* 18, Albuquerque 1962

18 MADAN, T N *Non Renunciation — Themes and Interpretations of Hindu Culture* OUP, Delhi, 1987 xiii + 184

renunciation has been considered the supreme value among the Brahmanas who were the ideologues of Hindu society M. investigates the uncoded but symbolically stated ideology of the Kashmiri Pandits (*grhasthas*) renunciation becomes the twin ideals of self possession and detachment in the midst of worldly involvements which are not considered evil in themselves the worthwhileness of the man in the world

Rev John CORT *Hist Rel* 29 (1) 68-71 R M SARKAR, *Min I* 68 480-83 Rupert SWELL *BSOAS* 53 (3) 539

19 MADAN, T N (ed) *Way of Life (King, Householder, Renouncer)* Mot Ban Delhi, 1988 xiv + 435

(Louis Dumont Fel Vol) contains 17 contributions deals mainly with imp aspects of the ideological foundation of Indic civil namely *puruṣārthas*

20 MALAMOUD, Ch *Le Śādhya Recitation personne le du Veda*

see 37 43 above

21 MISHRA, Kedarnath Chanchal *Upanayanapaddhati* (Hindi) Allahabad, 1986, 104

22 MISHRA, Vidhata Significance of the Vedic *samskaras*, *SP*, 32 AIOC, Ahmedabad 1985, 46-47

*samskaras* cover the full span of life they even influence the individual after his death thro the cult of soul

23 MISHRA, Yugal Kishore *Asceticism in Ancient India. A Study of asceticism of different Indian schools in philosophical, religious, and social perspectives* Prakrit Jain Inst Res Publ. Series — 29, Vaishali, 1987, xviii + 119



- 24 MUKHOPADHYAYA, Bimalkumar Gotra system in India. *SP*, 35 AIOC, Haridwar, 1990, p 120

*gotra* is but an Indian counterpart of the totemic system found among other pre-literate people throughout the world

- 25 OLIVELLE, P *Mīmāṃsā* rules in the history of the *Āśrama* system *SP*, 8 WSC, Wien, 1990

shows the imp of *Mīmāṃsa* hermeneutical principles for understanding the hist of ideas within the Brahmanical trad — see 67 26 below

- 26 OLIVELLE, P Contributions to the semantic history of *śamnyāsa* *JAOS* 101 ( 3 ), 265–274

see 67 25 above

- 27 OLSON, C The existential, social and cosmic significance of the Upanayana rite *Numen* 24 ( 2 ), 1977, 152–160

- 28 PANDEY, Rajbali *Hindu Samskaras Socio Religious Study of the Hindu Sacraments* Mot Ban, Delhi, 1987, 1991, xxvii + 327

reprint of *VBD* II 67 17

- 29 PANT, Sushila Ideal versus behavioural patterns a case study of ancient Indian society

see 65 71 above

- 30 PATEL Gautam The concept of *śamnyāsa* *SP*, 32 AIOC, Ahmedabad, 1985, p 50

the concept as known in later lit is not found in *Sam*, *Br*, or early *Up* even the word does not occur *śamnyāsins* who are parasites on society were not accepted by Veda

- 31 PATHAK, Mohan Svarup Garbhādhāna samskāra (Hindi) *Lakṣmanadatta Chaturveda Comm Vol*, Delhi, 1986; 161–164

ref *AV* 14 2.31 32 38 58 39

- 32 PATYAL, H C The *yayavara* *Samamṇaya* 1 ( 1 ), 1992, 56–62

*jagatara* = a type of householder who used to wander from place to place or a class of seers etc. . y.s connected with many rites, e.g. *Praṇagnihotra*, *Pakṣahoma* y.s as the foremost among householders recognized as *pankti pavanas*

- 33 PRECIADO-SOLIS, Benjamin Some problems concerning the origin of Samnyāsa, *ABORI* 68, 1987, 359-369.

asceticism has existed since very ancient times in Aryan trad., it is possible that Vedic religion's transformation from ritualism into mysticism was made by the *vanaprasthas* *dvijas* had their ascetics in *vanaprasthas* *samnyāsa* cd be an attempt to recover all (including non brahmanic) ascetics for the brahmanical order

- 34 RAMARATNAM, S The *Pumsavana* ceremony — certain differences in practice according to the Baudhāyana and the Āpastamba schools *SP*, 8 WSC, Wien, 1990

- 35 RAMASHRAYA SHARMA *Gṛhastha, ādi āśrama, aura varna* (Hindi)

see 66 64 above

- 36 RITSCHL, Eva The *Varnāśramadharmā* in the early *Dharmasūtras* and in the *Kautilīya Arthaśāstra*

see 66 68 above

- 37 ROY, Kumkum *Legitimation and the Brahmanical tradition : The upanayana and the brahmacarya in the Dharma Sūtras* 46 *PIHC*, Amritsar, 1985, 136-146

c. 500 B.C. — c. 100 B.C. increasing emphasis on *upanayana* and *brahmacarya* in *DS* has to be viewed in the context of changing sociopolitical situation wh rested increasingly on a 'hierarchy of privilege'

- 38 SATYANANDA, Vedavagish *Antyeṣṭisamskara* (Hindi). Alwar, 1989, 42

- 39 SHARMA, Ramayana Prasad *Bharatīya varṇāśrama : samskr̥tika evam darśanika vīlēcana* (Hindi)

see 66 77 above

- 40 SHARMA, Satyendu *Nāmakaranavimarsa men vīhita sūstriya avadhāranāen* (Hindi) *SP*, 35 AIOC, Haridwar, 1990; p 103.

name influences the char of a person

- 41 SIDDHANTALAMKAR, Satyavrata The theory of Sam  
skāras *Viśvatma* 13 (10) Feb 88, 57-60
- 42 SIEGEL, Lee *Fires of Love Waters of Peace Passion  
and Renunciation in Indian Culture* Univ of Hawaii Press,  
Honolulu 1983 11 + 122  
Rev Tuv a GELBLUM *JRAS* 1984 (1) 160-62 Sheldon POLLOCK  
*JAOS* 104 340-42 Maria Claude PORCHER *JA* 272 441-42
- 43 SIMHA Alakha Narayan *Pracina Bharata men Mrtaka  
Samskara* (Hindi) Varanasi 1987, 16 + 174  
funeral rites in ancient India
- 44 SMITH Brian K Ritual knowledge and being initia-  
tion and Veda study in ancient India  
see 34 170 and 54 392 above
- 45 SPROCKHOFF J F *Die Alten im alten Indien Ein  
Versuch nach brahmanischen Quellen*  
(- *VBD* IV 67-43)  
Rev K MYLIUS *EAZ* 22 540
- 46 SPROCKHOFF J F Aranyaka und Vanaprastha in der  
vedischen Literatur Neue Erwagungen zu einer alten Legende  
und ihren Problemen *WZKSA* 35, 1991, 5-46  
=continuation of 19 23 above Zweiter Hauptteil Kap V VII
- 47 SRIKANT Four stages of man (A modern view of an  
age-old concept) *BJ* 35 (23) 15 7 89, 41-45
- 48 STEINMANN Ralph Marc *Guru sisya sambandha Das  
Meister-Schuler Verhaltnis im traditionellen und modernen Hindu-  
ismus* Beitrage zur Sudasienforschung 109 Steiner, Stuttgart,  
1986 xi + 312
- 49 TAMBIAH S J *World Conqueror and World Renouncer*  
CUP, 1976
- 0 TAMBIAH S J The renouncer his individuality and  
his community (in) 67 19 above, 299-320

[ref DUMONT, 'World renunciation in Indian religions' (VBD III 48-83) H = the rel of caste society, 'interior' practices and sectarian movements wh have modified H by way of addition rather than substitution H has developed by the progressive integration or aggregation by the orthodox establishment of elements introduced by the heterodox the agent of development in Indian rel and speculation, the 'creator of values' has been the renouncer] author deals in great detail with Buddhist renouncer renunciation and *puruṣārtha*

51 TEWARI, Kapil Narayan *Dimensions of Renunciation in Advaita Vedānta* Mot Ban, Delhi, 1977, 156

nature of renunciation Vedas and *Up*

52 THAPAR, Romila The householder and renouncer in the Brahmanical and Buddhist traditions (in) 67 19 above, 1988, 273-298

(= CIS NS 15) the Brahmanical insistence in the early hist period that the individual *śannyāsin* alone cd be regarded as a renouncer was not only an attempt to reiterate the earlier model but also to hold back the tide of the various orders of renouncers who were looked upon by the Brahmanas as heretics (*paṣandas*) the *āśrama* theory may have been less of an idealist abstraction projecting an ordering of the ideal life-cycle for the *dvija* and particularly for the Brahmana and more of ventriloquism of a Brahmanical perception of a time of troubles

53 TRIVEDI, Bhavani Shankar *Samskāra laksana* (Hindi). *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 169-170

54 URSEKAR, H S *Varna Āśrama* a reconsideration  
see 66 94 above

55 VAJAPEYI, Krishnadatta *Bhāratīya samskṛti kā mūlādhāra varnāśrama* (Hindi)  
see 66 95 above

56 VAN DER VEER, Peter Taming of the ascetic devotionalism in a Hindu monastic order *Man* 22 (4), 680-695

57 VEDABODHA Swami *Gṛhapati ki sādhanā* (Hindi) *Veḍa Savita* 9 (3), Oct 88, 88-90

- 58 VENKATA RAGHAVACHARYA, V S (ed) *Rgvedi Pūrva-prayoga* Madras, 1986, vii + 175

crit ed contains all the *pūrvaprayogas* from *garbhadhana* to *upanayana* for the *Ṛgvedins* (author's earlier work *Āśvalayana-Grhyaprayoga*)

#### 68 WOMAN MARRIAGE FAMILY

- 1 AGRAWAL, Ashvini *Satī—how old? how Indian?* *HSAJIS* 3 (1-2), 1988 (1990), 91 ff

in *RV* X 18 7 8 there is no ref to actual burning of the widow this is confirmed by *AV* 18 3 1-2 no ref to widow-burning in *Br Ar Up Sūtras*

- 2 AGRAWAL, Saila *Pracina samskr̥ta sāhitya men striyon k̄a sthāna* (Hindi) *Prajña* 28 (2)-29 (1), 1983, 111-114

- 3 ALTEKAR, A S *Position of Women in Hindu Civilization From Pre historic Times to the Present Day* Mot Ban, Delhi, 1987, 1991, xvi + 380 + iii + pl

reprint of *VBD* IV 68 6

- 4 APTE, Usha M *Vedic Hindu and tribal marriage* (in) *A Homage to Dr Mainkar* (= *VBD* IV 87 114A), 223-230

- 5 BADER, Clarisse *Woman in Ancient India Moral and Literary Studies* Delhi, 1987 (reprint) xiv + 338

- 5A BANERJI, Suresh Chandra *The Castaway of Indian Society* Calcutta, 1989, xiv + 264

hist of prostitution in Ind a since Vedic times based on Sk, Pali Pk and Bengali sources

- 6 BHADURI, Chira Kisore *Widow marriage in Vedic India* 45 *PIHC*, Annamalai Univ, 1984, 229-236

discusses various Vedic texts on the subject and states that they did not sponsor widow marriage

- 7 BHAT, G K 'Mother in Vedic literature [Brahmanas and Aranyakas] *ABORI* 68, 1987, 471-489

8. BHATTACHARJI, Sukumari. Women in Vedic society. (in) *New Horizons of Res. in Indology*, CASS, Poona Univ., 1989; 17-28.

9. CAMPANILE, E. Sulla struttura del matrimonio indo-europeo. *SCO* 33, 1983 (84); 273-286.

..evidence from, among others, old Indian sources.. 4 types of marriage correlated with Dumézil's 3 functions..

10. CARTER. [Households in India]. (in) *Households: Comp. and Hist. Studies of the Domestic Group* (ed. Robert M. NETTING et al), Calif. Univ. Press, Berkeley, 1984.

11. DANGE, Sadashiv A. Woman's share and the Mīmāṃsā-rule at *dayoh pranayanti* (An examination). *Bh. Vid.* 45-47, 1985-1987; 59-64.

12. DANGE, Sindhu S. Taboos in the Dharmaśāstra tradition. *Bh. Vid.* 45-47, 1985-87; 65-69.

..concept of *nīṣedha*. e. g. ref to GS after wedding, for 3 nights, husband and wife shd. abstain from saline or pungent food; garment of the bride is to be given away, rules for a pregnant woman..

13. DANGE, Sindhu S. The institutions of Ganikā and Devadāsī from ancient to medieval times. *Sangeet Natak* 97, July-Sept. 90.

14. DATTA, V. N. *Sati: a historical, social, and philosophical inquiry into the Hindu rite of widow-burning*. Manohar Publication, New Delhi, 1988; XX + 279.

Rev.: Werner F. MENSKE, *BSOAS* 54 (2), 398-99

15. DAVE, Jayananda. Bhāratiya dāmpatya jīvanano ādarśa. (Guj.). *Sāṃmanasya* 51-52, 1987; G 13-15.

..ideal of married life..Vedic evidence.

16. DESHPANDE, Uma. Position and status of women in early Upanishads. (in) *The Glances of Indological Heritage*, Good Companions, Baroda, 1989; 9-18.

..also *Bh Vid* 49 (1-4), 1989. 96-103.. see 22.33 above..

17. DEV, Aruna *Pracina Bharata men Striyon ke Kriḍa qura Manovimoda* (Hindi) Varanasi, 1990, xvi + 212

women's sports and entertainments in ancient India

18. DHAWAN, B. D. *Vedon men pārvātika jivana* (Hindi) *Viśvatma* 13 (10), Feb 88

family life in the Vedas

19. DUBE, Raj Deb *Vaivāhika umra ke badalate pratimāna — atihāsika samdarbha men* (Hindi) *VJ* 33 (12), Mar 85, 19-21

marriage age in hist perspective Vedic evidence considered

20. EMENEAU, M. B., VAN NOOTEN, B. A. The young wife and her husband's brother Rgveda 10 40 2 and 10 85 44 *JAOS* 111 (3), 1991, 481-494

*devrkama* textual problems attempted to be solved thro consideration of social structure involved in the *n yoga* institution similar custom in many communities in present day North India

21. GHOSH, S. K. *Indian Women through the Ages* Delhi, 1989, xvi + 344

22. GOYAL, Priti Prabha *Hindu Vivaha Mimamsā* (Hindi) Rajasthan Granthagar, 1981, viii + 215

23. GUPTA, A. R. *Women in Hindu Society A Study of Traditions* Jyotsna Prakashan, 264

Rev *Inda and Foreign Rev* 16 (23) 29

24. HADDAD, Yvonne Yazbeck, FINDLY, Ellison Banks (ed) *Women, Religion, and Social Change* SUNY Press, Albany, 1985

FINDLY's essay explores the Upanisadic record of Gargī, despite contradictory patriarchal critiques of Gargī's accomplishments. F demonstrates that the record acknowledges her considerable intellectual skills. Gargī — a woman who pushes against the boundaries imposed on her class in a period of social change

25. JAISWAL, Suvira. Studies in early Indian social history; trends and possibilities.

. see 65 44 and 66 27 above..

26. JHA, Akhileshwar. *Sexual Designs in Indian Culture*. Vikas Publishing House, New Delhi. 1979; xxi + 185.

..an underlying sexual pattern at the core of our culture determines our very negative present day attitudes to freedom, change, and moral action

27. JHA, Upendra. *Vedā nārīprapūjakāh*. SP, 35 AIOC, Haridwar, 1990; p. 16.

28. JOSHI, G. H. Ritual sequence in marriage — Vedic and present (with special reference to Western Maharashtra). SP, 32 AIOC, Ahmedabad, 1985; p. 42.

29. JOSHI, Mahesh Chandra *Prācīna Bhārata men Dāmpatya Maryādā* (Hindi). Delhi, 1988; 16 + 389.

. see 68 29A below .

29A. JOSHI, Mahesh Chandra. *Prācīna Bhārata men Dāmpatya Sambandha* (Hindi). Saccidananda Prakashan, Delhi, 1991; 384.

..Husband-Wife relations in ancient India.. (Prākkathana by LALLANJI GOPAL) see 68 29 above .

Rev : R. S. BHATTACHARYA, *Pur* 33 (1), 120-121.

30. KAPADIA, K. M. *Bhāratavarsā men Vivāha evaṁ Parivāra* (Hindi). Delhi, 1990, xxi + 301.

..Hindi transl. of VBD III 68.31 (VBD II 68 30) by Harikatshna RAWAT..

31. KHAN, Jalaluddin Ahemad. Women ascetics in pre-Gupta India. *PURB* (Arts) 20 (1), Chandigarh, April 89; 189 ff.

..in Vedic period, women enjoyed various rel rights.. in later Vedic period, their position was lowered..

32. KHAN, Jalaluddin Ahemad. Prostitution in ancient India (from early Vedic times to 300 A. D.). *PURB* (Arts) 21 (2), Oct. 90; 215-226.



*RV* mention of *apsaras nrtu* (Usas) several other references originating in early Vedic India the profession of prostitution could unabated throughout the period under review Vedic economy helped the custom

- 33 KUJUR S *Vaidika evam Dharmasāstriya Sahitya men Nari* (Hindi) Vishvavidyalaya Prakashan, Varanasi, 1982, 13 + 347

woman in Vedic and Dharmasastra lit

- 34 KUJUR, S *Vaidika kālina samāja men nari saundarya* (Hindi) SP, 33 AIOC, Calcutta, 1986, p 56

feminine beauty in Vedic society

- 35 KUJUR S *The position of girls in the Vedas* SP, 7 WSC, Leiden, 1987, p 72

in *RV* the birth of a daughter is not a calamity

- 35A KUJUR, S *Position of girls in the Vedas* SP, 8 WSC, Wien, 1990

the girl's position was not at all pitiable

- 36 KUSHWAH, Sivapujan Simha *Satidaha Eka Lomaharsaka Pratha* (Hindi) Dayananda Vaidika Shodh Samsthan, Jwalapur, 1987, 60

Satī discusses X 18.7 reads *agre for agne* introd Ādya Śankaracarya's views re Śūdra ka śravana \*Aupanisada matsabhasana are rejected

- 37 LESLIE, L Julia *Essence and existence women and religion in ancient Indian texts* (in) *Women's Religious Experience* (ed P HOLDEN), Croom Helm, London, 1983

- 38 LESLIE, L Julia *The Perfect Wife The orthodox Hindu woman according to the Stridharmapaddhati* of Tryambakayajvan OU South Asian Studies Series, OUP, Delhi, 1989, xiv + 375 + 8 pl

contains a hist survey of the domestic life of the orthodox Hindu woman based on *DS* grammar texts epics etc.

- 38A LASLIE L Julia (ed) *Roles and Rituals for Hindu Women* Delhi, 1992, xviii + 267 + ill

39. MAHADEVA SASTRI, A. *The Vedic Law of Marriage or The Emancipation of Woman*. Asian Educational Services, New Delhi, 1988 (reprint); xiv + 6 + 255.

40. MAITY, S. K. The women in the Rig Vedic culture, (in) *Vājapeya: K. D. Bajpai Fel. Vol.*, Agam Kala, Delhi, 1987; 383-387.

..house-wife; daughter.. education and other accomplishments.. marriage, morals, and material relationships..

41. MANOHAR. Kula-pā kanyā (Hindi). *Veda-Savitā* 9 (4), Nov. 88; 128-129.

..ref. *AV* I. 14 *kula-pā kanyā* . one among brotherless daughters has to remain *kula pā*..

42. MEERA, S. *Contribution of women to literature and arts*.

..see 33.42 above..

43. MENSEN, B. (ed.). *Ehe und Familie in verschiedenen Kulturen*. Akad. Volker und Kulturen, St. Augustin, 1982; 136.

44. MENSKI, Werner P. *Role and Ritual in the Hindu Marriage*. DD, London Univ., 1984.

..(unpublished).. contains detailed study of *RV* X. 85, *AV* 14..

45. MISHRA, Rajeshwar Prasad. *Upaniṣadon men nāṛī*. (Hindi).

. see 22.66 above..

46. MONE, Neelima. Arising out of KauśS 75. 23.

..see 54.293 above . rite of *veṣṭa-vivartana* .

47. MOORTHY, Krishna. *Woman in Ancient India*. Rajahmundry, 1989; ii + 33.

48. MURARI, Krishna. Prostitution in ancient India. *JGJKSV* 41 (1-4), 1985 (1989); 57-65.

..*RV* refers to love affairs and prostitutes : cf. I. 167; II 29.1; I. 66.4, I. 117. I. 8; I. 134.3..

49 NARANG, Bhīm Sain *Concept of Strīdhana in Ancient India* Delhi, 1990, xxiii + 314

50 NARASIMHAN, Sakuntala *Sati A Study of Widow Burning in India* Delhi, 1990, X + 202 + 12 pl

51 OORT, Marianna *Reflections of the divine? Female deities and females*

see 47 90 above

52 Östor, Akos, FRUZZETTI, Lina, BARNETT, Steve (ed) *Concepts of Person Kingship, Caste, and Marriage in India*

see 66 57 above

53 PANCHOLI, Badri Prasad *Veda men mātā kā svarūpa (Hindī) Veda Savita 5 (8), 266-273, 5 (9), 307-313*

various aspects of mother in the Veda

54 PANDEY, Ram Suresh *A teleological appraisal of the principal rituals of Hindu marriage*

see 54 322 above see 68 55 below

55. PANDEY, Ram Suresh *The ethical aspect of the rituals of Hindu marriage SP, 8 WSC, Wien, 1990*

ref RV X. 85 AV 14 1-2 GS, later digests see 68 54 above

56 PATHRIYA, Satya *Mānavonnati ki pratika vaidika nari (Hindī) Vedavani 42 (10), Aug 90, 2-3*

Vedic woman—symbol of human glory RV I 164 41, YV 11 68-69

57. PRADHAN, Shruti S *The concept of kanyāśulka in Vedic and post-Vedic literature ABORI 69, 1988, 29-49*

the fortunes of the practice of *kanyāśulka* are connected with the position of women in social production in ancient India this practice was not considered to be degrading even in higher classes evidence from Vedic and later texts (dowry system is the exact reversal of practice of *kanyāśulka* occasioned by the reversal of woman's role in social production) RV I 109 2 (*vijamātr*—distinct type of son in law who gave gifts for securing a wife)

58. PRADHAN, Shruti S. The Yama-Yamī sūkta : new perspectives.

..see 3. 123 above..

59. PUNIA, Dharmapal Singh. Women and public administration in ancient India. *Bh. Vid.* 38 (1-4), 1978; 29-35.

..considers Vedic age .

60. RAI, Jaimal. A factorial study of the status determinants of women in ancient India. *50 PIHC*, Gorakhpur Univ., 1989-90; 139-140.

..from the juridical pt. of view, the status of women belonging to the upper classes was much lower than that of those belonging to lower sections where women enjoyed higher status and greater legal privilege..

61. RAMNATH, Vedalamkar. Vaidika nārī : uṣā ke samāna prakāśayati (Hindi). *Veda-Savitā* 6 (8), Mar. 86; 260-265.

62. RANA, Pravina Simha. Vaidika kālā men nārīśikṣā : eka tathyaparaka viśleṣana (Hindi). *VJ* 33 (10), Jan. 85; 35-38.

..education of women in Vedic times..

63. RAO, Prakasa V. V.; RAO, Nandini V. *Marriage, the Family, and Women in India*. Heritage Publication, New Delhi, 1985; X + 244.

64. RAY, Bidyut Lata. Vedic women : their status and position. *SP*, 35 AIOC, Haridwar, 1990; p 116.

65. SANYAL, Lalita. Self-realisation of women of ancient India. *SP*, 33 AIOC, Calcutta, 1986; 671-672.

. ref. to women of Vedic age who attained self realisation..]

66. SATYAKAM, Vidyalamkar. Atharva Veda on ideal wedded life. *The Vedic Path* 48 (1), June 85; 1-3.

..select passages .

67. SERGENT, B. Three notes on the trifunctional Indo-European marriage. *JIES* 12 (1-2), 1984; 179-191.

ref Georges DUMÉZIL's *Marriages indo-europeens* [VBD IV 81-95] 1 Greek legendary marriages 2 Broadening of the trifunctional marriage (in ancient Indian law) 3 The *Svayamvara* problem (ancient Indian evidence) the eight Indian forms of marriage probably derive from an earlier tripartite classification of marriage *svayamvara* to be explained by the social structure of kinship among the ancient IEs where the *svayamvara* wd have been a counterpart to the other forms of marriage *sv* derives essentially from the warrior principle

68 SHAH, K K Women in prehistory anthropohistorical perspective *PURB* (Arts) 17 (1), April 86, 123-139

ref to Vedic texts

69. SHARMA, Arvind (ed) *Women in World Religions*

see 47 115 above

70 SHARMA, Arvind et al (ed) *Sati Historical and Phenomenological Essays* Mot Ban, Delhi, 1988, xvii + 129

Rev J P D SOUZA *Indica* 27 151-52 M M PATHAK *JOIB* 38 179-80

71 SHARMA, Jayamangal Uttama santati kī prāpti ke upāya (Hindi) *Veda Savita* 11 (2), Sept 90, 37-40

means of good progeny based on Vedic references — particularly *AV*

72 SHARMA, Munshiram 'Soma' Vaidika parivāra (Hindi) *Veda-Savita* 6 (11), June 86, 379-380

Vedic family

73 SHARMA, Ramashraya Prācina bhārata men nari (Hindi) *Veda Savita* 8 (2), Sept 87, 44-48

woman in ancient India

74 SIMHA, Rajendra Prasad Vaidika kāla men parivāra (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 73-74

family in Vedic times *AV samanī prapa sammanasya, jyāsvantah RV sam gacchadhvam*

75 SINGH, G B Hindu marriage — symbolism and change *Social Welfare* 20 (3), June 73, 13-15

76 SINGH, Sarva Daman *Polyandry in Ancient India*, Mot Ban, Delhi, 1988, xi + 212

reprint of VBD IV 68 95

77 TRIPATHI, L K (ed) *Position and Status of Women in Ancient India* Dept of AIHC, BHU, Varanasi, 1988; xii + 352

33 papers Vedic and Sutra periods papers include those of P L BHARGAVA M SRIMANNARAYANA MURTI A K SRIVASTAVA, T K SHARMA Shubhra SHARMA Indu DESHPANDE

Rev Parnasabati BHATTACHARYA *IHR* 13 225-26 S G KANTAWALA *JOIB* 38 173-74 V C SRIVASTAVA *Bharat* 117, 203-07

78 UPADHYAYA, Vedaprakash *Vivahavidhau vivahavicchedah* SP, 34 AIOC, Visakhapatnam, 1989, p 41

divorce is generally regarded as being undesirable

79 UPENDRARAO, V Dayānandasammata parivara niyojana stri ya purusa ke kitane pati patni hon, aur kitani santāna *Vedavani* 40 (6), April 88, 11-19

family planning acc to DAYĀNANDA Vedic evidence

80 VEDAPRAKASH Rgvede parivārikā adarśah *JIDVP* 2 (2), Aug 89, 249-254

81 VELANKAR, S B Rgvedasamhitakālinam strijīvanam *Girvanasudha* 10 (6), April 89, 2-3

82 WOLFE, Susan J "Sister", "sister's son", and "mother's brother" linguistic evidence for matriarchal kinship, (in) 1982 *Mid American Linguistic Conf Papers* (ed Frances INGEMANN), Univ of Kansas, Lawrence 1983, 254-268

83 YUSUF SO, Khalid bin *Parāda prathā* Rgveda tathā Kuraāna ke āloka men SP, 33 AIOC, Calcutta, 1986, 55-56

RV VIII 33 19 ref to *Padada* custom several other RV-mantras confirm its existence so too references in *ŚPB*

84 ZHANGRANG, He The position of Indian women in the Vedic age (Chinese) *South Asian Studies* 3, Beijing, 1989, 44 ff,

difference in the early Vedic period and the later Vedic period reason trad ideas and socio economic structures of the time

85 ZHANGRANG, He Indian Women's position in the Buddha's time (Chinese) *South Asian Studies* 3, Beijing, 1990, 32 ff

it was much better than during the Vedic age

## 69 EDUCATION

1 AGNIHOTRI, Prabhu Dayalu Bhāratīyam śīksā darśanam. *Sagarika* 25 (4) - 26 (1), 1988, 83-99

education in India

2 BANDHU, Manudev Upanisadyugina śaiksānīka jīvana (Hindi) *VJ* 35 (1-2), 1986, 27-30

education in *Up* period

3 BHALLA, A V Vedic education institutions *AH* 8 84, May 91, 35-36

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*danda* and the goddess *d* is the symbol for the instrumental  
role of chaos and violence in the world — both in the body  
politic and in the cosmos as a whole unlike *Kali* *śh* is not  
pure independent and primordial violence but the instrumental  
force that makes farming ruling sacrificing and even marriage  
efficacious legal punishment (in India) possesses positive  
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..Vedic rāj- "king" is a ghost word Sk rājan (and Gk. arāgōn) go back to IE period, but the word did not mean "king" at that time early IEs had no "kings" but must have had political and military leaders. two Vedic titles of worldly authority can lay claim to high antiquity: dūmpati (= master of the house) and viśpati (= master of the clan); out of these two, viśpati is the most comprehensive title that can be traced to IE, viśpatis were, in all likelihood, the "protectors of their people", the "men of power and charisma".. the term rājan was frequently used to denote the ruling class.. viśam viśpati comes closer to our notion of "king"..

64. SCHARFE, Hartmut. Zur Einsetzung des Königs im vedischen Indien. *SII* 13/14 ( W. Rau Fel. Vol. ), 1987; 185-193.

..the ratnas play a central role in the ancient royal consecrations. ratnas ritually grant the new king their specific services as a ratna, the ritual shows that the royal succession in late Vedic times was neither automatic nor free and spontaneous, when political conditions changed, the term ratna took on different connotations (see 71.65 below)..

65. SCHARFE, Hartmut *The State in Indian Tradition*  
Handbuch der Orientalistik, Indian-III, Brill, Leiden, 1989;  
ix + 265.

deals with the concept and actualization of the state in India and the developments leading up to the formation of the state, essentially from the Vedic period until the Muslim conquest distinguishes characteristic phases in this hist process (discusses *raṭnas* - pp 127-132 see 71 64 above)

Rev Werner F MENSKE *BSOAS* 54(2) 394-95, Burton STEIN *JAOS* 111 591

- 66 SEN, Ajit Kumar *Hindu Political Thought* Gian Publishing House, Delhi, 1986 (reprint), vi + 179

- 67 SENGAR, J S Parliamentary system in Vedic era.  
*Vedic Path* 44 (4), Mar 82, 49-54

- 68 SHAILENDRA KUMAR Vaidika paṁcāyata — ādhunika paṁcāyata ki ādharasīla (Hindī) *SP*, 34 AIOC, Visakhapatnam, 1989, p 10

69. SHARAN, Paramatma *Ancient Indian Political Thought and Institutions* Meenakshi Prakashan, Meerut, 1984, X + 588

considers Vedic evidence see *VBD* IV 71 84

- 70 SHARMA, Om Prakash Power in ancient India  
*SP*, 33 ICANAS, Toronto, 1990

. *dharma* and *daṇḍa* are the two ancient Indian concepts wh come nearest to the western concept of power

- 71 SHARMA, R G Early school of Hindu political thought *J Raj Inst Pol Res* 6 (2), April July 1970, 1-9

- 72 SHARMA, R S Taxation and state formation in Northern India in pre-Maurya times *Social Science Probings* 1, 1984

- 73 SHARMA, R S From *gopati* to *bhūpati* A review of the changing position of the king (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 67 74

, see *VBD* IV 71 98 ,

74 SHARMA, R S Stages in state formation in ancient India. *Prof S Ramachandra Rao Fel Vol*, Bangalore, 1986; 180-203

early Vedic predominantly cattle breeding economy kept the people semi nomadic *gotra* also considers terms like *vrā*, *vrāta*, *śardha*, *grama* later development tribe *jana*, *viś*, *gaṇa*, *grha* RV-economy was primarily a non food producing economy tribal chiefs were called *janasya gopaḥ*, *viśpati*, *viśampati*, *gaṇasya raja* *gramanī* *gananam gaṇapati* RV power structure can be called tribal chiefdom (tho' the head of the tribe was called *rajā*) idea of territoriality was not strong in RV. the structure of authority in RV can't be called a "state"; it was tribal chieftainship later Vedic develop of a food producing economy, beginnings of social differentiation AV and Br show that only the peasants (Vaiśyas) were meant for paying taxes... emergence of territorial element - *raṣṭra* emergence of incipient classes and a proto-state element of priesthood...

75 SHARMA, R. S *Origin of the State in India* D. D. Kosambi Mem Lectures 1987, Bombay Univ, 1989

76. SHARMA, Saroj *Prācīna bhāratīya rājanīti men dautyā prathā* (Hindi) *Pracya-prajñā* 11, 1979, 55-69

institution of ambassadors in ancient Indian polity. Vedic evidence considered

77. SHARMA SASTRI, R. *Evolution of Indian Polity* Nag Publishers, Delhi, 1977

78 SIDDHANTALANKAR, Satyavrata Vedic concept of state *The Vedic Path* 46 (3), Dec 83, 1-2

79. SINGH, Rajendra Prasad *Vaidika kāla men grāma-pāncāyata* (Hindi) SP, 32 AIOC, Ahmedabad, 1985; p 53

village panchayat in Vedic times

80 SMITH, R. Morton Names and kingship in Vedic India (in) *Monarchies and Socio-Religious Traditions in the Ancient Near East* (ed Prince MIKASA), 31 ICHSANA, Tokyo, 1984

81 SRIVASTAVA, A L *Prācīna kāla men rāstra aura rāstrīyatā* (Hindi) *Gaganāncala* 9 (3), 1986, 60-63



. nation and nationalism in ancient times Vedic evidence considered

82 SRIVASTAVA, Suresh Kumar, SIMHA, Raghava Prasad.  
*Prācīna Bharatīya Rājya aurā Samāja* (Hindi) Varanasi, 1986;  
14 + 322 + 160

ancient Indian state and society

83 SRIVASTAVA, Urmila Vedesu yuddham śāntiś ca  
*JJDVP* 4 (3), Oct 91, 99-105

84 TANDON, Kiran *Prācīna Bharatīya Rājanītika Vicāraka*  
(Hindi) Delhi, 1988, xvi + 271

ancient Indian polity

85 THAPAR, Romila State formation in early India.  
*International Social Science Journal* 32 (4), 1980, 655-669

(theories on the earliest formation of states in India remain generally rather simplistic, because of obsession either with 'oriental despotism' or with 'Asiatic mode of production') evidence from Vedic and related texts suggests that a range of stratified societies - chiefships of RV times, such as that of the Bharatas - moved gradually towards a monarchical system in Western Ganges valley of wh. the Kuru and the Pañcāla were typical clan = *rajanīya* and vis the theory of *varṇa*

86. THAPAR, Romila *From Lineage to State Social Formation in the Mid First Millennium B C in the Ganga Valley*. QUP, Delhi, 1984, viii + 189

(Heras Mem Lectures 1980) lineage-based societies membership of a lineage determines social status and control over economic resources sacrificial ritual peasant economy

Rev R N NANDI, *IHR* 13, 153-65

87. TRIPATHI, L K Reflections on state-formation in ancient India *Bharati* 17, College of Indology, BHU, 1987-88; 157-161

in the organisation and working of the early tribal communities, the seeds are present that subsequently grew into such constituents of the state as *rāja* (king), *amātya* (minister), and *danda-bala* (army) in Vedic period people are found firmly

- settled practising agriculture, as the principal means of subsistence, and a no. of other crafts and professions..
88. TRIVEDI, Satyadev. *Prācīna Bhārata men Guptacara Sevā* (Hindi). Anupam Prakashan Sanstha, Delhi, 1985.  
.. secret services in ancient India see 71 89 below .
89. TRIVEDI, Satyadev. *Secret Services in Ancient India; Techniques and Operation*. Allied Publishers, New Delhi, 1984; xxiii + 238; 1988 (2nd rev. ed. of 1984); xxv + 291.  
..see 71.88 above Introd Vedic cosmic order (*rita*) and the growth of security system..
90. TSUCHIYAMA, Yasuhiro. The coronation ritual of the Atharvaveda (AV 4.8).  
.. see 6 49 and 54 458 above..
91. TSUCHIYAMA, Yasuhiro. Ancient Indian kingship and *varcas* (Jap). *JIBS* 88 (1), Dec. 89; 454 450.
92. VAIDIKA, Vedavati. Upanisad aura rājanaya (Hindi).  
..see 22 136 above .
93. VARMA, V. P. The R̥gveda, Buddha, and Marx.  
.. see 4.65 above.
94. VASUJA, Kiran Chandra Prācīna-bhāratiya-cintāyām samājatantrabhāvanā. *SSPP* 63 (1-12), 1980-81; 241-253.  
..(Sk. transl. by JAYADEVA SASTRI)
95. VIDYALANKAR, Hemalata R̥gveda men samājavāda kṛti parikalpanā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 51.  
..socialism in RV
96. VIGASIN, A. A.; SAMOZVANTSEV, A. M. *Society, State, and Culture in Ancient India*.  
.. see 65 113 and 70 44 above..

11

## 72. ECONOMIC LIFE

1. ADHYA, G. L. *Early Indian Economics*. Bombay, 1966.

2 ARJUN DAS *Economic Philosophy of Ancient India*  
Agam Kala Prakashan, Delhi, 1986, vii + 224

3 BOSE, Arun *India's Social Crisis an essay on capitalism, socialism, individualism, and Indian civilization* OUP, Delhi, 1989, xv + 155

4 CHAKRABARTY, Haripada *Socio Economic Life of India in the Vedic Period*

see 65 13 above

5 CHATTOPADHYAYA, Brajadulal (ed) *Essays in Ancient Indian Economic History* Mun Man, New Delhi, 1987, 260

6 CHAUDHARY Radhakrishna *Economic History of Ancient India* Janaki Prakashan, Patna 1982, X + 328

(ch 2 role of iron)

Rev Vijay Kumar THAKUR *IHR* 11 215-18

7 CHENNA REDDY P *The guilds in ancient India* *SPUOJ* 26 (12), 1983 (1990), 77-85

corporate activity in Vedic India — ref *BAU*

8 JHA, D N *Early Indian feudalism a historiographical critique* 40 *PIHC*, Pres address, Ancient India Section, Waltair, 1979

9 NANDI, R N *Client, ritual, and conflict in early Brahmanical order* *IHR* 6, 1979-80, 64-118

problem of transition from ancient to medieval in India in the light of the broader perspective of the relapse of a market-based exchange economy of ancient times into an agriculture-based subsistence economy of the early medieval period  
Brāhmaṇa as an essential inspirational factor of the trad power, elite in India Br Dharmaśāstra texts considered

10 NIGAM, Shyam Sundar *Economic Organisation in Ancient India* Mun Man, New Delhi, 1975, 352

11 OM PRAKASH *Economy and Food in Ancient India*  
Vol I *Economy* Delhi, 1987, vi + 176

- 12 PRASAD, Prakash Charan *Foreign Trade and Commerce in Ancient India* Delhi, 1977

(derivation of the Phoenicians from Vedic Panis, Baal from Vala, Sumer from Sambhar Assyria from Asura Chaldea from Coladesa author believes that a Harappan origin for the whole Mesopotamian culture is completely proved)

- 13 RAI, Jaimal *Rural Urban Economy and Social Changes in Ancient India*

see 65-75 above

- 14 RAJIV KAMAL *Economy of Plants in the Vedas* Janaki Prakashan, Patna, 1988, xi + 138

medicinal herbs *vanaspati* (trees in general) *lata* *traya* miscellaneous plants plants trees creepers and grasses together constituted the back bone of the Vedic and post Vedic economy..

- 15 ROY, Brajdeo Prasad. *The Later Vedic Economy*. Janaki Prakashan, Patna, 1984, xvi + 448

(from 10th to 6th cent B C) lit and arch. evidence

- 16 SARITA KUMARI *Role of State in Ancient Indian Economy*

see 71-62 above

- 17 SCHETELICH, M Zum Anteil von Metallgeräten an den landwirtschaftlichen Produktionsinstrumenten in Indien um 1100-600 v u z (nach den Zeugnis der vedischen Literatur) (in) *Produktivkräfte und Gesellschaftsformation in vorkapitalistischer Zeit* (ed J HERMANN, J KUHN), Berlin, 1982 203-208

- 18 SCHETELICH, M Frühe Formen des Grundeigentums in Indien - *urvara* und *ksetra* im Rgveda

see 4-50 above

- 19 SIJUN Huang Private ownership of land in ancient India (Chinese) *South Asian Studies* 2 Beijing 1990 1 ff

private ownership of land evolved in ancient India over a long period communal ownership and state ownership existed side by side with it

- 20 SINGH, Hari Sahai Institutions of money-lending.  
*JGJKSV* 38 39, 1982 83, 109-124

concept of *rna* and allied evidence in Vedic texts considered

- 21 SINHA, Satrughna Sharan, RAJIV KAMAL The khadira plant, its utility in the ancient Indian economic life *JAS* 29 (2), Calcutta, 1987 ( 89 ), 79 82

many references in Vedic lit (the plant found engraved on one of the Har seals)

- 22 THAKUR, Vijay Kumar Problem of defining peasantry: a note on the beginnings of present stratification in early India (c 2500-200 B C ) 45 *PIHC*, Annamalai Univ, 1984, 129 138.

considers Har period Vedic period, post Vedic period

- 23 THAKUR, Vijay Kumar Changing patterns of the form and distribution of landed property in ancient India *Itihas* 8 (2)

- 24 TRIPATHI, O N *Taxation and Fiscal Administration in Ancient India from the Vedic Times to the End of the Mauryan Period* Lucknow, 1983, xii + 152

- 25 VIJAY NATH, Ritual symbolism and status conferring role of *dana*

see 54 481 above

### 73 MISCELLANEOUS TOPICS

(Cow, cattle, war, sport, dress, charity, etc )

- 1 ACHARYA, Subrata Kumar Evolution of the institution of beggary in ancient India *ABORI* 69, 1988, 269-277

(also *SP*, 32 *AIOC* Ahmedabad 1985, p 245) prior to IV civil, there was no surplus man lived on the edge of his need, in the next epoch NW India witnessed affluent urban culture but the rest of this vast country remained at the stage of food gathering with the rapid rise of the cultured Aryans, the constantly migrating nomads resorted to begging later the rigid *varṇāśramadharma* of Brāhmaṇas the austere asceticism of

the Jainas, and the liberal śramaṇic way of the Buddhists encouraged homeless life with begging as the sole means of survival..

2. ALKAZI, Ro'shen *Ancient Indian Costume* Art Heritage Books, New Delhi, 1983, 209 + pl, fig

3 BANERJI, Suresh. Drinking in ancient India. *Kosal* 4 (1-2), Ind. Res. Soc. of Avadh, Faizabad, 1982-83; 31-33.

..Vedic evidence (*RV* I 191 10, VII, 86 6, VIII 2.12; *AV* 14 1 35-36, *TS* II 5 1, *ŚPB* 1 6 3) festive occasions; rel. rites, means of relaxation

4. BHAGWAN SIMHA *Rgveda men pur.*

. see 4 6 above .

5. CENKNER, William *A Tradition of Teachers : Śankara and the Jagadgurus Today* Mot Ban, Delhi, 1983; xiv + 210.

. Ch. 1 *Up* antecedents of Ś's thought..

Rev : Ellison B FINDLY, *JAOS* 108 (1), 182-83

6. CHAKRABORTY, Pranada Sankar *The skeleton-burial — a remotest mode in disposal of the dead as evinced in the Śatapatha Brāhmaṇa*

. see 17 14 above..

7. CHAKRAVARTI, P C. *Art of War in Ancient India.* Delhi, 1987; xiv + 212.

. reprint of *VBD* I 141 6..

8. CHAKRAVARTI, Ranabir (ed.) *Warfare for Wealth.* Firma KLM, Calcutta, 1986, 250

. analyses economic factors that were the main motivation for warfare in ancient India from the Vedic times onwards.. considers terms like *gopati*, *jana bhūpati*, *mahīpati* discusses how *jana* gave way to *janapada* in Vedic polity

9. CHAKRAVARTI, Vani *Prācīnayuge ābāryam.* *SSPP*, 60 (1-4), 1977, 20-29

10. CHAUDHURI, Nirad C *The Continent of Circe.* Jaico Publishing House, Bombay, 1965.

(cf VBD III 73 23) if the familiar words about tolerance and capacity for synthesis of the Hindus were true one wd be hard put to explain why there were such deep suspicions and enmities among the human groups of India

- 11 CHAUHAN, D V The yak in the Rgveda  
see 4 11 above

- 11A CHHABRA, B Ch Navigation in ancient India AH  
4 . 35, April 87, 11-13

- 12 CLASON, A T *Wild and Domestic Animals in Prehistoric and Early Historic India* Ethnographic and Folk Culture Soc, Lucknow, 1979, 46 + fig, tables  
(= DHB 4 76)

Rev Bhairabi Prasad SAHU IHR 7 217 18

- 13 DANGE, Sindhu S Taboos in the Dharmaśāstra tradition  
see 68 12 above

- 14 DELOCHE, J *Contribution a l'histoire de la voiture en Inde* Paris, 1983

- 15 DEV, P R MEGDE, Nandkumar G Dyūta aka prācina bharatīya khela (Marathi) *Bharatiya Itihasa ani Samskṛti* 24 Vol 95, Bombay, 1987, 3 ff

Dice — an ancient Indian game Vedic evidence, Pāṇini 1

- 16 DIKSHITAR, V R Ramachandra *War in Ancient India* Mot Ban, Delhi, 1987, xv + 419 + pl  
reprint of VBD I 141 79 from the Aryan advent to Vijayanagar empire

- 17 EINO, Sh *Altindische Getreidespeisen* MSS 44  
(Karl Hoffmann Festschrift I), 1985, 15 27

- 18 FALK, Harry *Bruderschaft und Würfelspiel (Untersuchungen zur Entwicklungsgeschichte des vedischen Opfers)* 1  
see 54 146 above relationship bet the Vṛātyas and the game of dice Vṛātyas were not converts in the rel sense, but were a product of a social reform

19. FIŠER, IVO. *Indian Erotics of the Oldest Period*. Delhi, 1989; 139.

..reprint of VBD III 73 35

20. GHILDIAL, Vineet. Wildlife in post-Vedic period with special reference to Sūtras and Smṛtis. *The Vedic Path* 50 (1), June 87; 47-53

21. GHILDIAL-SHARMA, Vineet, SHARMA, Ramesh C. Classification of animals in ancient India. *JAS* 31 (3-4), Calcutta, 1989; 45 ff

.. based on works of Paṇini, Manu, Umāsvatī, Caraka, Suśrūta..

22. GONDA, Jan. *Fatherhood in the Veda*. Ind. Taur. Publ. Series - 18, Torino, 1986

23. GUHA, Dina S. Food in the Vedic tradition. *Indica International Centre Quarterly* 12 (2), June 1985.

24. GUPTA, Sudhir Kumar. Aśvavidyā kā upayoga (Hindi). *Bhāratīyavidyāśākhānam*, Jaipur, Sept. 84, p. 2.

25. HARRIS, M. The cultural ecology of India's sacred cattle. *Current Anthropology* 7, 1966, 51-60

.. see 73 27 below

26. HAZRA, R. C. The professional jesters of the Vedic age.

.. see 38 8 above

27. HESTON, A. An approach to the sacred cow of India. *Current Anthropology* 12, 1971, 191-209.

.. ref 73 25 above

28. HULSEWIEDE, Brigitte. *Indiens heilige kuhe in religiöser, ökologischer, und entwicklungspolitischer Perspektive. Ergebnisse einer aktuellen ethnologischen Kontroverse*. Ethnologische Studien 1, Munster, 1986; 152 + map.

29. JALSWAL, Jnaneshwari. *Prācīna Bhārata men Paśupāśana* (Hindi). Patna, 1987; 213.



30. JHA, Naresh. Prācinabhārate kṛidā. *JGJKSV* 38-39, 1982-83 (1986). HS 277-280

sport in ancient India Vedic period *RV* IX 20 7, *SV-Uttara* 6 27 4, *AV* 13 2 11 extension of sports in Paṇini's time

- 31 KANVA, Santosh Vaidika vānmaya men go-himsā (Hindi) *Vedapradīpa* 4 (2), Sept 89, 23-24

cow slaughter in Vedic lit

32. KAUR, Paramjitā Rsi Dayānandakṛta Yajurvedabhāṣya men gr̥ha, gr̥hopakarana, tathā bhojanavyavasthā (Hindi)

see 12 9 above house, household articles, arrangement for meals

- 33 KHOSLA, Inder Dev Dress and its varieties in Vedās. *AH* 7 No 78, Nov 90, 8-10

(article based on *A Study in Vedic Polity* by IRIVAVRATA VED VACHASPATI) ref to 19 varieties mentioned in *Samhitas*, spinning and weaving of cloth, dyeing of garments and their use in proper seasons, proper costumes for proper occasions )

34. KRISHNA LAL Atharvaveda men yuddhaniti (Hindi)

see 7 16 above

- 35 MAHDIHASSAN, S The precise natures of the Vedic drinks, Soma, Sura and Parisrut

see 50 227 above see 73 36 below

- 36 MAHDIHASSAN, S A history of early alcoholic distillation and of the beverages, *Parisrut* (Indian) and *arrack* (Mongolian)

see 50 236 above Soma - the fresh extract of the plant ephedra as an anti fatigue drink used thrice a day by the Aryans as hunters, it was consumed unlike any alcoholic beverage - discusses *surā* (beer) *parisravana parisrut* (domestic alcoholic drink) from Mahuwa flowers see 73 35 above

37. MALAMOUD, Charles Village et forêt dans l'idéologie de l'Inde brahmanique (in) *Archives européennes de sociologie* 17, 1976; 3-20.

38. MANOHAR. Gāyen (Hindi). *Veda-Savitā* 11 (5), 1990-91; 159-160.

..cows.. *AV* IV 21..

39. MATHURANATH SASTRI. Āryasāhitya men gaukā gaurava (Hindi). *Kalyāna* 64 (12), Mar 91; 835-836.

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40. MEHENDALE, M. A. Prācīna bhāratīya dyūta : Veda-kālīna dyūta (Mar.) *Navabhārata* 39 (7), April 86; 36-54.

. dice in Vedic times. see 73 41 below

41. MEHENDALE, M. A. *Prācīna Bharatīya Dyūta* (Mar.). Jnana Prabodhini Prakashan — Samtrikā Samśodhanamālā 3, Poona, 1990; 6 + 107.

.. *Vedakālīna dyūta* (1-26) — mainly based on H. LUDERS, "Das Würfelspiel im alten Indien", *Philologica Indica*, Göttingen, 1940; 106-175..

42. MEHTA, Nandini. Vaidika samhītā kāla men āvāsā-nīveśa (Hindi). *Prajñā* 28(2)-29(1), 1983; 89-99.

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43. MELOTTI, Umberto. *Marx and the Third World*. Macmillan Press, London, 1977

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Rev : Habiba ZAMAN, *J Ind Anthropol Soc* 21 (2), 194-96.

44. MEYER, Johann Jakob. *Sexual Life in Ancient India*. Delhi, 1989; xv + 590.

reprint of *VBD* I 139 S2

45. MISHRA, Virendra Kumar. Vaidika vānmaya men paropakāra kī bhāvanā (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985; p. 47.

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- 47 NATH, Vijay Continuity and change in the institution of dāna *JAS Bom* 54-55, 1979-80 (1983), 95-102  
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- 47A NATH, Vijay *Dana Gift Systems in Ancient India*, Delhi, 1987
- 48 ODEND HAL, S Energetics of Indian cattle in their environment *Human Ecology* 1 (1), 1973, 3-22
- 49 PANDEY, Indu Prabha *Dress and Ornaments in Ancient India* Bharatiya Vidya Prakashan, Delhi, 1988, xv + 232
- 50 PANDURANGA BHATTA, C *The Dice Play in Sanskrit Literature* Amar Prakashan, Delhi, 1985, xiv + 145  
gambling—a popular pastime in Vedic period the words *deva* and *div* indicate divine origin of dice-play see *VBD* IV 73 70  
Rev S JAYASREE, *ALB* 49 243 S S J, *JORM* 47-55, 277-78
- 51 PANT, G N Cavalry in ancient India *Vajapeja* (K D Bajpai Fel Vol ), Agam Kala, Delhi, 1987, 347-351  
the heyday of the war horse dawned with the age of the *ṛgV*—horse usually associated with chariots
- 52 PATEL, M R *Pracina bharataman gulamī prathā* (Guj ) *Stadhyaya* 29 (1-2), 1988 89, 77-84  
slavery in ancient India ref to *Dharmasutras Vyākaraṇa*, etc.
- 53 PIGGOTT, S *The Earliest Wheeled Transport* London, 1983
- 54 RASIKESHA, Ram Saroop Hospitality in ancient India. *Viśvātma* 11 (9), Jan 86, 56 57
- 55 RASTOGI, Kalpana. Vaidika vanmaya men dandrya-  
varnana (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, 179-180  
description of poverty in Vedic lit
- 56 RIHANI, Vasundhara Veda, Āryasamaja, aur D A V.  
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58 SANKALIA, H D General President's address 48 *PIHC* Goa Univ, Panajim, 1987 3-6

(ref to disposal of the dead)

59 SARAO, K T S Iron, urbanization, and Buddhism. *Arch Or* 58, 1990, 102-124

role of iron in the origin and develop of urbanization

60 SARMAH, Thaneswar Natitther vidyate param (Assam). *Geeta-Jeuti* 2, Guwahati, 1989, 15-17

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61 SHARMA, Arvind The religious justification of war in Hinduism

see 48 269 above

62 SHARMA, B R The cow — mother of the universe. *AH* 7. No 80, Jan 91, 3 4

63 SHARMA, Krishnalal 'Sudena' *Vaidika evam Sanskrita Sahitya men Śakuna evam Adbhuta Ghatanaen* (Hindi) Sahranpur, 1989, xxxviii + 354

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64 SHASTRI, Yajneshwar S Place of suicide in Indian culture and religions *Jain Journal* 22 (2), Oct 87, 39-52

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65 SIMOONS, F J, LODRICK, D O Background to understanding the cattle situation of India the sacred cow concept in Hindu religion and folk culture *Zeitschrift für Ethnologie* 106 (1-2), 1981, 121 137

66 SINGH, Sarva Daman *Ancient Indian Warfare* Mot. Ban, Delhi, 1989, xix + 203

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67. SINGH, S V. Rest and recreation in ancient India. *Ritam* 11-15, B R Saksena Fel Vol, 1979-83, 381-391.

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68. SINHA, Sabhapati *Prācīna Bharata men Sainya Vyavasthā* (Hindi) Delhi, 1990, xii + 508.

. army installation in ancient India

69. SPARREBOOM, M *Chariots in the Veda*. Memoirs of the Kern Inst 3, Brill, Leiden, 1985, xiii + 156 + fig, pl, map.

. (DD, Leiden Univ, 1983, see VBD IV 54 271).. Vedic people (represented in the oldest strata of Vedic lit) were semi-nomadic tribes, a central feature in their way of life was the chariot—a speedy vehicle with spoked wheels, drawn by horses.. imp references to the use of chariot in the prescriptions for ritual performance the use of chariot in ritual, pp, 28-74.. *ratha* - *yajña* correspondence chariot-races chariot as a device of royalty discusses words *ratha*, *anas* texts, with transl and comm, of the main *Sutra*-passages describing the chariot and its use

Rev H F, ZDMG 137 (2), 438-39, Rudiger SCHMITT, *Die Sprache* 32 (1), 144-45

70. SRINIVASAN, DOTIS. *Concept of Cow in the Rigveda* (= VBD IV 73 107)

Rev Vasudha GANDHI, BDCRI 42, 169, G B PALSUF, ABORI 64, 301-02

- 71 STEINMANN, Ralph Marc. *Guru Śiṣya Sambandha : Das Meister-Schüler-Verhältnis in traditionellen und modernen Hinduismus* Beiträge zur Sudasienforschung - 109, Heidelberg Univ, Steiner, Stuttgart, 1986, XI + 312 + 2 pl

. see 67 48 above (1) Guru institute, (2) characteristics of *guru-śiṣya* relationship from Vedic, Up evidence semantics and typology of the *guru*-concept .

Rev. P. SCHREINER, OLZ 85 (1990) 3, 342-45,

quotations from *RV* with English transl

- 82 YOGAMAYA Rgveda men 'go' pada ke arthagata āyāma  
(Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, p 28.  
the word *go* in *RV*..

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- 1 AGRAWALA, P K *Mithuna The Male-Female Symbol in Indian Art and Thought* Delhi, 1983, xxxii + 105 + 241 pl.

- 2 AGRAWALA, V S *Bharatīya Kalā : prārambhika yugase t sari sati isari taka* (Hindi) , Varanasi, 1987, 14 + 346 + 190 pl.  
(reprint of 2nd rev ed , ed by P K. AGRAWALA) . Indian art — from the beginning to 3rd cent A D

3. AL-GEORGE, Sergiu Brâncuși et l'Inde *Rev. Roumaine d'Histoire de l'Art, Sèrie Beaux Arts* 18, Bucarest, 1981; 3-53.

forme et symbole, la colonne mythique, la colonne rituelle; la colonne, la couple, et la porte, la colonne et l'ovolde, l'essor de la tortue, forme, symbole et essence

- 4 BAUMER, Bettina (ed.) *Kalātattvakośa*. IGNCA, New Delhi, 1988, xxviii + 181.

(part of *Kalākośa* division of IGNCA's lexicon of 250 fundamental terms) contains major articles on *brahman*, *puruṣa*, *ātman*, *śarīra*, *prāṇa* *bija* *lakṣaṇa* *śilpa*

- 5 BEGLEY, W E *Viṣṇu's Flaming Wheel. The Iconography of the Sudarśana Cakra*

. (= *VBD* IV 74 5) the connotation of *cakra* is varied right from Vedic period *cakra* = solar disc in the sky, wheel as a weapon, originally associated with Indra, and later with Viṣṇu .

Rev. Kalpana S DESAI *IIR* 3, 174

- 6 BOLLÉE, William B *Traditionell indische Vorstellungen über die Füsse in Literatur und Kunst. (in) Beiträge zur allgemeinen und vergleichenden Archäologie* -5, Bonn, 1983; 227-281.

foot metaphors in *RV* (e.g. *Aja ekapada*) and other Vedic texts (*Uṣas Agni Savitr* as footless in *RV*).

7 BONER, Alice, et al (ed) *Vastuśāstra Upaniṣad The Essence of Form in Sacred Art*

see 5 24 and 20 203 above (supposed to belong to *Pāṇḍava-lāda AV* but the text gives citations only from *Śaunaka AV*)

Sk text English transl notes

Rev O v H *ZDMG* 134 (2) 385

8 BRENTJES, Burchard *Weltbilder und indoiranische Architektur* (in) *Sk and World Culture*, Proc 4 WSC, Berlin, 1986, 709 719

9 CHAWLA Jyotsna *The Rgvedic Deities and Their Iconic Forms*

see 49 18 above

10 DANGE, Sadashiv A *Altars and platforms in ancient India* (with special reference to the *Samaranganisutradhara*)

see 54 78 above

11 DANGE, Sadashiv A *Devalaya ani 'Viṣṇuḥ śirsa'* (Mar)

see 54 89 above

12 DASS, Ayodhya Chandra *The origin of Brahmanical image-worship and the iconogenic properties in Rgveda*

see 48 77 and 49 27 above

13 DHAL, U N *Iconography of Ganapati in the Purāṇas*. *JGJKSV* 36 (1-4), 1980 (1984), 25 36

(paper at 30 AIOC Santiniketan 1980) G in early texts  
*RV* (II 23 1) *VS* (16 25) *TA* 10 1 5)

14 GHOSH, Niraj *Śrī Sarasmā in Indian Art and Literature* Shri Garib Dass Oriental Series 11, Indian Books Centre, Delhi, 1984

15 GUPTA, S P *The Roots of Indian Art* B R Publ. Corpn, Delhi, 1980

. (Vedic *yūpa* and Aśokan pillars – re John IRWIN's view about them acc to S P G, it is when a pillar is surmounted by something sacred that it is worshipped, while the Vedic *yūpa* is uncrowned, it is not worshipped) .

16. JOSHI, N. P. *Pracīna Bhāratīya Mūrtivijñāna* (Hindi). Bihar-Rashtrabhasa-Parisaḍ, Patna, 1977; dha + 238 + photos and sketches.

. ancient Indian iconography pp 9 ff . idols in Vedic age .

17. KAMALAVASINI, A ; SHREE PADMA, B. The 'Vedic-Vani' links : the missing nuance in the evolution and continuity of Indian costume. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 42.

..Veda and śilpa coordination sought..

18. LALLANJI GOPAL. On the origin of the Indian alphabet. *DRB Birth Centenary Vol*, Calcutta Univ., 1982; 239-248.

DRB produced evidence from Vedic texts and Pāṇini in support of the existence of writing (numerical notation and alphabet)

19. MEHTA, R N ; KANTAWALA, S. G. Stone tools in the R̥gveda. (in ) *Vajapeya : K. D. Bajpai Fel. Vol*, Agam Kalā, Delhi, 1987; 23-26.

..Vedic mantras were revealed in the atmosphere of chalcolithic cultures of India

20. MISHRA, Raj Chhatra Family of the Vedic artisans. (in ) *Essays in Indian History and Culture*, IHCS, New Delhi, 1986; 351-368.

..Tvastṛ, Saranyū, R̥bhus building materials..

21. MODE, Heinz. Der Chakra — Bildtradition, Symbol, Funktion. (in ) *Tucci Comm. Vol*, Serie Orientale Roma 56, 2, IsMEO, 1987; 925-942 + pl.

..ref to Har evidence .

22. MOOBERJEE, A. *Ritual Art of India*. 1985; 106 + 135 illust.



..when the actual Vedic trad was lost, the Vedic symbols were wrongly read into mythical legends in purāṇic period, later these mythical gods were developed into icons, e g misinterpretation of the Vedic symbol *śiśnadeva* led to the origin of God Phallus..

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32. SATYAWADI, Sudha. Pipal-leaf motif in protohistoric India. (in) *Essays in Indian History and Culture*, IHCS, New Delhi, 1986; 359-370 + fig.

. in Har age, in Vedic age .

33. TREUE, Wilhelm. *Achse, Rad, und Wagen. Fünftausend Jahre Kultur-und Technikgeschichte*. Vandenhoeck und Ruprecht Verlag, Göttingen, 1986; 412 + illust.

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Rev. • Karl Heinrich KAUFHOLD, *Mundus* 23 (2), 123-24.

34. UPADHYAYA, U N. *Contribution of the Yajñas in the evolution of ancient cities*.

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35. VATSYAYAN, Kapila *The Square and the Circle of the Indian Arts*. Roli Books International, New Delhi, 1983; xii + 159 + pl., fig

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9. BHARATI KRISHNA TIRTHA, Swami. Mathematics in the Vedas. *BJ* 34 (6), Oct. 16-31, 1987; 27-29.
10. BHARATI KRISHNA TIRTHA, Swami. *Vedic Mathematics or Sixteen Simple Mathematical Formulae from the Vedas*, Mot, Bag., Delhi, 1991 (reprint); xxxii + 378.

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*kena purvena* 2 *n khilam navataṣ caramam daśatah* 3 *urdhva-*  
*tiryagbhvam* 4 *paravartya yojayet* 5 *śūnyam samyasaṁuccaye*,  
 6 *(anurūpe)* *śūnyam anyat* 7 *samkalanavyavakalanabhyam*  
 8 *puranapurānabhyam* 9 *calanakala abhyam* 10 *yavadunam*,  
 11 *vyāṣṭi samāṣṭi* 12 *śeṣanyāyakena caramena* 13 *śepantjadya-*  
*yamantyaṁ* 14 *ekanyu ena purvena* 15 *gunitasamuccayah*  
 16 *gunakasamuccayah* (see 75 11 below)

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13 BHAT M Ramakrishna *Astrological elements in*  
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*khari* and *drona* (RV IV 32 17 X 101 7)

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origin of planets

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the concept of number originated in the very early *RV* times  
the word *anka* found in *RV* (I 163 13) but not *samkhyā* the  
word *samkhyā* occurs in *AV* (X 8 24) the enumeration of  
numbers from *eka* to *parardha* in multiples of ten in *YV* (17 2)  
acc to author after *sahasra* (in *YV* passage) the successive  
term is not *dasagun ta* but *satagun ta* in the *YV* passage, the  
Vedic term of numerals is *īstakā dhenavah* etymology of Vedic  
numerical terms *eka* and *prathama* (not connected with *eka*)  
in *RV* *YV* gives series of odd numerals (*YV* 17 24) also  
multiple of four in *YV* (18 25) arithmetical numerals in different  
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see 37 78 and 54 413 above

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pp 1 ff *Baudhāyana Śulbasūtra* pp 67 ff

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Rev Kenneth G Zysk *JAOS* 105 (4) 790–91

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ref RV X 72 the first half of the hymn speaks of the origin of *nakṣatras* thro' the medium of *surya* and of the origin of *grahas* thro the medium of *prthvī*

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..(cf. VBD IV. 78 8) . in ancient India, the only discipline wh. aspired to be fully secular and promised (in a rather rudimentary form) the beginnings of natural science in the modern sense was *Āyurveda*. It represented the original nucleus from wh. branched off specialised sciences like botany and zoology, anatomy and physiology, etc., it also settled the methodology of natural science.. (why is a physician considered impure? YV says : "because the practice of physician entails promiscuous, unaristocratic mingling with men) . imp of Vedic sacrifice and priests.. there must not be misplaced admiration for Up-philosophy (e.g. Sanatkumara-Nārada Samvāda in BAU..

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7. DESAI, Prakash N. *Health and Medicine in the Hindu Tradition*. Crossroad, New York, 1989; xiv + 153.

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..see 7.10 above.. contribution of AV to the development of *Āyurveda*..

9. FATAH SINGH. *The Vedic medicine : añjanam. Veda-Savitā*, ES 3 (11), April 85; 34-36.

10. GUPTA, Sudhir Kumar. *Oṣadhimiśraṇa kā vaidika ādhāra* (Hindi). *Bhāratīvidyāvaibhavam*, Sept. 84.

..Vedic evidence for the mixing up of medicinal herbs .

11. JOGLERAR, P. S. Yajña — mental disorders in *Āyurveda* and neuro-physiology.

..see 54.222 above..

12. KAUSHIK, Purushottama. Glimpses of medical botany in Atharvaveda (Kāṇḍa IV). *The Vedic Path* 48 (2), Sept. 85; 64-67.

13. KHAN, Khalid bin Yusuf. Rgvedic remedy to the psycho-somatic disorders. *Pūrṇatrayī* 18 (1), 1991; 61-76.

14. KRISHAN, Y. The meaning of *prajñā-aparādha* and *karma* in *Āyurveda*. *BHIM* 12 (1-4), 1982; 28-33.

15 KSIRASAGAR V K Vedavanmaya aura rogopacara  
(Hindi) *Vedapradīpa* 3 (12) July 89, 31-32

16 MAHDIHASSAN, S The tridosha doctrine traced to breath  
as soul *Ancient Science of Life* 9 (1) July 89, p 25

17 MAHDIHASSAN S *Indian Alchemy or Rasayana in the  
Light of Asceticism and Geriatrics* Mot Ban, Delhi 1991,  
XX + 147

(second rev ed of 1977)

18 MANOHAR Na pumsaka 'vasistham = jalacikitsā  
(Hindi) *Veda Savita* 7 (11) June 87 390-391

19 MANOHAR Jalacikitsa ka eka bheda svamutrakitsa  
(Hindi) *Veda Savita* 8 (3) Oct 87 79 81

RV X 9 8 AV VI 57 1 2 VI 44 3 etc

20 MEULENBELD G Jan WUJASTYK Dominick (ed )  
*Studies on Indian Medical History* Egbert Forsten Groningen,  
1987, vii + 247

Proc of Internat Workshop on the Study of Indian Medicine,  
Sept 86

Rev Kenneth G Zysk *IJJ* 32 (4) 322 27

21 MURTHY, C K Origin and progress of study of anatomy  
in ancient times *BIIHM* 8 (1-4) 1978, 24-25

22 PUSHPANGADAN, P, SHARMA, Jyoti, KAUR, Jeet.  
Environmental health and hygiene in ancient India an appraisal  
*Ancient Science of Life* 7 (1), Coimbatore July 82, 1 5

IV civil careful and elaborate civic and domestic sanitary  
arrangements lead one to conclude that that civil must have  
been based on and supported by a sound understanding and  
practice of health science Vedic culture nature and mankind  
(*prakṛti* and *puruṣa*) form an inseparable part of life-support  
system *Āyurveda*

23 RAGHUNATHAN K Indigenous systems of medicine in  
India early history literature and special features *BIIHM*  
14 (1-4), 1984, 1-13

24. RAMANA RAO, V. V. Indian goddesses of epidemic diseases.

..see 48.227 above..

25. RAMESH MUNI. Hṛdaya roga ki anubhūta vaidika cikitsā (Hindi). *Vedavāṇī* 39 (10), Aug. 87; p. 25.

..Vedic diagnosis of heart-disease.. *AV* I. 22..

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27. ROŞU, Arian. Pratiques magico-religieuses en médecine indienne. *WZKSA* 30, 1986; 83-89.

..rev. art. on *VBD* IV. 76 36.. see 76.43 below..

28. SAHA, Mridula. Health-care in ancient India as reflected in the Śatapatha Brāhmaṇa.

..see 17.27 above..

29. SATHE, R. G. (ed.). *Tṛcabhāskara of Bhāskara-rāya*. GOS ~ No. 170, Baroda, 1982; viii + 9 + 151.

..*Tṛca* = *RV* I. 50.11-13 : ritual relating to the Sun for healing..  
Tantric work..

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..develop. of Vedic sources of medicine in historical perspective..

31. SHARMA, Ashok. Conceptual synthesis of Vedic and modern medical scientific model of human body system. *JIDVP* 2 (1), April 89; 91-100.

32. SHARMA, Priyavrata. *Āyurveda kā Vaijñānika Itihāsa* (Hindi). Varanasi, 1976.

..scientific hist. of *Āyurveda*..

Rev. : K. RAGHUNATHAN, *BHIM* 6 (1), 75-78.

33 SHASTRI, Suraj Bahadur Vedic medicine as gleaned from Sanskrit sources *SP*, 7 WSC, Leiden, 1987, p 157

34 SINGH, R S Contribution of Unānī Materia Medica to the identification of Vedic plants with special reference to *uśana* *IJHS* 16 (1), 1981, 41-44

(— *VBD* IV 76 33) *uśana* = plant growing on alkaline earth (*uṣa*) mentioned in *ŚPB* as the plant from wh Soma was pressed

35 SRIVASTAVA, Suresh Chandra *Vaidika Kalina Roga evam Ausadhiya Vanaspatiyan* (Hindi) Prācī Śodha Samsthana, Gorakhpur, 1980

diseases and medicinal plants in Vedic times

36 SRIVASTAVA, Suresh Chandra Vaidika sāhitya men varṇita tantrika tantra (Hindi) *Ayurveda Vikasa* 21 (6), June 82, 11-14

*tantrika tantra* described in Vedic lit *AV* and 30 *Up*

37 SUBBA REDDY, D V Ancient Indian medicine — philosophical and ethical basis educational and scientific methodology *BIJHM* 1 (3-4), 1971, 84-88

38 SUNESON, C Some interrelated terms in ancient Indian embryology *WZKSA* 35 1991, 109 121

considers *garbha* *bhrūna* (*RV* X 155 2) *jathara* *Nirukta* evidence

39 TEWARI, P V, SHARMA R D, CHATURVEDI, C Maternity in ancient Indian medicine *Ancient Science of Life* 6 (4) April 87, 192 202

*BAU* VI 4 (various exercises in coitus to have or not to have conception) *Garbhopanśad* III (embryology) *Āśv* *GS* I 5 5 and *Āp* *GS* I 3 10 20 (qualifications of bride and groom) *AV* passages

40 THAKAR, Prajna Atharvavedaman nirdista keśavar-dhanana upayo (Guj) *Śādhaya* 26 (1-4), 1988 89, 1 6

means of hair growth indicated in *AV* ref *AV* VI 21 2-3, 30 3 136 1-3, 137 1 3

41. THAKAR, Prajna. Salyacikitsānī prācinatā (Guj.). *Sambodhi* 14, Feb. 90; G. 81-89.

..evidence of surgery from RV (Viśpala operated upon) and AV..

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..1. sūrya cikitsā (RV X 37 7) 2. jala-c (I 23 19, YV 9 6, AV I. 4.4); 3. mantra-c (AV V 23 10). 4. auśadhī-c (X. 97.3; YV 12 77), 5. śalya-c. (X 161 1, III 11 1). 6. mānasa-daśa-c (I 24 9)..

43. THITE, G. U. *Medicine. Its Magico-Religious Aspects according to Vedic and Later Literature.*

. (= VBD IV. 76.36) . see 76 27 above

Rev.: H. F. ZDMG 134 (1), 213, Govind Gopal MUKHERJEE, BRMIC 39 (2), 47, K. MYLLUS, OLZ 81 (2), 193-95, S. R. SARMA, AJOS 1 (2), 169-70, J. VELINKAR, Indica 21 (1) 45, FRANCIS ZIMMERMANN, RHR 202 (2), 202-203, Kenneth G. ZYSK, JAOS 105, 808.

44. THITE, G. U. Vedātīla āyurvedīya vicāra, dharma ānī tattvajñāna (Mar.). *Vedaprabha*; 74-86

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..prophylactics relating to birth of a child contain ritual characterised by Vedic mantras . many magico-rel prophylactics described in ancient Indian medicinal texts

46. THITE, G. U. Bhāratiya paśuvaidyakaśāstra (Mar.). (in) *Prajñāñjali* (L. Joshi Ed. Vol.), Poona, 1985; 87-97

..(also in *Bhāratiya Itihāsa ānī Sanskrit Parjālocana* 1985 177-178).. ancient Indian veterinary science no work available but indications of its existence in Vedic texts in connection with animal sacrifice; *bhejaya* for man and animals (TS I 8 6. 1-2), in *Caturmāsya*..

47. THITE, G. U. Religion, philosophy, and medicine in the later Vedic literature.



see 49 112 and 58 114 above also see 76 44 above..

- 48 VEDIA, D G. Medhājananasūktas of the *Atharvaveda* — a study

see 6 52 above

- 49 VISHWAKARMA, Hiralal, DWIVEDI, Upendra *Atharva-cikitsa-vijñāna* (Hindi)

see 7, 33 above

- 50 VISHWAKARMA, Ramajit *Vaidika Sahitya men Śalya-cikitsa eka adhyayana* (Hindi) Varanasi, 1986, 19 + 286

surgery in Vedic lit

- 51 WEISS, Mitchell An account of unmāda according to non medical Sanskrit sources *ALB* 51, 1987, 294-326

*AV* evidence (*AV* 6 111 2 2 5, 6 130) *TS* 3 4 8 4, *RV* evidence

- 52 ZYSK, Kenneth G Fever in Vedic India *JAOS* 103, 1983, 617-621

study of the ancient Indians views on *takman takman* = malaria (first suggested by V GROHMANN) this is generally accepted acc to V W KARAMBELKAR : = fever in general, wh can be classified into three types malarial fever, influenza, and typhoid

- 53 ZYSK, Kenneth G Towards the notion of health in the Vedic phase of Indian medicine *ZDMG* 135 (2), 1985, 312-318

analyses three broad categories of frequently occurring expressions of health (1) those wh reflect a sound internal condition (*an amīva* — *a yakṣma* — *a rapas* — (2) those wh indicate a whole external state (*an aturā a rīptatati*) (3) that wh denotes detoxication (*a gada*) health in a positive sense does not occur in early Vedic medicine fundamental dualism bet disease and health lies at the basis of Vedic medical diagnosis

- 54 ZYSK, Kenneth G *Religious Healing in the Veda With translations and annotations of medical hymns from the Rgveda and the Atharvaveda and renderings from the corresponding ritual texts.* Trans American Philosophical Society — 75 (7), Philadelphia, 1985, XVII + 311.

..causes of diseases not attributed to physiological functions but rather to external beings or forces of demoniac char .. healing must be done by performing an elaborate ritual . see 76 55 below..

Rev. : Rahul Peter Das, *ZDMG* 138, 415-16, K. K. RAJA, *ALB* 50, 642-43; Hartmut SCHARFE, *JAS* 46, 942-44, Karel WERNER, *JRAS* 1987 (2) 352-53, Francis ZIMMERMANN, *JAOS* 108, 502-03.

55. ZYSK, Kenneth G. Religious healing in the Veda. *SP*, 32 ICANAS, Hamburg, 1986; p. 355.

. examines the attitudes toward disease and cure as reflected in *RV* and *AV* and the fundamental rel presuppositions underlying them.. see 76 54 above .

56. ZYSK, Kenneth G. The evolution of anatomical knowledge in ancient India, with special reference to cross-cultural influences. *JAOS* 106 (4), 1986, 687-705.

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57. ZYSK, Kenneth G. The Indian ascetic traditions and the origins of Ayurvedic medicine. *J. Eur. Ayurvedic Society*, Vol. I, Reinbek, 1990; 119-124.

..two distinct phases of ancient Indian medicine—the first is based on a magico-rel form of healing, beginning in about the middle of 2nd mill. B. C., its source derives largely from *AV*, it does not have a separate lit trad, disease in this Vedic system of medicine was conceived to be possession by divine demonic entities, and therapeutics involved a rel ritual in wh. the appropriate *mantras* were recited, demons exorcised, and powerful amulets, usually of a vegetal origin, consecrated and employed.. second phase . more empirico-rational system of medicine (mainly based on humoral thory *tridoṣa*), richest source of this system is Pali texts of the early Buddhists

58. ZYSK, Kenneth G. *Asceticism and Healing in Ancient India*. OUP, New Delhi, 1990; 224.

. contains an overview of the hist of Indian medicine in its rel, context.. focus on Buddhist monastic medicine..

77 OTHER SCIENCES TECHNOLOGY AGRICULTURE  
FLORA FAUNA WEAVING METALS

- 1 ACHCHHELAL *Pracina Bharata men Krsi* (Hindi)  
Siddhartha Prakashan, Varanasi, 1990, xii + 330

agriculture in ancient India from the earliest times to A D  
650 Ch 1 Vedic period discusses such words as *sira*, *langala*,  
*hala datra parśu latitra kūpa*, *vapi*

Rev PUSHPA PRASAD *IHR* 9 226-27

- 2 BARTHOLOMEW, Bradley York The five senses  
see 22 10 above

- 3 BHARDWAJ, H C *Aspects of Ancient Indian Technology*,  
(= *VBD* IV 77 14) [B thinks that iron was known to the  
*RV* people He also suggests the familiarity of the Harappans  
with glass]

Rev Jagannath AGRAWAL, *VIJ* 20 278, V B MISRA, *IHR* 13,  
188-91

- 4 BHARTIA, Kanti Kishor *Jīva mātra ke prati ananya  
kalpataru - sarpa* (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985;  
p 32

serpent — a boon to mankind, helpful to agriculture by des-  
troying injurious insects, etc

- 5 BHATNAGAR K K The origin of the universe — science  
and the Vedas *Pr Bh* 96, July 91, 288-290

thousands of years ago, the Vedas aphoristically outlined the  
origin of the universe *Puruṣa*, *Hiraṇyagarbha*, *Nasadiya-*  
*sūktas*

- 6 CEJKA, Mirak [The Indo-European agricultural termi-  
nology]

see 45 37 above.

- 7 CHATTOPADHYAYA, Debiprasad *The History of Science  
and Technology in Ancient India The Beginnings* Calcutta, 1986;  
xxiii + 556

..ref. to Har. and Vedic periods..

8. CHATURVEDI, Prem Sagar. Tools employed by the Vedic carpenter. *50 PIHC*, Gorakhpur Univ., 1989-90; 866-867.

..RV: stone-tools, also tools made of metals (*ayas* = generic name for metals); *dhmāta*, *karmāra*.. head axe..

9. CHAUDHURI, Korak K. 'Ayas' in Vedic literature. (in) *Studies in Ancient Indian History*, D C. Sircar Comm. Vol., Sundep Prakashan, Delhi, 1988; 321-326.

..conspicuous absence of iron in all Har sites, this tends to associate iron with Aryans. it may be conjectured that, in the beginning, *ayas* signified only iron, use of iron in RV period seems to have been extensive. terms *lohīāyas* (copper) and *kṛṣṇāyas* (iron) came into existence later..

10. CHOLKAR, V. B. The physics of the Gāyatrī Mantra. <sup>3</sup>  
..see 3.36 above..

11. CHOWDHURY, K. A.; SARASWAT, K S.; BUTH, G. M. *Ancient Agriculture and Forestry in North India*. Asia Publishing House, Bombay, 1977; xxiv + 99 + pl, maps, tables.

Rev.: D. P. AGRAWAL, *IHR* 4, 428-29.

12. DAS, Rahul Peter. On the identification of the Vedic plant *pāṣāṇa*. (in) *Studies on Indian Medical History* (ed. G. J. MEULENBELD and D. WUJASTYK), Egbert Forsten, Groningen, 1987; 13-42.

..discusses earlier attempts (e.g. *p* = a surrogate of Soma) and discards them.. *p* mentioned in *AVP* 7.12, *AVŚ* 2.27. *p* = a thorny or (hard) sprigged, barbed, leafy plant.. (Zysk suggests resemblance of *p*. to plant goddess *Arundhati* who is identified with 'ākṣā, śīlācī)..

13. DASGUPTA, Surendranath. *Natural Science of Ancient Hindus*. ICPR Series in Natural and Social Sciences, Mot. Ban, Delhi, 1991 (reprint); x + 99.

..(ed. Debiprasad CHATTOPADHYAYA).. (also, ICPR, New Delhi, 1987; xiii + 99).. Part I: Matter and motion; Part II: Theories of cosmic changes; App: Genesis of Tanmātras.. [there is practically no indication in the whole field of Indian lit. that any investigation re the laws of nature or chemical properties of

matter for their own sake were pursued except in astronomy and medicine ]

Rev R S BETAJ *Sambodhi* 14, Rev 1-3

14 DATTA, Krishna Yugabhedena vṛttivyavasthāyām  
kṛṣṇa sthānam *SSPP* 63 (1-12), 1980 81, 231-240

15 DEVADATTA SASTRI *Atharvavedīya Tantravṛṇāna*  
(Hindi)

see 77 above

16 DEY, Sitanath Flora and fauna in the Śukla Yajurveda,  
see 127 above

17 ED Vedic approach to drought *The Vedic Path* 50 (1),  
June 87, III-IV

18 EINOO, Shingo Altindische Getreidespeisen  
see 54-140 above

18A FALK, Harry Silver, lead, and zinc in early Indian  
literature *South Asian Studies* 7 Cambridge, 1991

18B GHILDIAL SHARMA, Vineet, SHARMA, Ramesh C Wild  
life in Rgvedic India *The Vedic Path* 47 (2), Sept. 84, 7-16

environment of RV India geographical situation, Himalayas in  
RV India some imp Rgvedic wild animals black buck, gaur  
(Indian bison) elephant ass buffalo dog spotted deer (chital),  
wild goat (aja)

18C GHILDIAL SHARMA, Vineet, SHARMA, Ramesh C. Some  
Himalayan birds and their conservation in Rgvedic India *The  
Vedic Path* 49 (23), Dec 86, 26-35

falcon eagle, peafowl goose quail partridge, owl, vulture

19 GHILDIAL SHARMA, Vineet, SHARMA, Ramesh C.  
Himalayan wildlife in Vedas *Arch Or* 57 (3), 1989, 242-246

based on extensive material from Vedic texts Himalayan  
wildlife and close co-existence of man with nature in Vedic  
India

20 GOYAL, Chelbihari Lal Vedon men kirana vijñāna  
(Hindi) *Vedapradīpa* 2 (8), Feb 88, p 25

21. GUPTA, Shakti M. *Plant Myths and Traditions in India*, New Delhi, 1991; xvi + 112 + 28 pl

22. ICKE-SCHWALBE, Lydia. Pflugtypen nichtarischer Völkernschaften in historischer Wertung (Zur Entwicklung der Produktivkräfte auf dem indischen Subkontinent). (in) *Sanskrit and World Culture*, Proc. 4 WSC, Berlin, 1986, 45-51

23. KAMAL, Rajiv. *Economy of Plants in the Vedas*. Janaki Prakashan, Patna, 1988, xi + 138

. see 72.14 above . I introd , II medicinal herbs, III *vanaspathi*; IV *latā*, V *trṇa*, VI miscellaneous acc. to author . RV refers to 99 medicinal plants, AV deals with 283 plants; YV has a list of 82 plants, the Br deal with 129 and the *Kalpasūtras* with 519 plants . plants, trees, creepers, and grasses together constituted the back-bone of Vedic and post-Vedic economy..

Rev. : P. D NAVATHE, *ABORI* 71, 332.

23A. KAMAL, Rajiv. Some useful creepers of Vedic India. (in) *Perspectives in Indology* (B. N Mukherjee Fel. Vol.), Harman Publishing House, New Delhi, 1989; 15-20.

24. KANJILAL, Dileep Kumar *Vimāna in Ancient India*. Sk. Pustak Bhandar, Calcutta, 1985, xvi + 124 + 24 pl. and drawings.

..Vedic evidence considered .

Rev. : S S J, *JORM* 42-46, 251-53

25. KASHIKAR, C. G. Identification of the Vedic plant Ushana.

. see 50.213 above.. rejects 77.52 below accepts U = Soma..

26. KOLIATKAR, B. V. *Maṇḍuka-sūkta* : with biological angle.

. see 3.80 above..

27. KOLIATKAR, B. V. *Upaniṣadāṅga śarīravijñāna - hṛdaya* (Mar.)

..see 22.59 above..

28. KUIPER, F. B. J. Was the *putika* a mushroom? (in) *Amṛtadhārā* (R. N. D. Fel Vol.), 1984; 219-227.

. see 50 219 above ref Stella KRAMRISCH, *VBD* IV. 50.147.. what kind of plants served as surrogates for Soma? *JB* I 354-55 recommends various substitutes like *phālguna*, *ūtika*, *śuklaḥ śādaḥ*, *parṇa*, *yā eva kāśca oṣadhīḥ abluṣunuyuh*. *kṣīrīṇaḥ oṣadhīḥ* recommended by *ĀpŚS* 14 24 12.. *Kāth Sam* 34 3 (37.14) and *Pañcaviṃśa Br* IX 5 3 prescribe *pūtikā*-s (= *latāviśeṣāḥ*) as substitute, *TB* I 4 7 5 *ādarāḥ* or *phālgunāni*, *ŚPB* IV. 5.10, 1-6 : *arunapuṣpāni phālgunāni* or *śyenāhrta* or *ādarāḥ* or *arunadūrvā* or any kind of yellow *kufa* grass . none of these is 'mushroom'.. (the correct name is *pūtika*, not *pūtika* as KRAMRISCH says; *pūtika* does not mean 'stinking'.. *pūtika* argument does not support WASSON's theory)..

29. KUMUDAMANI, K., KUPPURAM, G. (ed.). *History of Science and Technology in India*. Delhi, 1990.

..in 12 volumes..

30. MANSHARAMANI, D. M. *Upaniṣads Enunciate : The Theory of Reality of energy : The Theory of Real Quanta : The Inner Ātman*.

..see 22 62 above..

31. MASSEY, John S. Ginseng. *Smithsonian* 6, 1976; 104-111.

G = Soma?

32. MEHTA, R. N. Use of cutting tools of stone in Atharva Veda.

..see 7 20 above .

33. MISHRA, Mangilal. Vaidika yugina kṣī vyavasthā (Hindi) *Vedapradīpa* 3 (2), Aug. 88; 35-36

..agriculture in Vedic times .

34. MISHRA, Saccidananda. Prācīna bhāratīya kṣī-darśana (Hindi) *Kosala* 4 (1-2), 1982-83; 123-128.

..ancient Indian agriculture . mainly based on Vedic evidence..

35. *Modern Science and Vedic Science* 2 (1). Mahārishī Intern. Univ., Fairfield, Iowa, Spring 1988.

28. KUIPER, F. B. J. Was the *putika* a mushroom? (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 219-227.

..see 50.219 above.. ref. Stella KRAMRISCH, *VBD* IV. 50.147.. what kind of plants served as surrogates for Soma? *JB* I. 354-55 recommends various substitutes like *phālguna*, *ūtika*, *śuklaḥ śādaḥ*, *parṇa*, *yā eva kāśca oṣadhaḥ abhiśunuyuh*.. *kṣīrīṇaḥ oṣadhiḥ* recommended by *ĀpŚS* 14.24.12.. *Kāṭh Sām* 34.3 (37.14) and *Pañcaviṃśa Br.* IX. 5.3 prescribe *pūtikā*-s (= *latāviśeṣāḥ*) as substitute; *TB* I. 4.7.5 : *ādarāḥ* or *phālgunāni*; *ŚPB* IV. 5.10.1-6 : *arunapuṣpāni phālgunāni* or *śyenāhṛta* or *ādarāḥ* or *arunadūrvā* or any kind of yellow *kufa* grass.. none of these is 'mushroom'.. (the correct name is *pūtika*, not *pūtika* as KRAMRISCH says; *pūtika* does not mean 'stinking'.. *pūtika* argument does not support WASSON's theory)..

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..see 22.62 above..

31. MASSEY, John S. Ginseng. *Smithsonian* 6, 1976; 104-111.

..G. = Soma?..

32. MEHTA, R. N. Use of cutting tools of stone in Atharva Veda.

..see 7.20 above..

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36. MURTHY, S. R. N. *An Integrated Theory of Earth : A Comparative Study of Eastern and Western Theories*. Bangalore, 1987; xvii + 127.

..ref. to theories of the earth propounded by Vedic seers..

37. NAGANATHAN, G. *Animal Welfare and Nature : Hindu scriptural Perspectives*. Centre for Respect of Life and Environment, Washington-DC, 1989; 8 + 31.

..Vedic material used..

Rev. : K. V. SARMA, *ALB* 54, 225

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39. PATYAL, Hukum Chand. Significance of the plant Apāmārga in the Veda. *ABORI* 69, 1988; 205-215.

..(also *SP*, 33 AIOC, Calcutta, 1986; p 24).. ritual, mythological, and medicinal significance . habitat of A , A in royal consecration and *pitryajña* .

40. RADHAKRISHNA SASTRI, Vedon men anuvijñāna ( Hindi ). *Vedopradīpa* 4 ( 2 ), Sept. 89; 26-27.

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41. RAU, Wilhelm. *Die Brennlinse im alten Indien* Akad. der. Wiss. und Lit., Mainz, Geistes- und Sozialwiss. kl. (1982), 10 Steiner, Wiesbaden, 1983; 26.

. (see *VBD* IV. 78 33) . also in *Sanskrit and World Culture* (Proc 4 WSC), 1986, 353-358.. lit evidence adduced to show that burning lenses of rock crystal were known in India since the time of Yaska.. *Nir* 7. 23..

Rev. : O von H, *ZDMG* 134 (2), 389; Gy. WOTILLA, *OLZ* 81 (6), 599-600.

42. RAU, Wilhelm. *Naturbeobachtung und Handwerkskunst im vorislamischen Indien*.

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43 ROY, Brajdeo Prasad. The Vedic spade and plough. *JBRs* ( L N Mishra Comm Vol ), 580-583.

44 ROY, Mirc Agriculture and meteorology in ancient India ( in ) *Essays on Science*, S Mahdihassan Fel Vol , Karachi, 1987, 51 58

45 SAHI, M D N Agricultural production during the early iron age in northern India 43 *PIHC*, 1982, 95-101

on the basis of combined testimony of arch and lit sources it may be concluded that before the introduction of iron in the Gangetic valley agriculture was extensive without proper ploughing and that irrigational facilities made it more and more intensive after the introduction of the iron tools leading to multifarious agricultural activities producing some new crops wheat being one of the most imp

46 SARMA, S S *Plants in Yajurveda*

see 12 20 above

47 SENGUPTA, Sankar A note on 'Soma' and 'Bel' trees and their presiding deities — Chandra and Siva *Folklore* 32, Calcutta, 1991

48 SHARMA, Ashok Kumar Vedokta vanaspathiyon ke varga ( Hindi ) *SP*, 35 AIOC, Haridwar, 1990, p 59

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49 SHARMA, G R. et al *Beginnings of Agriculture* (Epi-Palaeolithic to Neolithic Excavations at Chppan Mando, Mahadaha, and Mehagara) Univ of Allahabad, Allahabad, 1980, xvi + 238 + tables, fig, etc

transition from the terminal forager to farming (productive economy)

Rev B K THAPAR *IHR* 9, 223-26

50 SHASTRI, B R The expanding universe

see 53 79 above

51 SINGH, Ranjit Pratap Millet cultivation in ancient India *Anusandhan Patrika* 2, Ambejogai, July 88, 28-37

52. SINGH, R S Contribution of Unani Materia Medica to the identification of Vedic plants with special reference to Ushna *Studies in History of Medicine* -3, 1979, 42-48

(= VBD IV 76 33) (also IJHS 16 1 1981 41-44) U. occurs in ŚPB as the name of a plant from wh Soma is pressed, thereafter it disappears totally from Indian trad in the name Uṣanā (Ushna) *uṣa* seems to be the root word this word appears in later *Som* and *Br* in the sense of alkaline earth, author concludes Vedic Uṣana = Uṣnan of Unani Materia Medica see 77 25 above wh rejects SINGH's view

53. SINGH, R S On the identity and critical appraisal of the Vedic plant *putika* of YV Samhitā (Kath and Taitt )

see 12 23 above

54 SINGH, R S , SINGH, A N On the identity and critical appraisal of the Paninian dye "kardama" (Pāṇini IV II 2)

see 25 311 above

55 SINGH, R S , TIWARI, S N Special notices and critical appraisal of some Rgvedic non plant epithets as plant names in the later Indian texts and tradition with particular reference to *Āghaṭ* and *Śamya* SP, 33 AIOC, Calcutta, 1986 p 747

56 SINGH, R S , TIWARI, V D On the botanical identity and critical appraisal of the Paninian plant/plant product *nakhara-jñi* (Panini IV III 167)

see 25 312 above

57. SINGH, R S , VYAS, V D On the identity of and Greek impact on the Pāṇinian plant name *siddhraka* (P VIII 4 4)

see 25 313 above

58 SINHA, Satrughna Sharan, KAMAL, Rajiv The Khadira plant : its utility in the ancient Indian economic life

see 72 21 above

59. SOUTHWORTH, Franklin C Ancient economic plants of South Asia linguistic archaeology and early agriculture,

*Edgar C Polome Fel Vol*, Mouton de Gruyter, Berlin, 1988, 649 668 + fig, table

60 VARMA, Nargis Etymologies related to flora and fauna in the Śatapatha Brāhmaṇa

see 17 34 above

61 VARMA, Vishnu Kant Rgvaidika soma vikirana ūrjā (Hindi)

see 50 257 above

62 WASSON, R Gordon Lightning bolt and mushrooms. *Ethnomycological Studies* 10, Yale Univ Press, 1986

63 WOJTILLA Gy Aspects of ritual ploughing in India and its possible external affinities

see 54 502 above

64 WOJTILLA, Gy Some problems of the Sanskrit terminology of agriculture (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin 1986 359-364

65 WOJTILLA Gy The Ard-plough in ancient and early medieval India Remarks on its history based on linguistic and archaeological evidence *Tools and Tillage* 6 (2), DNK, 1989, 94-100 + fig

66 YUDHISTHIRA, Mimamsaka Somayage vṛstivijñānam

see 54 508 above

#### 78 MISCELLANEOUS GENERAL STUDY

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2 AGRAWAL, 'Arudula Vedon ki vaijñānika vyākhyā kā eka nidars na (Hindi) *Veda Savita* 6 (9) April 86, 302 304 an example of scientific interpretation of Veda

3 ARYA, Kamal Narayan Paryavarana vaidika vanmaya men (Hindi) *Vedavani* 38 (8), June 86, 14 17,

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4 ARYA, Kamal Narayan Vayu pradosana aura pracina manyatāen (Hindi) *SP*, 33 AIOC, Calcutta, 1986 695 696

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5 BAGCHI, S K Science in the West and the East — through history *BRMIC* 42(8) Aug 91, 240-243

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6 BANDOPADHYAYA Santosh Kumar Science and technology Vedas and Smritis of modern age *Sikh Review* 28 (319), July 80, 37-39

7 BHATT, J A *Mṛmmayam grham* in *RV* VII 89 in comparison with the theory of black holes in the modern science

see 3 20 above

8 BOHRA, A D Veda aura vijnana (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha) R P V P, Jodhpur, 1990 7

Veda and science

9 CHAKRAVARTY, A S On the Vedas and the modern science *The Vedic Path* 46(3) Dec 83 3-13

10 CHATTOPADHYAYA, Debiprasad Science, philosophy, and society in ancient India.

see 76 5A above

11 CHATTOPADHYAYA, Debiprasad Scientific thought in the Vedic age (in) *S Ramachandra Rao Fel Vol*, Bangalore 1986, 81-112.

Vedic economy was predominantly pastoral *rita* the primordial complex of Natural law and Moral law right way of reading science in the Vedas technique developed for preservation of the Vedic corpus — starting pt of a no of formal sciences (crit of BHARATI KRISHNA TIRTHA's *Sixteen Simple Mathematical Formulas from the Vedas* [= 75 10 above] particularly fn 58)

12 CHATTOPADHYAYA Debiprasad Uddalaka Aruni the pioneer of science

see 32 10 above

- 13 CHATURVEDI, Giridhar Sharma *Vaidika Vijnana aurā Bharatiya Samskriti* (Hindi) Bihar Rashtrabhasha Parisad, Patna

Vedic science and Indian culture

- 14 CHAUDHARI Prabhavati *Prana kā vaijñānika svarupa* (Hindi) *Smritika* Report of Seminar on M Ojha's Veda-commentary Tradition, Jodhpur, 1990, 9-16

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- 15 DESHPANDE Indu Environmental awareness in the Śatapatha Brahmana

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awareness of Vedic Rsis towards medicinal quality and inevitable essentiality of air ref to Vedic sacrifice

- 17 DHAWAN, B D Science and spirituality AH 11 92, Jan 92, 24 25

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- 18 EDITOR Research in Vedic applied sciences *The Vedic Path* 47 (4) Mar 85, iii iv

- 19 GARG, R K *Upanisadic Challenge to Science*

see 22 43 above

- 20 GOVIND Vijay The growth of science and technology as gleaned from the classical accounts of India JIH 59 (1-3), 1981, 51-86

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21. GOYAL, Chalbihari Lal. Vedon men vijñāna (Hindi), *Vedapradīpa* 2 (8), (10), (12), 3 (4), April-Nov 1988.

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24. GUPTA, Manohar Lal Yajurveda ki vajñānika vyākhyā (Hindi) *Veda-Savita* 7 (4) — 12 (8), Mar 86 — Mar 92

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25. GUPTA, Manohar Lal Vijñāna ki drsti men Veda ki apauruseyatā (Hindi)

. see 34 78 above (also by the author "Scientific truths as revealed in the *RV*", "The phenomenon of double pair production—a prediction", "Vedic cosmology" "Truths about the solar system as revealed in the *RV*", "The birth of plants and their moons"—mentioned in *Bharati sodha sārāsamgraha*, Jaipur)

26. GUPTA, Manohar Lal Vedon ki prthivi (Hindi). *Veda-Savita* 10 (11)-11 (1), June 90-Aug 90

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27. GUPTA, Manohar Lal Vijñāna ki drsti men visvedevāh (Hindi) *Vedavani* 42 (11), Sept 90, 11-16

Visvedevah from the scientific pt of view

28 GUPTA, Manohar Lal Vaidika sṛstivijñāna aurā navina vajñānika satya (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p. 112.

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all modern scientific knowledge

- 29 GUPTA, Manohar Lal *Veda vijñana mañjusa* (Hindi)  
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Rev ABHAYADEVA *Veda Savita* 10 (12), 363-64

- 30 GUPTA, Paramananda Origin of town-planning in  
India *SP*, 35 AIOC, Haridwar, 1990, p 154

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with the geometrical figures of Vedic altars

- 31 GUPTA, Uma The materialistic philosophy of the  
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- 32 JAGADISHACHARYA *Vaidika Kala ke Bharatiya Gaḍariye  
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- 33 JAGGI, O P *Science in Ancient India* Delhi, 1986;  
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- 34 JHA, Panchadeva Vaidikavijñanas-yotthānāya Madhu-  
sudanas-yāyasaḥ Paper, A I Vidvat Sammelana (M Ojha),  
R P V P, Jodhpur, 1990 8

- 35 JOSHI, N Y Gāyatrī mantrāce vajñānika vīvarana  
(Mar )

see 3 69 above

- 36 JOSHI, N. Y Purusasukta (Mar )

see 3 70 above

- 37 JOSHI, N Y Gayatrī mantra eka vajñānika abhyāsa  
(Mar )

see 3 71 above

- 38 KHOND, B N Vaidika samskr̥tice vijñana (Mar ).  
*Parusartha* 60, June 1985, 251-252



..science in Vedic culture..

39. KRISHNAPAL SIMHA. *Vṛṣṭi-vijñāna* (Hini). *Vedavāṇī* 37 (6), Mar. 85; 19-21.

..science of rain.. indications in Vedic texts..

40. KULISH, N. C. The Vedas and science. *AH* 4 : No. 35, April 87; 16-17.

..ref to the work of Madhusudan OJHA and MOTILAL SASTRI..  
see 78.41 below..

41. KULISH, N. C. Vedas as science. *Rajasthan Patrika*, Jaipur, 1990.

. (based on the work of Madhusudan OJHA and MOTILAL SASTRI) . genetics [MOTILAL SASTRI's 4-vol work on genetics, entitled *Śrāddha-Vijyāna*, already published].. stars and comets..  
this paper gives a synopsis of O's and M's work on these two topics.. see 78.40 above..

42. KULKARNI, Nirmala. Relation between man and nature in the Śukla-Yajurveda and the Kṛṣṇa-Yajurveda.

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43. KUMUDAMANI, K.; KUPPURAM, G. (ed.). *History of Science and Technology in India*. Delhi, 1990.

..12 volumes .

44. LAL, S. K. Drainage system in the Vedic India. *SP*, National Seminar on Environmental Awareness reflected in Sk. Lit, CASS, Univ. Poona, 1990.

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45. MAHDIHASSAN, S. Elixir, its significance and its origin. *JAS Pak* 6, Dacca, 1962; 39-53.

46. MAHDIHASSAN, S. Parisrut, the earliest distilled liquor of Vedic times about 1500 B. C. *L. G. Hist. Sci.* 16 (2), 1981; 223-229.

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47. MAHESH YOGI. Vedic science : fulfilment of modern science. *IE* (SS), 7.12.80; 9 : 1-8.

48 MANDE, K V Environmental awareness according to the Atharva Veda

see 7 18 above

49 MANSHARAMANI D M Upanisads, the innermost scientific truth

see 22 61 above *Up* and the quantum theory (*The Vedic Path* 48 2, 41-46)

50 MAYA DEVI Time and creation in the Vedas A modern scientific perspective *AH* 7 70, Mar 90, 16-17

51 MEHTA, D D *Positive Sciences in the Vedas*  
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52 MEHTA, Vishwanath *Metaphysics of Creation Hindu Theory of the Universe explained in Modern Scientific Terms*

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53 MOHANTY, Sulok Sunder Ecological awareness and the Ghyasutras

see 24 98 above

54 MURTHY, S R N , SUBBARAYAPPA, B V *Scientific Heritage of India* Bangalore, 1988, viii + 292

55 NARALIKAR, Jayant V The scientific tradition in India from ancient to modern times *BRMIC* 36 ( 4 ), April 85, 75-82

the Vedic times attitude of inquiry *Nasadityasukta*, this attitude also in *Up* ( descriptions of *vimalas* etc may provide a prima facie case not a conclusive proof science makes quantitative statements and provides prescriptions for conducting experiments that any competent scientist can translate into reality ) post Vedic tradition medicine mathematics astronomy

56 NARAYANAN, K P Vedic way (Agnihotra) to beat pollution

see 54 305 above

57 NEOGI, Panehanan *Copper in Ancient India* Janaki Prakashan, Patna, 1979, vi + 77

(enlarged version of a lecture given by N in 1914) (no ref to IV civil) acc to author RV mentions arrowheads tipped with iron, there was no bronze age in India iron was used in India before copper

58 OJHA, Madhusudan Vaidika vijñāna vartā (Hindi). *Rajasthan Patrika*, Jaipur

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59 PALIT, Piyali A scientific explanation of Advaita-Vedānta on the theory of origination

see 59 23A above

60 PANDA, N C *Maya in Physics* Mot Ban, Delhi, 1991, xxiv + 453

an explanation of Advaita Vedānta in the light of modern science Vedānta demystified and physics dematerialised.

61 PANDEY, V P *Vedic Cult* Applied Science to Human Health, Happiness, and Longevity

see 55 11 above

62 PANDEYA, Astabhuja Prasad *Pracina Bharatiya Anuvam Kirana Vijñāna tatha Para Bhautiki Takniki* (Hindi). *Nanya tantra malā* 2, Varanasi, 1984, 262

ancient Indian atomic science cosmic yoga cosmic life

63 PANT, M B Vajñānika drstine vedāca artha (Mar.). *Purusartha* 59, July 83, 313-315

interpretation of the Veda from the pt of view of science—serially from this article onwards

64 PANT, M B Lopamudra samvada śukta (Hindi)

see 3 111 113 above

65 PATEL, Daulat Ram Manduka śukta evam varsā pitu ke sambandha ki vajñānikata (Hindi)

see 3 116 above

66 PATEL, Ishwarbhai (ed) *Science and the Vedas* Somaiya Publications, Bombay/Delhi, 1984, viii + 100

people of the Vedic age knew many of the 'modern' sciences..

67 PATHAK, P P Possibility of rain by yagna *The Vedic Path* 48 ( 2 ), Sept 85, 60-63

68 PATHAK, P V Tectonic upheavals in the Indus region and some Rgvedic hymns  
see 3 118 above

69 PATHAK, P V , NAIK, J P Tectonic upheavals in the Indus region and some Rgvedic hymns ( Part III ) : Nirṛti and significance of oblation to Nirṛti at Irina  
see 3 119 above

70 PRASAD, E V A Science and the Vedas

71 PRASAD, N S *Convergence of Science and Hindu Philosophy*  
see 64 52 above

72 PRIYAN, Vishnu Science of portents *The Vedic Path* 53 ( 1 ), June 90

73 PUJARI, A M Ecology in major Upanisads  
see 22 83 above

74 RAHMAN, A *Trimurti Science, Technology, and Society* People's Publishing House, 1972

75 RAHMAN, A Science and technology in Indian culture. *Isis* 76 (281 ), 71-72

76 RAHMAN, A et al *Science and Technology in India* ICCR, New Delhi, 1973

77 RAMA, Swami, *Isopanisd eka vaijñanika mecana* ( Hindi ) Sahitya Niketan, Allahabad, 1982, 96  
scientific exposition of *Iśa Up* see VBD IV 20 39 !

78 RAMADASS, Hariprasad Looking at the environment through Vedic precept and practice *BJ* 38 ( 23 ), 15 7 92, 37-46,

79. RANGANATHANANDA, Swami. *Vedanta and Modern Science*. Bh. Vid. Bh., Bombay.

Rev. : *Swarajya* 16 (11), 19

80. SAHASRABUDDHE, M. T. Vaidika vijñāna va ādhanika vijñāna (Mar.). *VSMV* 1988, 1989, 115-123, *VSMV* 1990, 1991; 51-56; *VSMV* 1991, 1992; 72-83.

.. collaborator : S K CHITALE

81. SASTRI, P. D. *Vedavidyā ane vijñāna* (Guj). Maharshi Vedavijnana Academy, Ahmedabad; 81.

.. book not limited to Veda only, much non-Vedic information of later times .. *vrkṣa-vijñāna*, *gaja-v*, *cikitsā-v*, *padārtha-v* ..

Rev. : G. U THITE, *ABORI* 67, 306-07

82. SATYA PRAKASH SARASVATI, Swami. *Founders of Sciences in Ancient India*. Mun Man, New Delhi, 1986; Part I : iv + 353; Part II : 357-675.

83. SEAL, Brajendranath. *The Positive Sciences of the Ancient Hindus*. Mot. Ban., Delhi, 1985 (reprint), viii + 313.

84. SHAH, K. K. *Vedon men vijñāna* (Hindi). *Sacitra Āyurveda* 34 (11), May 82; 774-775

.. science in Vedas ..

85. SHAH, Ramesh J. *Bhāratiya samskṛti ane vijñāna* (Guj.). *Svādhyāya* 24 (3-4), 1987; 395-407.

.. Indian culture and science. Indian culture has its origin in the Veda .. Veda and various sciences

86. SHARMA, Ashok. Vedic knowledge and conventional science. *Rev. of Darshan* 7 : 37, 1988.

87. SHARMA, B. R. Security of environment in the Vedas. *AH* 8 : 83, April 91; 23-25.

.. significance of *yajñas* in this connection.

88. SHARMA, Sudarshan Kumar. Ecology or *kalā* : comparative critique. *Saṁmānāya* 1 (1), 1992; 70-90.

89 SHARMA, Vasishth Vedic scientific terms and their equivalents in modern science *AH* 7 80, Jan 91, 16, 40

*maruts* = photons *paśus* = cosmic rays, *devatas* = elementary particles *jānas* = nuclear reactions etc

90 SHASTRI, Hara Prasad *Śyainikāśāstram (The Art of Hunting in Ancient India)* Vivek Agency Publ ), Aligarh, 1982

91 SHASTRI, Vaidyanath *Sciences in the Vedas* Sarva-deshika Arya Pratimithi Sabha, New Delhi, 1970

92 SHUKLA, Pratima Hiranya aura usaki samdrsti (Hindi) *Veda Savita* 5 (9), April 85, 316-318

93 SOHONI, Y B Some scientific aspects of Agnihotra  
see 54 400 above

94 SREEDHARAN, E The beginning of the scientific attitude in ancient India *JIH* 62, 1984, 47-56

(restless spirit of science climbing after knowledge infinite to comprehend the wondrous architecture of the world) — such spirit discernible in Vedas (e.g. *RV* X 129 4) the present paper constitutes a brief inquiry into the suggestive beginnings of scientific attitude in India as seen in Vedas and Samkhya philosophy origin of the world seen as the building of a house *RV* contains various cosmogonic accounts suggestion of *hiranyagarbha* (universal germ) 'productive force', super-atom cosmic egg primeval fire-ball etc the problem of matter (some cryptic references in *RV* which might find favour with some of the latest views of 20th cent physics)

95 SRINIVAS, Madabhushi Some observations on references to geology in Sanskrit literature *SP*, 34 AIOC, Visakhapatnam, 1989, 419-420

imp of earth in *RV* *AV* (*Bhumisukta*) *ŚPB* (*etad u vijñanam*) *ŚPB* mentions nine formative stages of earth

96 SRINIVASACHARYULU, Vedantam *Veda vijñana darśanam* Manchikalapudi, 1988

97 STAAL, Frits Ritual grammar, and the origins of science in India *JIP* 10, 1982, 3-35

. (= VBD IV. 78 41)

98 STAAL Frits. *The Fidelity of Oral Tradition and the Origins of Science*

. see 38 12 and 54 418 above science and rationality do not necessarily depend on literacy indeed, science and rationality came about in ancient India without the help of literacy in a way, the early sciences of India owe their origin to the absence of literacy they originated in the ritual trad., where memorization reached its greatest refinement mainly deals with *human sciences*—the two sister sciences of ritual and lg. [STAAL ritual acts are not transmitted thro' writing, and generally not thro' lg. at all analysis embodied in *pad-pathas* constitutes the beginning stage of the science of lg. *padapathas* were not written adheres to the antiquity of Indian culture—also exalts the virtues of ancient Indian culture Western philology and linguistics wd not exist without RV and Panini] [BRONKHORST in rev. Some organizing minds were at work in the creation of Vedic ritual did ancient Indian scientists show any receptiveness to the idea of innate principles? what is the relationship bet grammar and ritual? *Rgveda-padapatha* is the only *padapatha* wh. is certainly older than Panini STAAL does not deny the existence of writing in the time of the earlier lit.—but writing not used for sacred purposes RASK's earlier work eclipsed by BOPP's work]

Rev. Johannes BRONKHORST *HJ* 32 (4) 203-10

99. STAAL, Frits. *Rules without Meaning Ritual, Mantras, and the Human Sciences*

see 54 419 above

100 SUBHASH, Vedalamkar, BHATTI NATAVARALAL (ed.). *Vedon ki Vajñānika Vīvecana* (Hindi) Govardhan Granthamala - 21, Jaipur, 1986, 90

science in the Vedas

101. SUKUMAR SHASTRI Yama-Yami sukta vajñānika pariprekṣya men (Hindi)

see 3 161 above

102. SURJANDAS, Swami Veda men vajñāna (Hindi). *Paper*, A I Vidvat Sammelana (M. Ojha), R P V P, Jodhpur, 1990, 10.

science in Veda

103 THATTE, R P Recent scientific discoveries reveal the real significance of the Kṛṣṇa Yajurveda

see 12 25 above

104 THIRUGNANASAMBANDHAN, P Science and arts in the Vedas *BITCM*, Madras Univ, 1982 ( July Dec ), 33-44

physical sciences medicine mathematics astronomy biology;  
zoology linguistic sciences music drama architecture

105 VAMANI, Vishnu Kant Vedon men vijñāna evam sṛṣṭi utpatti ( Hindi ) *Rashtrapurusa* ( Weekly ) 16-17, 1969

science and creation of the world in the Vedas

106 VARMA, Vishnu Kant Big bang of modern cosmology visualised in the R̥gvedic scripture ( 1 )

see 54 470 above see 78 107 below

107 VARMA, Vishnu Kant R̥gveda men ādhunika vijñāna ke mahāvīṣphota ( Big Bang ) kī parikalpana ( Hindi ) *SP*, 32 AIOC, Ahmedabad, 1985, 56-57

cf *yo āśmanor antaḥ agniḥ jāyate* ( *RV* II 12 ) see 78 106 above

108 VARMA, Vishnu Kant *Vedic Cosmological Secrets Part I Vedic Chemistry and Nuclear Science*

see 59 40 above

109 VARMA, Vishnu Kant Mula tattva Mitra Varuna Aryamā kī samagra satta ka pratika – Aditi ( Hindi )

see 49 122 and 50 25A above scientific interpretation of these divinities forms of energy (electron neutron, etc )

110 VEDIA, D G Dhanurveda Samhita of Vasistha *SP*, 32 AIOC, Ahmedabad, 1985, 453-454

*Upaveda* of *YV* and *AV*

111 Vedic "solution" to Fermat's riddle *MLBD News letter*, Feb 90, 6-7



## XVI STUDY OF WORDS

## 79. STUDY OF WORDS

1. ACHCHHELAL *Prācīna Bharata men Kṛsi* ( Hindi ).  
see 77.1 discusses such words as *śira*, *lāngūla*, *hala*, *dātra*,  
*parśu* *lavitra*, *kūpa*, *vāpi*
2. ADAMS, D. Q. Sanskrit *puman*, Latin *pūbēs*, and related words. *Sprache* 31 (1), 1985, 1-16  
(cf. *VBD* III 79.351) equation of Sk. *pūmān* (= man, male being) and Latin *pūbēs* (= one capable of bearing arms) put on a sound footing, they are both reflexes of a PIE holo-kinetic *\*péunos* (= one characterized by body hair, pubes, etc., male youth)
3. ADAMS, D. Q. Studies in Tocharian vocabulary IV. *JAOS* 106 (2), 1986, 339-341  
(p. 340 *jonu* 'womb, vulva', idg. *\*jeunu-* "girdle, belt")..
4. ADAMS, D. Q. The Indo-European words for hair : reconstructing a semantic field *JIES* 16 (1-2), 1986; 69-93.
5. ADRADOS, F. R. Greek *ἀλόπεζ*, O. I. *lopāśa*, Av. *urupis*, Lat. *erolpēs* and the IE laryngeals with appendix *Spw. Forschungen* (Knobloch FS), IBK 23, Innsbruck, 1985, 21-28.
6. AGRAWAL, P. K. A note on the antiquity of seal. *Piv* 8, 1975-76, p. 141  
the word *samuḍraḥ* in *RV* VI 69.6d is interpreted as "(properly) sealed"
7. AGRAWALA, V. S. Notes on Sanskrit words.  
see 42.5 above
8. AMARASIMHA. *Rgveda men ullikhita śāryanāvat pada — eka vivecana* ( Hindi ) *KURJ* 14-15, 1980-81.  
cf. *VBD* IV. 79.11
9. ANDRONIKASHVILI, M. K. The names of fire-light-lustre and related vocabulary designating color in ancient Indo-

Iranian and Kartvelian languages. *SP : Soviet Scholars*, 6WSC, 1984; 10-14.

..considers *šuc, ruc, svar, gura, piš citra*, etc and their cognates in Georgian and other Kartvelian lgg considerable similarity both in the phonetic make-up and semantics suggests ancient genetic and areal relations bet these lg systems

10. ANGIRASA, Ramakanta. *Bhāratīyaparamparāyām lokasaṁgrahapadamīmāṁsanam*. *PURB (Arts)* 19 (1), April 88; 105-111.

..ref. to Vedic and *Up* passages .

11. ARYA, Jagadish. Rsi Dayānanda ke Vedabhāṣya men 'savitā' pada aur usakī vividha prakriyāon men vyākhyā (Hindi). *Vedavāṇī* 41 (3), Jan 89; 11-15; 41 (6), April 89; 18-26.

. the word *savitā* in Swami Dayananda's Veda comm ..

12. BADER, F. De skr *anyā* - à skr *ārya* - noms i.e. de l'autre.' *BSL* 80 (1), 1985-86, 57-90

. (*ārara* - "stranger" / *nitya* - "own" - two terms in opposition : *RV* III 53 24, V 85 7, etc ) *ari- arjū-, ūrya-, ārya-* = the other..

13. BADER, F. Rev. of *Ricostruzione linguistica e ricostruzione culturale*. *BSL* 80 (2), 1985 (86), 104-108.

..considers : *apām napāt, vitra-hūn, nīsatyā*

14. BAILEY, H. W. Vedic *kṣumpa-* and connected data, (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 17-20

. *kṣumpa* occurs only once in *RV* (1 84 8) Sāyaṇa explains it as *ahicchatrakq*; Mādhava as *ahicchatra* author connects it with *\*sūmpa-* (= 'soft', 'spungy') if the base *seu-* 'soft' is the source of the plant name *hauma- soma-*, it can be treated as 'fungus'..

15. BAILEY, H. W. A note on *nākula* 'ichneumon' *ALB* 50, 1986; 247-249.

..*AV*-word *nākula*.. suggests Indo-Ir origin

16. BAILEY, H. W. Iranica in Caucasian. *Ars Linguistica* 15 (Hoenigswald Fel. Vol.), Tübingen, 1987, 33-36.

avest *varəsa-* some kind of plant *vrkṣa* (RV X 94 3)  
herb

17 BALASUBRAHMANYAM, M D An accentual note on the Vedic *voḍhave* (in) *Surabhi* (E R Sreekrishna Sarma Ed Vol), Tirupati, 1983 229-240

see VBD IV 79 32

18 BALASUBRAHMANYAM, M D Vedic *vikṣipa* and Panini 3 1 135

see 25 14 above

19 BALODHI J P Phenomenology of aggression in ancient Indian thought (an analysis of R̥gveda)

see 58 5 above

20 BAMESBERGER, A On the formation of Vedic *īja-a-* GL 22 (2), 1982, 104-106

from *aj-* (cf *śīd-a-* *sad*)

21 BAPAT, Shailaja The meaning of the term *ananda* in the philosophy of the Upanisads

see 58 6 above

22 BAUMER, Bettina (ed) *Kalātattvakośa*

see 35 5 and 74 4 above

23 BEEKES, R S P GAV *u<sub>1</sub>irāidyai* and *rarəša* MSS 38, 1979, 9-20,

Appendix Skt *irajjātī tnakṣatī anśā*

24 BEEKES R S P On laryngeals and pronouns AZ 96, 1982-83, 200-232

1 Sk *gopnīh* 2. laryngeal umlaut in Sk 3 Sk *sim* and related forms (Sk *śam*)

25 BEEKES, R S P Skt *uttand-* AZ 98 (1), 1985, 47-48

26 BEEKES, R S P On IE 'wine' MSS 48, 1987, 21-26.

- 27 BEEKES, R S P The word for 'four' in PIE *JIES* 15 (1-2), 1987, 215 219

considers Sk words *catvārah catvāri*

- 28 BELARDI, Walter Il nome del 'Avesta', all ricerca di un significato perduto *Rendiconti Acad Naz Lincei* 34, Rome, 1979, 251-273

(English summary)

- 29 BHAGWAT, Bhagyashree A note on *vihi* in the *Maitrāyaṇi Samhitā* *VIJ* 25 (1-2), 1987 1992), 42-45

(also *SP* 34 AIOC 1989 p 15) the form *vihi* occurs in *MS* with three diff accents author discusses the *padapatha* of the verb *MS* 1 1 13 1 8 6 1 10 2—to be derived from the root *vi* at other places from the root *i* with *vi*

- 30 BHARGAVA, P L The word *asura* in the *Rgveda*. *ABORI* 64, 1983, 119 128

in most of the hymns of the *RV* the word *asura* (and its variants) meant nothing but mighty what led to the change in the meaning of the word *asura* towards the end of the *RV* period? Probably the application of this word in the older sense of mighty to some of the hostile beings imperceptibly led to a change in its meaning *asura* and *deva* in *Avesta* critique of ELIADE's views (as expressed in *A History of Religious Ideas* = *VBD* IV 47 39)

- 31 BHATTACHARYA, Lakshminarayana *Rgvedagatamantresu vyomaśabdarthavivēcanam* *SP*, 32 AIOC, Ahmedabad, 1985, p 5

*vyoman* in *RV*

- 32 BHATTACHARYA, Ram Shankar A wrong conjecture regarding the reading *granthavistara* in the *Maitrāyaṇi-Brahmana-Upaniṣad*

see 20 197 above also *VBD* IV 20 255

- 33 BHATTACHARYA, Ram Shankar *Kathopniṣadgatasya jagrata' iti pāthasyaśuddhiḥ*

see 20 31 above also 79 34 below,

34 BHATTACHARYA, Ram Shankar The word *jagrata* in Katha Upanisad

see 20 32 above also 79 33 above

35 BHATTACHARYA, Ram Shankar Word *narayana* A C Swain Fel Vol, 1985

(Art 11) *narayana* = resting place or goal of *nara* (= collection of *naras*)

36 BHOWMIK, S K Tribal interpretation of the word *arya* SP, 33 AIOC, Calcutta, 1986, p 455

*arya* or *ar* originated in Austro Asiatic or Asura lgg in Santali *aryao* (*arjao*) means to cultivate

37 BISWAS, Kamal Priya The interpretations of *sam añjantu* in the Chāndogya Brahmana SP, 33 AIOC, Calcutta, 1986, p 8

Ch Br 1 2 15 interpretations suggested by STONER ( unite ) and Gunavatsnu and Sayana ( purify ) are only partial only comment on ParaskaraGS try to bring out the sense both of *sam* and the root *anj*

37A BLAZEK, Vaclav The diffusion of agricultural terms from Mesopotamia Arch Or 10 1992, 16 37

considers IE (IA) and Dravidian words which are likely to be of Sumerian origin

38 BODEWITZ, H W Prana apāna, and other prānas in Vedic literature ALB 50, 1986, 326 348

lists the various meanings of the *pranas* that are found in Vedic lit see 80 39 below

39 BOMHARD, Allan R An etymological note . PIE *Hs-ter-* JIES 14, 1986, 191-192

Vedic *strbhāh*

40 BRAHMACHARI Usha Vaidika sahitayamān 'ṛṣi' nī vibhavana (Guj) Śādhya 24 (1-2), 1987, 181-206

discusses the word *ṛṣi* as it occurs in various Vedic texts

41 BRUCKNER, Heidrun Sankara's use of the term *akhyayika* in his BAUBh

..see 20. 132 above..

42. BUDDHAPRAKASH Śabda aurā saṁskṛti (Hindi). *NPP* 60 (3-4), Amar Nath Jha Comm. Vol., 1956; 185-214.

..considers words like *brahman*, *gāṅgā*, *śivaliṅga* .

43. BUDDRUSS, Georg. Zu Pañcaviṁśa-Brāhmaṇa 14 6 6.

..see 15. 29 above .

44. BURROW, T. A note on the equation Sanskrit *dhur-* + Hittite *turiya*. (in ) *P. K. Narayana Pillai Fel Vol (VBD IV, 87. 143)*; 17-22.

45. BURROW, T. Śvaghṇin. *Kratylos* 17, 1972/74; p. 157.

..the 'true' etymological root of *śvaghṇin* wd. have been *śvagh* "to gamble".

46. BURROW, T. Some notes on Sanskrit etymology. *Ṛtam* 11-15 (B. R. Saksena Fel Vol ), 1979-83, 81-87

..*arūṇi-* (=firestick), *alajj-* (= inflammation of the eye); *clasaṇdra-*, *avaṣṭa-*, *aṣṭ(h)-*

47. BURROW, T. On the derivation of the Sanskrit word *nīmitta*. (in ) *K K. Handiqui Fel. Vol*, Gauhati, 1982; 51-55.

..*n* derived from the root *mā (m)* 'to ascertain'..

48. BURROW, T. A note on the Indo-Iranian root *kan-* 'smell' and on the etymology of Latin *canis* 'dog'. *TPS*, 1983; 155-164.

49. BURROW, T. Notes on some Dravidian words in Sanskrit. *IJDL* 12 (1), 1983; 8-14.

50. BURROW, T. Vedic *urvārī* "lady of choice, wife." *JRAS* 1984 (2); 209-216.

..[*urvārī* = 'tow, oakum' this is the meaning given by *BR* and repeated by most of the dictionaries.. also, *u* = (*AV* 10.4.21) *ādhiḥyapṛāptā strī* 'superior woman (*APTE*), a wife presented for choice (*MIV*)] . author considers evidence derived from *MIA*, particularly Pali . *urvārī*, perhaps derived from root *vr* 'to choose', therefore, = lady of choice.. this meaning suits most of the contexts..

- 51 BURROW, T Miscellaneous notes on Sanskrit etymology *K S Birth Cent Comm Vol*, KSRI Madras 1985, 43-49.

*oja* (*Rkpratiśakhya*) meaning odd numbered may be explained as Prakrit in origin being derived from *ajuj-* also considers *varuda-* *vali-*

- 52 BURROW T The Vedic verb *pavate* 'goes, moves, (wind) blows, (Soma) flows' *BSOAS* 49 (2) 1986, 292-298

(GELDNER RENOUE transl wrongly *pavate* = is purified) *pavate* in *RV IX* and elsewhere means 'runs flows streams' (S S BHAWE) BURROW provides additional evidence in support of this

- 53 BURROW, T Four contributions to Sanskrit etymology. *Ars Linguistica* 15 (Hoenigswald Fel Vol) Tübingen, 1987; 57-64

1 *kr kirati* to scatter 2 *chata* mass lump assemblage 3 *pitta n* bile 4 *bidāla-* cat

- 54 BURROW, T Two homonymous verbs in Sanskrit (in) *Ben Schwartz Mem Vol*, Peeters, Louvain, 1988, 489-492

1 *javate* thanks, 2 *smayate* 'smears salves

- 55 CAILLAT, Colette Vedic *ghramsa-* 'heat of the sun, Ardhamāgadhī *ghimsu* "burning heat", Jaina Mahārāstri *ghim-* "hot season" *ABORI* 68 1987, 551-557

- 56 CAMPANILE, E A proposito di *ved bhūthas e blūthas*. (in) *Studi linguistici e filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985, 101-105

- 57 CAMPANILE, E Sul presente di *\*(s)te H2-* (in) *Scritti in onore di Riccardo Ambrosini* (ed E C) Giardini Pisa 1985

*skr sthātī* (in the rev of the book F BADER considers *vṛtrahan vṛtṛhan vṛtra vāla vṛtra*) see 79 13 above)

- 58 CAMPANILE, E [*Rv govindu*] (in) *Studi indoeuropei* (ed E. C), Pisa, 1985, 51-52

*boānd RV IX 96 19 gov ndu gopa Indra*

- 59 CARDONA, George On Yaska's etymology of *daṇḍa*

. see 26.10 above .

60. CARDONA, George. On Sanskrit *bhūnákti* 'aids, serves, protects.' *Ars Linguistica* 15 (Hoenigwald Fel. Vol.), Tübingen, 1987; 65-72.

61. CARDONA, George. On Indo Iranian *\*tva-* 'the one.' (in) *Warren Cowgill Comm. Vol.* (Untersuchungen zur idg. Sprach- und Kulturwissenschaft, N. F. 3), de Gruyter, Berlin, 1987; 1-6.

.. *tva-* has appositional force (pronominal *\*t* plus appositional *\*-ne/a-*) .

62. CARDUCEI, Paola. *Riguardo alcune radici verbali per la conoscenza nel X libro del Rgveda.*

. see 3.32 above .

63. CATSANICOS, Jean. A propos des adjectifs hitt. *Su-hmili* et véd. *sū-máya-*: quelques remarques sur le traitement du groupe *\*V-Hx Co* à la jointure des composés. *BSL* 81 (1), 1986; 121-180.

64. CEJKA, Mirak [IE agricultural terminology].

. see 45.37 and 77.6 above .

65. CHAUHAN, D. V. *Rgvedīya tr̥su āni vāghat* (Mar.). (in) *Prajñāñjali* (L. J. Fel. Vol.), Poona, 1985; 183-198.

. *tr̥su* = snowy region, *tr̥su* = *tri* + *rsu*, *bādhat* = sprinkler, provider of water..

66. CHINMAYANANDA, Swami. The pranava - Om. *Tap. Pras.* 23 (10), Oct. 85; p. 5.

67. CHRISTOL, Alain. [*ā dyām tanosi* note de phraéologie]. *BSL* 81, 1986; 181-204.

. (Homer and Veda)

68. COSTA, Gabriele. Isoglosse vs. isoide nelle lingue indeuropee orientali; ved. *nṛṇ cyautná-e gath. śyaoθna.-*, *AGI* 72, 1987 (38), 49-54.



- 69 CREPAJAC, Ljiljana Razmatranja o dva indoevropska leksemska minimuma *Ling* 20, 1980, 67-76

\**snal snā snau-* to swim , \**rau s* ship'

- 70 CREVATIN, Franco Problemi di antichità indoeuro. pee note sull'occupazione della terra *Incontri Linguistici* 8, 1982-83, 27-35

on *satpati* and Lat *possidere* from \**potis sadere*

- 71 CREVATIN, Franco Per incertam lunam sub luce maligno (in) *Problemi di sostrato nelle lingue indoeuropee* (ed F C ), Giardini Pisa, 1983 109-115

OIA *bhanga*

- 72 CREVATIN, Franco Paralipomena etimologici ed esegetici *InL* 9, 1984/85, 190-192

1 Ved *samraj* , *svaraj* 2 Ved *sabha*

- 73 DANGE, Sadashiv A Hotrvurya SP, 35 AIOC, Haridwar, 1990, p 145

*hotrvurya* occurs in RV only twice - I 31 3 and VI 70 4 - in both places loc s ng Sayana understands it as meaning sacrifice selected by *hotr*, the Vedic trad does not support this explanation

- 74 DAS, Karuna Sindhu Semantics of some Upanisadic words in the Vedānta Sutra - a critique SP, 32 AIOC, Ahmedabad, 1985, p 279

about 50 *Vedantasutras* devoted to determining the meanings of words from some 16 Up words like *śūdra sat ākāśa*, *prāṇa jyotiḥ gayatrī vaiśvanara bhūman* and *duharaśaśa* (from *ChU* ) *atīta* and *vajra* (*Katha*) *antarjagat* and *akṣara* (*BAU*), *prāṇa* (*Kauṣ*) *setu* (*Mundaka*) most of these words (except *śūtra*) are made to mean *brahma* : with the help of some semantic device (sentence meaning is stronger than word meaning)

- 75 DAS, R P Altindoeurisches *kaca* - ' (Joch-) Strick; Joch " und die sippe um tamilisches *ka* " "Strange, Joch " *Die Sprache* 31 (2), 1985/86, 256-278

76. DAS, R. P. [The plant named *pāṣa*] (in) *Studies on Indian Medical History*, Groningen Or. Series-II, Groningen, 1987.

..as mentioned in *AV* (Ś and P).. also considers whether it was used as a surrogate of Soma (identified with Āyurveda-plant, *pāṭha*, *patalā*) (arguable) synonyms *jayantī* *jaṭā*, *vijāṭā*.

77. DASS, A. C. A note on morpheme *-vi*. *VIJ* 24 (1-2), 1986 (1989); 66-75.

. *-vi* is one of the most ancient polysemic morphemes of IA  
lg .. is applied both ways prior and after a root to modify its basic meaning .

78. DASS, Ayodhya Charan The primary meaning of Agni.  
..see 50.3 above .

79. DESAI, Bejon N. *Aramatī*. *Vedapradīpa* 2 (8), Feb. 88; p. 12.

. (Vedic semantics) . *aramatī* = enlightened righteous intellect..

80. DESHPANDE, Madhav M A note on *kāka-peyā nadī* : a crow-drinking river *JOIB* 23 (3); 155-163.

81. DESHPAKDE, Saroj. *Idam* in the cosmological statements in early Upaniṣads.

. see 22.32 above .

82. DUCHESNE-GUILLEMIN, Jacques Post-script, errata, varia. (in) *Edgar C. Polomé Fel Vol*, Mouton de Gruyter, Berlin, 1988; 123-131.

..on Persian *sūrnāy* *Sl mā* etc .

83. DUNKEL, George IE hortatory \**éy éyte* : Ved. *éta...* *stāvāma*, Hitt. *ehuzwa lt*, Hom. *ei d'áge* *MSS* 46 (K Hoffmann *Fel*, Vol. III), 1985; 47-79.

84. DUNKEL, George, Indogermanisch \**át*, vedisch *átha*. *Historische Sprachforschung* (KZ) 101 (1), 1988; 53-78.

85. DWIVEDI, K. N. *Rgvedikagunṇamānusandhānam*. *Sāg*. 23 (2), 1984; 79-80.

69 CREPAJAC, Ljiljana Razmatranja o dva indoevropska leksemska minimuma *Ling* 20, 1980, 67-76

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70 CREVATIN Franco Problemi di antichità indoeuro-  
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71 CREVATIN, Franco Per incertam lunam sub luce  
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72 CREVATIN Franco Paralipomena etimologici ed  
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76 DAS, R P [The plant named *pāta*] (in) *Studies on Indian Medical History*, Groningen Or Series-II, Groningen, 1987.

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80 DESHPANDE Madhav M A note on *kaka peya nadi*:  
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see 22.32 above

82 DUCHESNE GUILLEMIN, Jacques Post script, errata, varia (in) *Edgar C Polome Fel Vol.*, Mouton de Gruyter, Berlin, 1988, 123-131

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83 DUNKEL, George IE hortatory \**ey ey te* Ved *eta...*  
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84 DUNKEL George, Indogermanisch \**at*, vedisch *ātha*.  
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85 DWIVEDI, K N *Rgvedīkagūṇanūśānusandhānam*.  
*Sag* 23 (2), 1984, 79-80

Gungus named after the river Gungu (RV II 32.8) Gungu assimilated to the modern river Lohgadh Gungus vanquished by Divodasa

- 86 ELIZARENKOVA T. Y. Notes on contests in the Rgveda  
*ABORI* 68, 1987 99-109

(RV as the first Indian and the last IE text) discusses words meaning contest or competition in RV *ajī tar s dhana prt prtana pradhana bhara mīha vāja vdatīa vvac sprdh* some common semantic motivations relevant for the most part of this terminology all these words possess well established IE etymologies suggests that one deals here with an IE institution which touches all spheres of life of Aryan society [the killing-of-Vritra myth's essence a creation myth] verbal contests

- 87 EMENEAU M. B. Indo-Aryan origin of Gondi *cūḍ* (ḍ)-small ' *Ind Taur* 14 (Caillat Fel. Vol.) 1987 88, 195-199  
from *kṣudra*

- 88 ESNOUL, A. M. A propos de Catur *Studia Iranica* 11, 1982, Leiden 83-88

- 89 ETTER Annemarie Vedisch *kam-akam* *Risch Fel. Vol.*, 1986, 220-228

Ved. *akam* is an artificial word created to explain *nāka*

- 90 FALK H. Vedisch *upaniṣad* *ZDMG* 136 (1) 1986, 80-97

various meanings of considered (1) the earliest and still widely prevalent Sitzung zu Füssen des Lehrers (die dabei vorgetragene Gellehre) (This least conforms to the original sense except for the last part geheime Lehre) (2) Verehrung eines hohen Wesens (OLDENBERG) (3) die magische Äquivalenz (CHAYER) (4) connexion (RENOU) (5) Voraussetzung (6) bewirkende Macht (7) Unterordnung *upaniṣad* action or agent?

- 91 FATAH SINGH An intelligent approach to the Vedas  
see 30-44 above

- 92 FATAH SINGH Pra yaga *Veda Savita* ES 5 (7), Dec 85, 25-28

to be continued in further issues *p* = process of integration

93. FATAH SINGH. [Om]. *Veda-Savitā* 8 (9), April 88; 274-275.

94. FLOYD, Edwin D. 'Famous name' in Indic, Greek, and Tocharian re-examined. *SP*, 33 ICANAS, Toronto, 1990.

..*frutyam nāma*, Gk. *onomaklutas*, Toch *nom-kiyu*.. combination of 'fame', 'birth', and 'song'..

95. FORSSMAN, Bernhard. Vedisch *sākām*. *Die Sprache* 32 (1), 1986; 22-28.

..*sākām* goes back to an adj. of the type *apāka*

96. FORSSMAN, Bernhard. Ein etymologischer Beitrag zum vedischen : *ūrú-*. (in) *Sk and World Culture* (Proc. 4 WSC), Berlin, 1986; 339-343.

97. FORSSMAN, Bernhard. Vedisch *śyavasa*. *Ars Linguistica* 15, Hoenigswald Fel. Vol., Tübingen, 1987, 115-119.

98. FORSSMAN, Bernhard. *jivagrāham*, *jivagr̥bh*. *SLI* 13/14, (Wilhelm Rau Fel. Vol.), 1987; 69-76.

..(*Maṭrāyaṇi Sam* II 2.12, 24.18-20) .

99. GANGAL, V. V. Was the title *bhagavat* originally Buddha's? *VIJ* 24 (1-2), 1986 (1989); 115-117.

.. (ref. D. D. KOSAMBI's view that *bhagavat* was originally Buddha's title - *Myths and Reality*) G connects it with R̥gvedic *Bhaga*.. *Bhāgavata* rel. originated and grew in Sun-worship of *RV*.. *Bhaga* = pre rise aspect of the sun.. occurrence of the word *bhagavat* in *Ch Up* and *BAU* (among other t p) ..

100. GANGESHWARANANDA, Swami. Vedamen Śrīrādhā (Hindi). *Vedapradīpa* 2 (6), Dec. 87; 22-24.

..*Rādhā* in the Veda.. *rādhās* = indicative of *Rādhā*..

101. GEORGIEV, V. I. Die i. e. Wurzel \**yag-* "religios verehren, opfern." (in) *Johann Knobloch Fel. Vol.* (65th birthday), IBK 23, Innsbruck, 1985; 111-113.

102. GEROW, E. What is *karma* (*kīm karmell*)? An exercise in philosophical semantics,

. see 61 28 above

- 103 GEROW, E A note on *pitryá* (?) *IJ* 28 (4), 1985; 291-293.

*pitrya-* found accented in at least four diff ways, first occurrences in *Āf*: *GS* 1 24 *BaudhŚS* 24 32 *Sāmavidhāna-Br* 1 5 8, *JB* 3 221 author tries to explain the accent in the light of Pāṇini's rules

- 104 GHOSH Abhijit A note on the Vedic word *matyā*. *IJL* 9 (1), Calcutta, 1982, 36-48

occurrences, earlier interpretations, the word originally (*YV* and *Br*) meant 'a heavy bamboo stick' → 'a heavy staff' used as 'clod breaker' → a 'leveller', a harrow (*AV* *VII* 8 11) seems to have been connected with an Austro Asiatic word for 'bamboo', stick etc (cf Santali *mat* = bamboo). also evidently connected with later Sk word *madikā madī*

- 105 GHOSH, Abhijit The etymology of OIA *jimūta-*. *SP*, 33 *AIOC*, Calcutta, 1986, 466-467

*jimūta* (= stormcloud, thundercloud, raincloud) occurs first, but only once, in *RV* in a late hymn containing several foreign words author connects *jimūta* with Khasi *jimut* 'mist', Sora *jum-moid* '(be) hazy', Santali *japut* 'heavy, cyclonic, long rain', Mundari *japud* 'heavy, cyclonic'

- 106 GHOSH [Amal Kumar] Antiquity of *gehu*, *goḥu*, or *gam* *SP*, 33 *AIOC*, Calcutta, 1986; p 467.

*godhuma* in Vedic lit discusses how *godhūma* (and for that matter, *gahu*) came to be staple food of the Aryans

- 107 GONDA, J *Nidhipati* (*AVŚ* 7 17 4 etc )  
see 6 20 above

- 108 GONDA, J, Varcas. *VIJ* 22 (1-2), 1984 (1987) 10-20

*varcas* is a power of energy, especially proper to the sun..

- 109 GONDA, J Paramesthin *JAOS* 105 (3), Ingalls Fel. Vol, July Sept 85, 439-457

grammatical formation of the word *p* is often used as a descriptive, distinctive & significant adjective denoting a characteristic quality or attribute of a deity or of a concept of entity

regarded as a divine person.. discusses the various occurrences of the word in Vedic texts and epics.. concludes : the word *p*. always denotes "one or the One who is in the Highest"—sometimes occurs as an epithet and as such can be applied to diff gods and in other cases is the designation of a figure of the Highest rank, whether regarded as identical with another High Being—often with Prajāpati—or functioning as an independent otherwise anonymous deity . (the name *p* does not occur in *RV*, while it is comparatively frequent in *AV*).. once introduced, it obviously met the requirements of those thinkers, believers, and authors who by adopting it showed that in this respect they shared views and convictions of adherents of religions in other parts of the world..

110. GONDA, J. The pronoun *ka* and the proper name *Ka*. *ALB* 50, 1986; 85-105.

..*RV* X. 121 (this pronoun expressed the idea of unspecified individuality) . *Ká* = Prajāpati.. ritual formulas of the type *ká..tá..*

111. GONDA, J. Notes on *āyuh* (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol. ), Varanasi, 1987; E 182-197.

..the word group (*āyuh*) did not originally denote such ideas as "vital power, vitality or vigour", but something like "full length of existence" or "duration filled with existence"..

112. GONDA, J. Notes on *pūriṣa*. *ABORI* 68, 1987; 1-14.

. (RENOU, *IJS* 4, 104 ff. : the basic meaning "loose earth or soil" explains all other senses) G attempts to modify and amplify R.'s argument. food, excrement, and the soil that is ritually used in building the great fire-place are considered to represent three successive aspects or stages of one and the same substance : what in the earth is mud, moist, and fertile soil corresponds to excrement in human body . draws attention to a relation bet. *pūriṣa* and Indra . discusses the adj. *pūriṣya* and the function of Agni *pūriṣya*..

113. GONDA, J. *Vāja* in the *Ṛgveda* R. C. Agrawala Fel. Vol., 1989; 1-13.

..*vāja* expresses not a concept in the modern sense of the word but a complex of ideas, beliefs, conceptions, experiences converging in a power usually conceived of as substantial in character and manifesting in animal and vegetation life as the capacity for (continued) life, potency, strength, vitality, well-being, vigour..



114 GONDA, J *Prayer and Blessing Ancient Indian Ritual Terminology*

see 54 178 above

Rev K K RAJA ALB 54, 213-14

115 GONDA, J The meaning of Vedic *is* (in) *Perspectives in Indology* (B N Mukherjee Ed Vol ), Harman Publ. House, New Delhi, 1989, 1 8

*is* - *ūrj* (complementary notions) = power substance manifesting itself as invigorating power etc and 'refreshing food, etc

116 GOTO, Toshifumi *utsanga* and related topics MSS 39, 1980, 11-36

semantic change in *u* since Ved c times ('make-shift carrier' > apron lap )

117 GOTO, Toshifumi Altindisch *randhra* und uridg *lendh* MSS 44 (Karl Hoffmann Ed Vol I), 1985, 77-91

*randhra* = (originally Ved c) loin (later) cavity (*randh* *radh* unterliegen )

118 GOTO, Toshifumi Rgvedisch *vīpanyā*, *vīpanyu*, und *vīpanyāmahe* IJ 32 (4), Oct 89, 281-284

(ref THIEME Zu RV 10 72 *Risch Festschrift*) T's assumption of root *pan* sich abmühen *vi pan* sich gegenseitig abmühen' is not warranted (cf DUNKEL *Studies in memory of Warren Cowgill* p 18)

119 GOUDRIAAN, Teun Vedic *kṛtyā* and the terminology of magic (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 450-456

[(magic) involves ritual performances wh most often do not imply sacrifice wh are executed or believed to have been executed on a small scale usually in the individual sphere for a specified purpose involving harming or killing a personal enemy or warding off various kinds of attacks The ritual may be performed by professional practisers on behalf of some client distinction bet. witchcraft' and 'sortery *śanti* *puṣṭi* *abhikara* (mag c productive protective destructive)] two aspects

of *kr̥jā* : (1) impersonal, and (2) more personally concealed power..

120. GUPTA, Bina; WILCOX, William C. Are all names of the Absolute synonymous? *PEW* 33 (3), July 83; 285-293.

..analysis of diff usages of the term *brahman*

121. GUPTA, M. N. The riddle of *triṣaptāh* of Atharvaveda I.1.1 in relation to symbolism on seals from Mohenjodaro in the Indus valley (An archaeology-aided solution).

..see 6.22 above..

122. GUPTA, Sudhir Kumar. Tryambaka. *Bhāratīydyā-vaibhavam*, Sept. 84; p. 3.

. *RV* VII. 59.12. *ṛ* = coconut. (see *VBD* II. 50-78 and *VBD* III. 79.174)..

123. GUPTA, Sudhir Kumar. Dayānandabhāṣya men *ṛbhu*. *SP*, 32 AIOC, Ahmedabad, 1985; 10-11.

. 4 principal meanings in *Dbh* - *medhāṇī*, *kiraṇa*, *dhanamjaya*, *mahān*..

124. HAMILTON, Alfred Porter. *Compounds of the word "cow"*; a study in semantics. *DD*, Penn. Univ., Philadelphia, 1923; V + 59.

125. HAMP, E. P. Indic *prtanā* 'combat'. (in) *Papers from the Parasession on Nondeclaratives*, Chicago Linguistic Soc., 17.4.1982; 63-66.

. idg. / iran *pr̥tā* - 'ford'..

126. HAMP, E. P. A morphological comparison. *PCLS* 19, 1983; 155-157.

..Indo-Ir. -ar < \*r̥ (as in *īhar*, *rāsar*, *xšapur*)..

127. HAMP, E. P. IE \*metta-. *MSS* 43, 1984; 45-46.

..(ref. *VBD* IV. 79.83, 84, 86.. *mā* 'to ascertain').. ai. *mātī-* and *miti-*..

128. HAMP, E. P. Lat *callum*, *callis*, Indic *kiṇa*. *KZ* 98 (1), 1985; p. 59.

129 HAMP, E P *bhadrā-* 'happy, favourable'. *IJ* 30 (3), 1987, p 175

130. HAMP, E P *Rudh-* 'obstruct' *IJ* 31 (4), 1988; p 301

131 HAMP, E P \**sor* 'woman' and Indo-Hittite *JIES* 16 (1-2), 1988, 121-122

132 HAMP, E P *adhī* *IJ* 32 (4), Oct 89, 285-286

133 HARA, Minoru *Utsaha* *JORM* 40-41, KSRI, Madras, 1970-72

134. HARA, Minoru A note on the Sanskrit word *śīla* (2) (Jap) *Hakkaido JIBS* 6, Oct 91, 42-74.

135, HARDARSON, Jon Axel Das urindogermanische Wort für "Frau" *MSS* 48, 1987, 115-137

136 HAZRA, R C A hitherto obscure Vedic word on the *Vrātyas* — its derivation, interpretation, and historical importance. *A N Jani Fel Vol*, Baroda, 1983, 143-153

discusses *vṛātyam* (occurring in *TandyaMBr* and *JB*) the study of the word *vṛāti* suggests that *Vrātyas* belonged to Eastern India particularly to Magadha *vṛāti* = a city (or stronghold or settlement) of a *vṛāta* or *vratas* (which is situated in an eastern country)

137. HAZRA, R C Interpretation and importance of the word *paśutrp* in *Rgveda* 7.86.5

see 3.59 above

138 HAZRA, R C Interpretation and interest of a word and an expression of the *Taittirīya Samhitā*

see 10.27 above also, *VBD* IV 79.205

139 HERMAN, L J Semantic parallels · two foot notes to Pokorny. *KZ* 97 (2), 1984, p 204

ref. *oṣam* 'geschwind, sogleich' (\**hitzig brennend*) < IE \**es*;  
*ju-* 'trennen' < *ju-* 'verbinden' < IE \**jeu*

140. HOCK, Hans Henrich On the origin and early development of the sacred Sanskrit syllable *om* *Paper*, 1989 Annual Meeting of AOS, 1989, prepublication typed copy, pp. 13.

. ref PARPOLA, *VBD* IV 79 417 *om* was borrowed from Dravidian in the meaning 'yes') H argues that the chronology of Vedic attestations suggests that the meaning 'yes' is innovated, that KEITH's 'recitational' derivation of *om* is more consistent with the Vedic facts, but that in addition we need to postulate an 'exclamatory' origin for some of the uses of *om* cites many Vedic passages in support of his argument, acc to him, it is necessary to go beyond the fairly late evidence in ŚS (as suggested by PARPOLA) *YV samhitā* and JB. H suggests that *om* (in the latter passages) functions as a particle of address, used with vocatives and imperatives much as *he* is used in cl. lg. we must recognize two early uses of *o* or *om* (1) as an independent particle wh can be translated like lo, hey, ho', (2) as a recitational substitution these two uses seem to have been identified with each other thereby making *om* a syllable of formidable mystical significance the syllable *om* lends itself most readily as the ONE *akṣara* that embodies all that is shared by the three Vedas — and that wh transcends them The fact that it can be analysed into three component parts- *a, u, m* (*At Br* 5 32. 1-2)- further supports this 'triumph' char of *om*, as does the fact (noted by VAN BUITENEN *JAOS* 79, 176-187) that *om* frequently has trimoric *pluta* pronunciation..

141. HOFFMANN, Karl JB *vanakaksah* (in) *Aufsätze zur Indoiranistik* 1, 1975, 191-194

see *VBD* IV 85 66

145. HOFFMANN, Karl Altindoar *kācā-* *Die Sprache* 32 (1), 1986, 29-33

[*kaca* = pearl (in *Aśvamedha*)- *kacan avajanti*] earliest occurrence of *kaca* in *KS* XX 6 25 4 — *k* — pearl (or even) glistening piece of ornament

- 146 HOFFMANN, Karl Vedisch *prostha* *SII* 13/14 (W. Rau Fel Vol ), 1987, 129 134

*cd* be derived from *pra + vas* (= spending the night out; being abroad) *prostha* = passing the night abroad, (as a concrete term) campbed

- 147 HULD, Martin E Proto and post IE designations for "sun" *KZ* 99 (2), 1986, 194 202

- 148 HUMBACH, H Der metaphorische Gebrauch von *av. gau* 'Rind' und die *Jatakas* *MSS* 41, 1982, 103-117

Priesterlohn in Gestalt von Tieren bei Zarathustra, *RP*, and *Jatakas* H supports LOMMEL's idea that there is a hist connection bet the ref to the cow in *Y* 44 18 and the Vedic *Dana-stutis* rejects the metaphoric interpretation by LENTZ, H - P. SCHMID etc

- 149 HUMBACH, H Altpersisch *avapara atiyaiš* *MSS* 45 (Karl Hoffmann Fel Vol II), 1985, 97 103

(Note p 97 / 104 Khwar *dnby-* Ved *dambhayati*)

- 150 HUMBACH, H Proto Germanic *\*arma* - 'poor' and its cognates (in) *Johann Knobloch Fel Vol*, IBK 23, Innsbruck, 1985, 189-193

(ved *árma* / *armaka*, av *arma* indo ir *\*arma-* 'lonely or solitary or isolated place') H rejects Avestan *armae* Ved *irmā* (NARTEN *IJ* 10 247 ff) and connects it with Ved *arma* (*ka*) 'solitary(?) place'

- 151 HUMBACH, H Weiteres zum Ahuna Vairya Gebet. (in) *Orientalia J Duchesne Guillemín emerito oblata*, 225-241

(author maintains that *ahū* is an instr sing, later reinterpreted as nom sing.)

152. INSLER, Stanley. The Vedic causative type *jāpayatē* (in) *Studies in Memory of Warren Congill (1929-1985)* (ed. Calvert WATKINS), de Gruyter, Berlin, 1987; 54-65.

153. IRŌ, Gikyo. On Yasna 51.16. *Orient* 23, Tokyo, 1987; 1-21.

..ref. to Av. *maga* (van)- and Vedic *maghá*-(van) - Gathica XVII..

154. IVĂNESCU, G. [Das Wort für 'Mond, Monat' in den idg. Sprachen]. *SCL* 36 (5), 1985; 416-419.

155. IVANOV, V. V. Etymological studies in Sanskrit. *SP, Soviet Scholars*, 6 WSC, Philadelphia, 1984; 75-77

..*megha* (cognate to East Iranian Pamirian *mēj* 'name of a mythical horse'), *grīā* in Slavic folklore and folk customs one may find striking resemblances to ancient symbolism of the horse and its parts as exemplified in *Upaniṣads*, e. g. the magic use of the eye of a horse (also cf *RV* I 50 . chariot = eye = sun).. *afya san* - Mitannian cognate *a-aš-su-uš-ša-an-ni* . the whole Sanskrit combination *afya-sā-rathāya* may have pre-Indo-Iranian origin to the same hippological semantic field belongs Vedic *tri vrt* (Mit *tera-wartann* 'three rounds on a stadion)..

156. JAMISON, S. W. A Vedic-Avestan correspondence : *RV ānadant-* : *Gāthic nadant-*. (in) *IE Studies IV* (ed. C. WATKINS), 1981.

..*RV* III. 1..

157. JAMISON, S. W. "Sleep" in Vedic and Indo-European. *KZ* 96 (1), 1982-83; 6-16.

..*svapiti*, *svapti*, *svapatu* probably all these Indian innovations for the present *śasti* (with a suppletive system); Vedic speakers used a potpourri of forms..

158. JAMISON, S. W. Brāhmana syllable counting, Vedic *śide* "skin," and the Sanskrit expression for the canonical creature.

..see 41.72 above..

159. JAMISON, S. W. Linguistic and philological remarks on some Vedic body parts. (in) *Studies in Memory of Warren*

Cowgill (1929 1985) (ed C WATKINS), de Gruyter, Berlin, 1987, 66-91

I *asnam śīri* (MS III 9 6) II *kukṣī-* (and *asya-*), *kukṣī-* (dual) in early RV = checks in later RV and Br = 'checks', 'buttocks' pregnant belly III *dhāman-* and *kakṣa* = fundament (?) and crotch groin (AV VI 127 2)

160 JANERT, K L Zum indogermanischen Namen der Espe, Silberpappel KZ 97 (2), 1984, 202 203

(add to author's article on *sphya* KZ 79, 89-111 = VBD III 79 216)

161 JEFFERS R, PAPICELLO, W Morphological reanalysis as a factor in etymological error the case of Indo-Iranian *da* (ms) Paper, Annual Meeting of LSA, San Diego, CA, Dec. 1982

162 JHA Amarnath Trayitattvavimarsah SP, 35 AIOC, Haridwar, 1990, p 18

RV I 164 significance of the words *indra mitra varuna*, *yama* etc

163 JHA, Sukheshwar, JHA, Sudha Gurvartha mimāmsa SP, 32 AIOC, Ahmedabad, 1985, p 164

the word *guru* from RV onwards

164 JOSEPH, Brian Hittite *mar, wa (r)* and Sanskrit *ira*, KZ 95, 1981, 93 98

165 JOSHI, Malati Jamiyatram 'Bhumā' SP 32 AIOC, Ahmedabad, 1985, p 386

166 JOSHI, S D On *adhiśakhya* G B Comm Vol, Kurukshetra, 1991, 25-30

*adhiśakhya* occurs only once in Vedic lit viz MS 3 9 2 that word is a *taddhita* based on a *tp cp* and it shd be *adyudā-ṛta* it wd mean 'having a tree (i.e. something branch like) grown over a tree ref to as *ayoni* i.e. not coming from the earth directly

167 KAMAT, Nirmala Ganesh A note on *atimukti*

see 20 138 above

168 KAPILADEVA SASTRI Rgvede Atharvavede ca 'vasistha'-śabdasya yaugiko yogarudhas ca prayogah *HSAJIS* 1 (1), 1986, 197-208

168A KAPILDEVA SASTRI Rgveda men 'dadhikra' śabda ka prayoga tatha usaka abhipraya (Acarya Sayana tatha Rsi Dayānandakṛta Vedabhasya ke paripreksya men) (Hindi) (in) *Navonmesah* (G Kaviraj Comm Vol) Varanasi, 1987, H 86-96.

only in *RV* IV 40 4 *dadhikra* = *afra* (*paṭu*) in other contexts it has diff meanings in accordance to the char of *devatas*

169 KAPILADEVA SASTRI Rgveda men *dravinodah* śabda kā prayoga aura abhipraya (Hindi) *HSAJIS* 2 (12) 1987, 30-37.

*dravinodah* (in *RV*) → Agni (and not Indra) acc. to Dayananda *d.* (in *paramarthika* s ns) = *paramatma* (in *vjavaharika* sense) = *vidvan* *śrīman*

170 KAPUR, Karmanarayana. Paramatma ka uttama nāma Om (Hindi) *Vedavani* 38 (12) Oct. 86 6-8

171 KAPUR, Karmanarayana Kasmai devaya havisā vidhema (Hindi) *Vedavani* 40 (4) Feb 88, p 25

*Ka* = Prajapati *sukharvarupa* (acc to Dayananda)

172 KASHIKAR, C G The meaning of *gataśrī* *ABORI* 67, 1986 (87), 243 245

(ref A M GHATAGE's General President's Address 32 AIOC 1985 acc to G *gataśrīh* *pratiṣṭhākamah* *TS* 2.13.4 7.2.7 2 one who has lost prosperity and therefore wants to regain it) acc. to K. *g* = one who has newly attained prosperity and wants to retain it - this is supported by *Manavaśś* 1.10.35 - (cl. Sk. understands the word otherwise) K. also discusses *ati* *jay*

173 KATZ, Hartmut Zu idg \**mrtu-* *Die Sprache* 29 (2), 1983, 174 177

(OIA *mrtu-* av *mārtā*)

174 KATZ, Hartmut Zu al. *āsira* und *ara-* *MSS* 47, 1986, 99-103



in *RV āṣtra-* = (Leder) Peitsche, *ārā-* = Treib-stachel)..

175 KELLENS, J Mazda Ahura ou Ahura Mazdā? *MSS* 43, 1984, 133-136

176 KELLENS, J Le racine sanscrite *kamp* à la lumière des faits iraniens (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 344-347

177 KIEHNLE, C *Vedisch uks und uks/vakṣ Wort-geschichtliche und exegetische Untersuchungen*  
(= *VBD* IV 79 251 )

Rev Joel P BRERETON *JAOS* 103, 433-35

178 KILLINGLEY, Dermont On the sacred syllable in the Veda (in) *A Net Cast Wide* (David Friedman Mem Vol), Grevatt and Grevatt, Newcastle-upon Tyne, 1986

notion of Speech in Vedic hymns *Br, Up* amalgam of ritual, mythological and metaphysical ideas surrounding this notion

179 KISSOCK, M Reevaluating the reflexive status of *tanū* in Rgveda *SP*, 8 WSC, Wien, 1990

there is no reason to invoke a meaning for *tanū* other than 'body'

180 KLAUS, Konrad On the meaning of the root *smr* in Vedic literature *SP*, 8 WSC, Wien, 1990

(ref to *RV, MS ChUp KenaUp Śāṅkhayana Ār*) seeks to construct a concept of memory in Vedic and early Buddhist lit (*ChUp*) 7.13.1 *smara smr mat vi-jna*)

181 KNOBL, Werner F Sanskrit *śala-* m (1) 'the *śala*-tree and (2) 'the *śala* wall' *Proc 31 ICHSANA*, Tokyo, 1984; 144-145

proposes same etymology for both (1) and (2) - relates both nouns to an adj \**śāla-* derived form *śilā* 'stone' and meaning stony see 79.183 below

182 KNOBL, Werner F Sanskrit *balahakā-* m 'rain cloud, thunder-cloud' and *varaha-* m 'boar' — Etymology of the two

words and relation of their meaning. *Proc. 31 ICHSANA*, Tokyo, 1984; p. 192.

..b to be derived from : .. v = va-rāha; va- 'down, off'; root rah 'lie down' : \*ava-rah = lying down in a secret, secluded lair..

183. KNOBL, Werner F *śāla-* and *viśāla-*. *KZ* 99 (2), 1986; 223-240.

..(see 79 181 above) . also considers etymologies of *piṭha*, *prākāra*, *vipula*, *vaiśya* .

184. KREYENBROEK, G *Sraoša in the Zoroastrian Tradition*. *Orientalia Rheno-Trajectina*, Brill, Leiden 1985, xiii + 200.

..[ Rev. by M : S = 'obedience' or 'hearkening'. M Boyce (*Hist* I, 60-62) structural parallel drawn bet. S and Vedic Bṛhaspati . pairing of Indra-Bṛhaspati and Mithra-S. presents at least an Indo-Ir social ideology re warrior and priestly exercise of power]..

Rev. : W W MALANDRA, *JAOS* 107 (2) 369-70, W SUNDERMANN *IJ* 30, 287-91.

185. KRISHAN, Y. The meaning of *prajñā-aparādha* and *karma* in *Āyurveda*.

..see 74 14 above .

186. KRISHNALAL. *Rgveda men vasu* (pumlīga ekavacana) (Hindi)

..see 4 30 above .

187. KUIPER, F. B. J. Ahura (in) *Encyclopaedia Iranica* (ed. Ehsan YARSHATER) 1 (fasc 7), 1984, 683 ff.

188. KUIPER, F. B. J. Was the putika a mushroom?

..see 50 219 and 77 28 above..

189. KUIPER, F. B. J. Note on Avestan Ahū. *IJ* 28 (4), 1985; 287-290.

..the existence of a word *ahu-* 'lord, overlord' cannot be questioned, etymologically it has been connected with *Hitt.* *hušša* 'king' and Latin *erūs* 'lord'..

- 190 KUIPER, F B J Skt *bhuṣundī* MSS 44 (K Hoffmann Fel Vol I), 1985, 123-143
- 191 KUIPER, F B J Twice *upasṛtya* A historical sketch *Ernst Risch Festschrift* de Gruyter, Berlin, 1986, 215-219.
- 192 KUIPER, F B J R̥gvedic *suar* and *tīam* *IJ* 30 (1), 1987, 1-8
- 193 LANDI, Addolorata Sanscrita *sarapa s* (n) (in) *Scritti linguistici in onore di G B Pellegrini*, Pacini, Pisa, 1983, 725-726
- 194 LANKARANY, F - Th *Dacna in Avesta, eine semantische Untersuchung* SII-Monographia 10, Reinbek, 1985, VII + 190  
(ref to Vedic *dhēna* pp 22-24)  
Rev Gherardo GNOLI *EW* 35 (1-3) 294-96
- 195 LAYEK, Satyajit The meaning of the word *śvapna* in Vedic literature *JOIB* 37 (3-4), 1988, 195-199  
(also *SP* 33 AIOC Calcutta 1986 56-57) 4 senses in the Samhitas sleep continuity of sleep dream dream as a deity
- 196 LAZZERONI, Romano Messop *kl(a)ohi* = sscr *śroṣi* *SSL* 22, 1982, 163-169
- 197 LAZZERONI, Romano Sscr *eta vaca* su una forma pronominale vedica *SSL* 25, 1985, 43-49
- 198 LAZZERONI, Romano Gli ottativi vedici del tipo *gamena* e le forme modali autonome indoeuropee *SSL* 27, 1987 (88), 123-150
- 199 LE BOURDELLES H Le flamine et la brahmane. Nature de la fonction Etymologie *REL* 57, 1979 (80), 69-84
- 200 LEJEUNE, M Essais de philologie mycénienne XVI Mycénien *to to* et védique *tattad* *RPh* 53, Paris, 1979, 205-214
- 201 LEVITT, Stephan Hillyer What does 'noseless' mean in the R̥gveda? *ABORI* 70, 1989, 47-63

*anas* used to ref. to Dās (RV V 29.10) mentions earlier views *a + nas* noseless *an + as* faceless (Sajana) 'speechless' study of Bhatti proverbs wd. be helpful 'noseless' or 'faceless' (= purposeful ambiguity) = 'truthless' or 'untrue' both Bhatti usage and lexicographic trad. show that the expression 'noseless' is a characterization of a particular physical formation of nose

202 LIENHARD Siegfried Zur Deutung von skt. *pamsu*. *Specimina Philologiae Slavicae - Suppl.* 26 (Werner Thomas Fel. Vol.), München, 1988, 17-19

203 LINCOLN, Bruce The ferryman of the dead. *JIES* 8, 1980, 41-59

IE \**ǵeront*

204 LUBOTSKY, A Gk. *pēgnunū*, Skt. *pajra* and loss of laryngeal before mediae in Indo-Iranian *MSS* 40, 1980, 133-138.

205 MAAN SINGH The etymologies in Dayānanda's *Satyarthaprakāśa* *D. N. Shastri Comm. Vol.*, 1989, 94-126

206 MACDONALD, John The supreme warrior caste in the Ancient Near East (in) *B. S. J. Isserlin Fel. Vol.*, Brill, Leiden, 1980, 39-71

discusses *mariyannu* (Ved. c. *marja*)

207 MAGGI, D I buoi rossi di Indra e l'Indo-vinello di mage Salomone.

see 3.91 above

208 MAGGI, D Sul nome dell'erpica *Studi e saggi linguistici* 23, 1983, 77-91

on ploughs *srka- sra- langala-* Lat. (h)*irpex*

209 MAGGI, D Vedico *īśhila* (in) *Studi Indoeuropei*, a cura di Enrico Campanile, Giardini, Pisa, 1985, 109-122

210 MAGGI, D Interpretazione di Rgveda V 33.4

see 3.92 above

211 MAGGI, D *Problemi di metodo nell' interpretazione del lessico vedico il caso di garta-* *Atti del Sodalizio Glottologio Milanese* 27, Milan, 1986 (87), 113-122

212 MAGNONE, P The development of *tejas* from the Vedas to the Puranas *SP*, 8 WSC, Wien, 1990

the word *tejas* from the root *tij* sharpen and hence originally meaning sharpness, came to express the notion of a peculiar kind of substance power with distinctive very connotations the germs of this metaphorical extension already visible in *RV* became more manifest in *Up* (e.g. *Ch Up MaitrUp*)

213 MAHDIHASSAN, S Is Indragopa of Brihadaranyaka Upanishad the cochineal insect? *S and C* 19, Oct 53, p 207.

No see 79 221 below

214 MAHDIHASSAN, S *The Vedic words Soma and Surā traced to Chinese*

see 50 223 above

215 MAHDIHASSAN, S Parisrut - the earliest distilled liquor of Vedic times or of about 1500 B C *IJHS* 16, 1981: 223-229

three earliest Vedic drinks are (1) Soma the juice of ephedra, (2) *surā* millet beer, (3) *parisrut*, a distilled liquor, etymology confirms their respective natures ref to Chinese words

216 MAHDIHASSAN, S Etymology of names - Ephedra and Cannabis (in) *Studies in Hist of Medicine*, Mar 82, 63-66.

the Chinese ascetics discovered ephedra as an energiser, called it Ho Ma (=the name given to hemp because ephedra resembled hemp fibres in colour and form and because ephedra had originally no name) the name and use of Ho-Ma communicated by the Chinese ascetic to his Aryan counterpart Chinese Ho Ma = Aryan Soma or Haoma see 50 229 above

217 MAHDIHASSAN, S The significance of the word son in some terms found in Rgveda and in Chinese, *VJ* 21 (1-2), 1983, 35-38

..(impact of Chinese culture upon early Aryans . Soma=ephedra, the yellow species found on the borders of China)..  
similar influence of Chinese culture seen in the significance of the word 'son' (*sahasah sūnuh*) cf Chinese Tzu..

218. MAHDIHASSAN, S. The Chinese origin of the Sanskrit word for wheat. *IJHS* 19 (1), 1984; 71-73.

..*godhūma* .

219. MAHDIHASSAN, S. Ārya and Indra as names and their significance.

..see 50.56 above.. see 79.221 below.

220. MAHDIHASSAN, S. Kashmir-lac or Kerriaefici, Green. *Proc. Pakistan Acad. of Sciences* 21 (1), Islamabad, 1984; 69-76.

. *AV* V.5 ref. to *lākṣā* as being gold hued, it was a drug with adhesive properties so that on the principle, 'like makes like', it can join parts of the body separated by wound the adhesiveness and yellow colour easily specify *kerriaefici* wh. is regularly cultivated on *Acacia catechu* in Kashmir and must have been available, as forest product, in Vedic times.

221. MAHDIHASSAN, S. Indragopa, a red arachnid, as an aphrodisiac drug in India with the significance of the names *Arja*, *Indra*, and Indragopa. *Hamdard* 28 (1), Karachi, Jan.-Mar. 85; 49-59.

..the word *indragopa* traced to *Up*; the name signifies protege of Indra; Indra is red god because he is fire-god *arja* = *ar-ja* where *ar* = fire, and *ja* = implorer or worshipper; *arja* = fire-worshipper .. see 79.213 and 219 above..

222. MAHDIHASSAN, S. The beginning of Greek alchemy with its names *chemgia* and *chumeta*. *Hamdard* 28 (4), Oct.-Dec. 85; 57-93.

..[p. 59: Vedic Aryans at first killed their aged, but later exiled them as ascetics to dwell in forests (*pravāsanam*)]... [p. 61: battling against life-trying drugs of longevity: *RV* VIII. 48.5; X. 39.4)].. [p. 79: Śiva = 'śnade)va = 'phallus as-god']..

223. MAHER, J. Peter. "Stone," "hammer" and "heaven" in IE languages and cosmology. (in) *Approaches to Language*

*Anthropological Issues* (ed W C McCORMAC and S. A WARM ).  
Mouton, The Hague, 1978, 457-492

(see VBD IV 79 294, also, 59 18 above)

224. MALLORY, J P ; HULD, M E PIE 'silver'. KZ  
97 (1), 1984; 1-12

225. MALVANIA, D D The word *pūja* and its meaning.  
*Ind. Taur.* 14, 1987-88

226. MAŃCZAK, W Le caractère archaïque du type v. ind.  
*bhārami* ( in ) *Studia indo iranica* ( Pobożniak Fel Vol ), Polske  
Akad. Nauk, Krakov, 1983, 79-83

227. MANESSY-GUITTON, J Recherches sur la terminologie  
du " char " en védique, en mycénien, et chez Homère. *Études  
indo-europeennes* 20, 1987, 1-50

228. MANOHAR, Vidyalamkar *Rsi aurā maharṣi : Veda men  
prayukta do śabdon para manana* ( Hindi ) *Vedapradīpa* 3 ( 2 ),  
Aug 88, 31-32, 34.

. consideration of the words *ṛṣi* and *maharṣi* used in Veda..

229. MARKEY, T L IE etymia for " left, left-handed " and  
markedness reversal. *The Mankind Quarterly* 23 ( 2 ), 1982;  
183-194.

230. MARKEY, T L The grammaticalization and institu-  
tionalization of IE *hand*

. see 45 152 above..

231. MARKEY, T. L. Morning, evening, and twilight  
between *M Gimbutas Fel Vol*, Inst for the Study of Man,  
Washington, D. C., 1987, 299-321.

considers some OIA terms .

232. MAUE, Dieter Zu einem gut belegten *ghostword*.  
*Die Sprache* 26, 1980, 54-57.

.. *abhyatītakalagata* .

233 MAUE, Dieter Zur Nebenüberlieferung von ai *jaluka-* 'Blutegel' *Veröffentlichungen der Societas Uralo-Altaica* -14, OH, Wiesbaden, 1981, 114-117

234 MAWET, Francine 'Light' in ancient Iranian *JIES* 10 (3-4), 1982, 283-299

Vedic cognates considered

235 MAYER MODENA, M L Una antichissima isoglossa indo mediterraneo (a proposito sanscrite *rasa* ~ e dell' accadico *rusū-*) *Acme* 36 (23), 1983, 13-19

236 MAYER MODENA, M L "Vedera," "illuminare," ed "esprimere" nella compurazione semantica indo-europeo-camitosemitica (in) *Contributi di orientalistica, glottologia e dialettologia*, Milan, 1986, 43-52

. svar

237 MAYER MODENA, M L A proposito di alcune denominazioni della "canna" e della "radice" in ambito indomediterraneo *AION* 8, 1986, 271-283

considers among others *sara surmi svaru*

238 MEHENDALE, M A *amsala* *E Waldschmidt* (80) *Fel Vol*

fatty (and then) 'sacrificially rich' eating of beef in and outside the ritual context

239 MEHENDALE, M A Professor Thieme's etymology of Skt *asi* and its bearing on the iron-age in India *Prv* 10, 1978-79; 79-80

*así* (m) occurs in RV = knife *así* from *asita* (=black), *asi* = black one therefore, *asi* made of iron iron known in RV-period

240 MEHENDALE, M A On *mitradruh* and *mitradroha*. *ABORI* 69, 1988, 249-254

(also in *Amala Prajna P V Daput Fel Vol*, Delhi, 1989; 547-551) in Ved. context, *mitradruh* = 'contract-deceiver', also in Avestan it has the same sense in some contexts of *MBh* (e.g. X. 90.4) (besides the sense 'friend injurer').



241. MICHELINI, G A proposito di ved vyoman. *SILTA* 10 (1-3), 1981, 439-441

242 MICHELINI, G A proposito del significato di vedico  $\bar{i}d-/i\bar{d}-$  *RIL* 117, 1983 (1986), 53-64

243 MIGRON, Saul Living on in the son · Rgveda X 10. 1 cd

see 3 96 above on Sk *pra tar-* 'continuer' (agent noun derived from *pra tr* to bring forward, advance continue ' .

244 MISHRA, M Some Sanskrit words containing - $\bar{n}d-$ . *JGJKSV* 38 39, 1982-83, 336-339

245 MISHRA, Madhusudan Āpah in the Vedic literature. SP, National Seminar on "Environmental Awareness in Sk. Lit.", CASS, Univ of Poona, 1990

anti pollution (TA I 26 7), medicinal utility of water (TS 1 7 7 1) positive attitude towards *apah* as vital natural resources

246 MOHAPATRA, S N Some observations on Vaiśvānara. SP, 34 AIOC, Visakhapatnam, 1989, p 21

Vaisvanara = Āditya fire of the middle region, terrestrial fire, *prana- apana* brilliant scholar and universal leader of human soc ety

247. MORANI, M Su due doppioni dell'antico indiano *Aevum* 56 (1), 1982, 83 86

$\bar{s}ram$  /  $\bar{k}lam$  ,  $\bar{lopasa}$  /  $\bar{lopaka}$

248 MORANO, E *Apī* in the \**Apīstaka Tucci Mem Vol 2*, Serie Or Roma 56 (2), IsMEO, Rome, 1987, 943 994

(Avestan preverbs)

249 MUKHERJEE, Ashok Kumar Aspect of *daena* with special reference to the Avesta SP, 33 AIOC, Calcutta, 1986; p 89

$\bar{d}$  (= rel , conscience) = *daṇana dhi*

250 MUKHERJEE, Probhati Some notes on *Pancha-* an historical enigma *J Ind Anthropol Soc* 16 (1), Mar 1981, 19-26.

*panca* (five is a very old term starting with *RV* (*pancajana*, *pañcakṛṣṭi* etc.) and continuing up to *Manasmiti* there was no specificity about its composition wh kept on changing all the time six hypotheses (covering nearly 2500 yrs) are examined *Nirukta* interpretation (1) *pitr gandharva deva asura rakṣas*, (2) *niṣadāpancamah catvaro varṇah* (*Aupamanyava*) (3) *Pāru*, *Anu* *Druhyu* *Turvaśa* *Yadu* later interpretations of *Skanda-svāmī* *Medhatithi* *Narada*

- 251 MUKHOPADHYAY, Biswanath The word *hari* in the *Rgveda* *SP*, 35 *AIOC*, Haridwar, 1990, p 120

*h*, generally denotes the yellow colour (i.e. radiance) various other connotations ref *RV* X 96

- 252 MUKHOPADHYAYA, Somanath *Aupanisadabhāva-mulatayā vanavenasabdayoh samīksanam* *SP*, 33 *AIOC*, Calcutta, 1986, 62-63

*vanavena* = Venus?

- 253 MYLIUS, Klaus *Viśvasṛj Viśvasṛjah* and the problem of continuity in Indian religious history

see 48 184 above

- 254 NARTEN, J Die vedischen Präsens stamme *hr̥ṇya-*, *hr̥ṇyā-*, und Verwandtes *MSS* 41, 1982 139 149

- 255 NARTEN, J Vedisch *prapharā* *Die Sprache* 32 (1), 1986, 34-42

[from \**prapharā* root *phal* *Pappalada* *AV* 19.2.12 *prapharvan* *RI* *pharvara-*] *uppg* und *l* oder *Wollsting* ?  
\*Mädchen und *l* oder \*Frau ?

- 256 NARTEN, J Griechisch *oksus* und das vedische Verb *akṣ-* *E Risch Fel Vol*, de Gruyter, Berlin 1986, 204-214

- 257 NARTEN, J Ved *śrinatī*, gr *kreiō* *kreō* *AZ* 100 (2), 1987, 270-296

- 258 NARTEN, J Vedisch *didāja* 'leuchtet' und Zugehöriges. *SII* 13/14 (W Rau Fel Vol) 1987, 149 161

the entire form complex exhibits a rare example of how a verbal paradigm becomes petrified at a certain stage or *pal* it is transformed into a pseudo root *did* in post-*ṛt* times

- 259 NATH, Mrinal Kanti A note on Sanskrit *kulata*  
(Panini 6.1.94) *VIJ* 20 (12), 1982, 63-66

*kulata* = *ku* + *lata* = bad woman (not *kula* + *at*)

- 260 NAVARE, S. K. Tata aurā tāta (Hindi) *SP*, 34 AIOC,  
Visakhapatnam 1989, 32-33

(ref. *ĀśvŚS* 2.6. *Pīṇāpitr̥yajna*) *tata-tata* = father-son.

- 261 NAVATHE, P. D. On the *prasthutam havih*  
see 54.313 above

- 262 NORMIER, Rudolf Zu Esche und Espe *Die Sprache*  
27, 1981, 22-29

ash tree and aspen tree

- 263 NUSSBAUM Alan *Head and Horn in Indo European*  
see 45.172 above OIA material considered

Rev. Ramo ANTILA *Lg* 64.198-99 Donald A. RINGE, *JAOS*  
103 (1) 186-87

- 264 OGUIBENINE, Boris *Bandhu et daksina* deux termes  
vediques illustrant le rapport entre le signifiant et le signifié *JA*  
270 (3-4), 1983, 263-275

(English summary pp. 274-75)

- 265 OGUIBENINE, Boris Sur le terme *yoga*, le verbe *yuj-*  
et quelques-uns de leurs dérivés dans les hymnes védiques. *III*  
27 (2), April 84, 85-101

the term *yoga* must have designed an essential part of the sacrificial cult as known in the *RV* the putting in motion the launching of a specific activity with the ultimate goal to yoke, to join together or to pair the objects and the entities which match or can match each other or which can be viewed as comparable or even identical according to Vedic archaic speculative thought. Vedic sacrifice is in fact a powerful expiatory device a set of gestures and of designs condensing a speculative experience. The verb *yuj* and its derivatives translate thus one of the central themes of the Vedic religion where the poet officiating in the sacrifice has to proclaim the connections and identifications between the phenomena to be correlated (yoked / harnessed) see 79.267 below

266. OGUIBENINE, Boris. Le sens et la forme de véd. *āpi* "ami". Etude comparative. BEI 2, Paris, 1984, 153-161.

..(zu heth *hap* (p)- "adjuster") see 79.268 below..

267. OGUIBÉNINE, Boris. Les correspondants de védique *yuj-* et *yoga* dans le vocabulaire et les thèmes poétiques indo-européens. BSL 79 (1), 1984 (1985); 131-133.

..see 79.265 above

268. OGUIBÉNINE, Boris. Étude comparative sur le sens et la forme de véd. *āpi*. BSL 80, 1985, 91-101.

. see 79.266 above .

269. OJIHARA, Yutaka. On the word *kuṭīlikā* "poker, pickaxe" : Pāṇini 4.4.18.

..see 25.220 above.

270. OLSEN, Birgit Anette. On the interpretation of four Vedic verbs : *irajyāti* and *iradhanta*-*badhnāti* and *ubhnāti*. *Arbaj-dspapirer, udsendt af Inst. for Ling Kobenhavns Univ.*, Copenhagen, 1988; 85-100.

271. ORANSKAJA, T. I. A sacred drink *iḍā* - what is it?

..see 54.319 above .

272. ORANSKAJA, T. I. Derivatives of the root *dakṣ* in Indo-Aryan languages. (in) *Drevnjaja Indija*. Nauka, Moscow, 1985; 57-65.

273. ORLANDI, Ch. Il "largo" e lo "stratto" : il concetto vedico di *āmhas* (in) *Atti del Primo Convegno Nazionale di Studi Sanscriti* (ed O. BOTTO), Torino, 1982, 81-88.

274. PAKHALINA, T. N. Etymology of the Avestan name Zarathuštra and some of its epithets. SP, 32 ICANAS, Hamburg, 1986; p. 224.

275. PALSULE, G. B. *Devānam priyaḥ* : has it any Vedic antecedents? (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 313-317,

traces passages where *devānam* and *priya* occur (from RV onwards to *sūtras*) in Veda the two words *devānam* and *priya* do not stand for a single concept (as suggested by Asoka's title) Katyayana's *Varttika* for the first time considers the *aluk samāsa devānam-priya* (with no bad meaning) in *Śābara-bhāṣya* one finds the ironic meaning of the compound

276 PANAINO, Antonio Vedic *tiṣṭa* InL 11, Trieste, 1986 (88), 71-75

277 PANDA, Snigdharani Numeral two (*dvī*) in Rgveda.  
see 4-37 above

278 PANDEY, A. N. A grammatical note on the word *abhitah* JGJKSV 37 (Baladeva Upadhyaya Ed. Vol.), 1983, 259-262

279 PANDEY, Deen Bandhu A note on the word *harini* in the Śrī sukta JNSI 32 (1-2), 1975, 20-24

280 PANDYA, Jagruti Aparājita (Guj.) Samannaya 1(1), 1992, 148-161

in Vedic lit. *A* denotes *oṣadhī* & *devatā-gaṇa śanti*

281 PARASHAR, Aloka Indo-European philology and etymology of *mleccha* 45 PIHC, Annamalai Univ., 1984, 92-100.

see VBD IV 79-412 the word is first attested in ŚPB III 2-1-24 earlier etymologies considered mentions PARPOLA's suggestion (see VBD IV 79-418) Sumerian *melukha* can be linked with Sanskrit *mleccha* over Pk. *milakkha* - Dravid. *milakam* (*Tamilakam*)

282 PĂRVULESCU, Adrian 'Coppice' and 'coppicing' in old forestry a note on the etymology of Skt. *vana* 'forest'. *American Journal of Philology*, Baltimore, 1987, 491-494

283 PĂRVULESCU, Adrian Skt. *sudhāna* 'rich' (and its cognates) IF 93, 1988, 46-51

284 PĂRVULESCU, Adrian The name of the Great Bear JIES 16 (1-2), 1988, 95-120

Vedic *rkṣa* never meant 'Great Bear', its connotation 'star' originated probably in a Vedic metaphor, its semantic similarity

294 PECA CONTI Rita Su *vedico mīra* *InL* 8, 1982-83 (1984), 41-1

295 PELLEGRINI Agata Sannino Osservazioni sul significato del termine *tapas* nel Rgveda *Atti del terzo convegno nazionale di studi sanscriti* Ed Jollygrafica, Torino, 1986, 81-88

296 PÉRIKHANIAN A Sur m perse 'kblyt' (in) *Monumentum Morgenstierne* II, Leiden, 1982, 153-155  
ref *Ved c avik*: Scharfmutter

297 PERIKHANIAN A Arm *iakiš* et le racine *i a* \*ark / \*rak *Studia Iranica* 17 (2), Paris, 1988, 131-140

298 PINAULT Georges Grec *epios* vedique *api* "le proche, l'intime" *Actes des sessions de linguistique et de littérature* 6, Paris, 1984 (1988), 111-128

299 PINAULT, Georges Vedique *j rvi / j rvi* *Ind Taur* 14 (Caillat Fel Vol), 1987-88, 313-338

300 PIRART, E RS *ūrdhva* addendum à RS *ūrdhva*-  
*Travaux de ling IE* 2, Bruxelles, 1981, 10-18  
(see *VBD* IV 9 459) syncretical study *urdhva-* < \**urdhvā*  
(zero degree formation of *uradh*)

301. PIRART, E L'etymologie du nom de l'aurore et la racine du verbe vedique *uchati* *Acta Iranica* 23, J. Duchesne-Guillemin Fel Vol, Leiden, 1984, 421-432

302 PIRART, E La recton de RS *daś* *IJJ* 29 (2), April 1986, 121-123

303 PIRART, E *RV Pathyā Svasti* *BEI* 5, 1987, 287-304

304 PISANI, V Sanscrito *nasatyau* *AGI* 66, 1981 (82), 16-18

305 POLOMÉ, E C Der indogermanische Wortschatz auf dem Gebiete der Religion (in) *Studien zum idg Wortschatz* (ed W. Meid), IBS 52, Innsbruck, 1987, 201-217,

306 POLSKY, Marion Barbara. *Container/Contained The Meaning of Parjanya in the Vedic Samhitas* DD, Princeton Univ. 1981, 282

307 PRADHAN, Shubhangi S. A note on the root *kr* SP 34 AIOC, Visakhapatnam, 1989, p 263

except the two occurrences in RV (X 19 2 X 145 2) of *kuru* no other *sarvadhātuka* form of *kr* is available *kru* was substituted for *kr* in the *sarvadhātuka* forms i.e. *kr* wh belongs to 8th conjugation is conjugated as if it belonged to 5th conjugation

308 PRAHARAJ, Sadasiva 'Vedopakarane' ityasyārthavimarśah SP, 35 AIOC, Haridwar 1990, p 21

ref *Manusmṛti* 2 105 *vedopakarane* = *vedange* (acc. to Medhātithi etc) *upakarmakarane* (acc. to Ramacandra)

309 PRAJNADEVI Veda ke sabhi sabda yangika hain (Hindi) *Vedavani* 39 (4), 9-16 39 (5) 9-16

all Vedic words are etymologically explainable (in 39 5) Indra identified with various entities 46 passages quoted. Megha characterised in various ways

310 PRASHASYAMITRA Sastri Prajapati ki solaha kalaen (Hindi) *Vedavani* 37 (3), Jan 85, 8 10

see 11 32 above YV 8 36 meaning of *śodasi*

311 PUROHIT, K J Yatudhanah *Surabharati* 23, 1985-86, p 49

312 RAI Jai Mal Animal names in human context. *Bharati* (Bull Coll Indol) 17, BHU 1987-88, 67 74

from RV onwards not the result of fetishism and totemism nor were they mocking remarks or nicknames they served the purpose of identity of primitive voluntary groups whose members wd bear common appellation (*sakha*) and the identifying mark was called *lakṣaṇa* or *lakṣma*

313 RAMANATH, Vedalamkar Vedasamhitasu hamsasabdah. *JIDVP* 2 (2), Aug 89, 241 247

the word *lamsa* used in Vedic lit in the sense of (1) specific bird swan (2) rays of the sun (3) horse (4) chariot, (5) *vayu* and *prana* (6) *jvatmā* and *paramātmā*

- 314 RAM GOPAL Interpretation of *jarah kanunam* (RV I 668)

see 3 131 above

- 315 RAM GOPAL Vedic terms *adhvara* and *yajña* *Rtam* 11 15 (B R Saksena Fel Vol ) 1979 83, 179-187

(paper 5 WSC Varanas 1981) the two terms are not synonymous *adhara* (adj of *yajña*) = (1) method cal, (2) (adj in nominal sense) method cal sacrifice (3) Soma-sacrifice *yajña* covers a much wider sense and denotes any form of worship

- 316 RAM GOPAL The Rgvedic compound *sar drś* (in) *Amrtadhara*, R N D Fel Vol 1984, 337-342

(also in 31 PAIOC Poona 1984 223-224) *sar-drś* = one who shows heaven or heavenly light (particularly when used as an epithet of gods)

- 317 RAM GOPAL Vedic term *vastu* and its derivatives. *Bh Vid* 45-47 (J H Dave Fel Vol ) 1985-87 (1987), 37-42.

*vastu* which originally denoted a dwelling house home (SPB I 7 3 18) later came to signify as a result of semantic developments not only a place of sacrifice but also all that was left there after the completion of sacrifice Rudra's epithet *vastavya* also *vastu* as signifying *clenopodium Album* (a pot herb) whose preparation is to be offered to Rudra

- 318 RANADE H G Nature of the *śrauta* (Vedic) sacrifice and related terminology

see 54 343 above

- 319 RANADE H G Some terms and concepts in the Śrauta ritual

see 54 345 above

- 320 RASMUSSEN J E [Rekonstruktion auf der Basis von *ai stosi* usw *stuso* usw] (in) *Grammatische Kategorien*,



*Funktion und Geschichte* (ed. B. SCHLERATH), Reichert, Wiesbaden, 1985; 384-399.

321. RASMUSSEN, J. E. Miscellaneous morphological problems in Indo European languages.

..see 45 193 above .

322. RAU, W. Vedisch *niṣṭāva-* MSS 39, 1980; 157-162.

..(see VDD IV 79 472) *niṣṭāva*, possibly *niṣ-ṣthāva* from *ṣthir-* (= an old man whose lack of teeth makes him speak splutteringly, especially when he is excited)

323. RAU, W. Vedisch *tejanī-* f. und *tedanī-* f. / *tedanī-* f. MSS 41, 1982, 169-178.

324. RAVI PRAKASH. *Aṣṭau* in Sanskrit. JOIB 36 (1-4), 1986-87; 161-164.

..(also, SP, 32 AIOC, Ahmedabad, 1985, p 302) *aṣṭā* and *aṣṭan* are only the themes prevailing in both Vedic and cl Sk., and *aṣṭau* is the plural form from the stem *aṣṭā* (as observed by Pāṇini) owing to the evaporation of *ās* into *au*

325. RIKOV, G. T. Ètimologičeskie zametki. Ètimologija, 1982 (83); 148-151.

. (1) OIA *lā-* (ergreifen) Luw *la* , (2) Indo-Iran. *yātu*

326. RIKOV, G. T. [Skt *śāra*]. Glotta 66 (1-2), 1988; 124-125.

327. ROIDER, Ulrika. Griech. *Thumos* "Mut" – ai *dhūmāh* "Rauch." KZ 95, 1981; 99-109

. on the semantics of both words and of their Hitt. correlate *tuhuma-* ..

328. ROY, S. B. Bharata Dharma – "Mother land above all". AH 3 : 26, July 86; 14-17.

..the word *bharatadharma* occurs for the first time in *ĀśvGS* (1300 B C.) .

329. SAHOO, P. C. *Marman* in Vedic literature. AJOS 4(1), 1987; 87-90.

usually in Vedic lit *marman* = vital part Darila on *Kaufika sutra* (48 32) explains *marman* as the particular place where black magic substances are to be buried

- 330 SAHOO P C A note on *valaga* BDCRI 49, H D  
Sankalia Mem Vol, 1990, 371-373

(the term *valaga* does not occur in *RV* in *AVS* it occurs 5 times in *AVP* 15 times often in *YV Samhitas* and *ŚS* of *KYV*) commentators connect the word with the action of enclosing covering concealing *valaga* is a particular type of the practice of concealed or buried witchcraft *valaga* is usually associated with *krtya*

- 331 SAMBARAJ, Acharya Kātyāyātre samāgatasya iśuśabdasya vastavikarthanirṇayah SS 42 (1-2), 1987, 154-160

ref *Kat ŚulbaS* iśuśabdavacako lambārdhah eva

- 332 SANGAVAI, Sanjay *kuntasi* (Mar) *Sakal* (app)  
21 10 89, 1,7

- 333 SANI, Saverio *Madugha* ou la violence de la douceur  
BEI 7-8, 1989 90, 239 60

in the love charms of *AV* the seduction technique appears to have been twofold winning over the antagonists *manas* either by forcible means or by means as sweet as honey plant known as *madugha* seems to have been given imp role in such contests  
*madugla* = *madhu* + *dugh* author suggests another derivation — *madhu* + *dha* *madugha* deals blows to antagonists *manas*

- 334 SANKARANARAYANA S Mimamsā in ancient India  
ABORI 62, 1981, 1-16

(1) in *Br* and *Up* periods *m* denotes investigation and inquiry in general (2) during *Vedanga* and *Sutra* period *m* denotes a branch of Vedic phonetics

- 335 SARVESWARA SHARMA, Peri What kind of compound is the word *pratyakṣa*? ALB 49, 1985

- 336 SAVAN, Bharati T 'Isvara' śabda - utpatti ane vikasa  
(Guj) *Sambodhu* 14, Feb 1990, G 113-121  
evidence from *Veda Up Paṇini*

337. SCHARFE, Helmut The Vedic word for "king" 1

..see 71.63 above. (fem noun *rāj-* 'strength power' fits all the occurrences in *RV*, paradigmatic correspondence *rāj-* : *īśās* was still part of an active paradigm in the lg. of *RV*.. root *rāj* appears in *RV* also in several compounds as second number: here it means 'ruling over' in any case, word and notion 'king' are late, since hierarchical order is conspicuously absent in Vedic pantheon)

338. SCHERER-SCHAUB, Cristina. Le terme *yukti* : première étude. *As. Stud.* 35, Bern, 1981/82; 185-199.

339. SCHETELICH, M. Frühe Formen des Grundeigentums in Indien — *urvarā* und *kṣetra* in *Rgveda*

..see 4.50 and 72.18 above

340. SCHETELICH, M. *Vrka* und *araka* Zur Symbolik der Bösen im *Rgveda*. (in) *Proc. 4 Internat. Ladakh Colloquium*.

341. SCHETELICH, M. Bedeutet *vāc* in *TB* 1.1.4 wirklich 'Stimme'? *Altor. Fors.*, Berlin.

342. SCHINDLER, J. Ein *rigvedisches* Wort : *nāvedas*. (in) *Sprachwissenschaftliche Forschungen*, J. Knobloch Fel. Vol., IBK-23, Innsbruck, 1985; 351-360.

343. SCHINDLER, J. Die Herkunft des Kompositionstyp: ved. *dātivāra*. *MSS* 44 (K. Hoffmann Fel. Vol.), 1985.

344. SCHLERATH, B. 'Ahrišwang.' 'Ahurāni', 'Ahu' (in) *Encyclopaedia Iranica* I, fasc. 7; 673 ff.

345. SCHLERATH, B. Zur Bedeutung von ved. *śamsa-* und aw. *sangha-*, *sanha*. *Amrtadhārā*, R. N. D. Fel. Vol., 1984; 371-375.

. (ref R. N. D., *VBD* III. 50.7: *narāśamsa* = "magically potent formula produced by men or priests") . S. suggests: *famsa* = Meinung, Urteil über jemanden (in Form eines wohlformulierten Spruchs) .

346. SCHLERATH, B. Beobachtungen zum Wortfeld "singen, preisen, rufen, verkünden" in *Rigveda*

..see 4.51 above .

347. SCHLERATH, B. Bemerkungen zum Gebrauch von *ubhā-* " beide " im R̥gveda ( in ) *Helmut Hahn Festschrift* ( ed. Freyr Roland Varwig ), Winter Heidelberg, 1987, 271-279.

see 39 58 above

348. SCHLERATH, B. Indo-iranisch *vāstra-* ntr " Gewand, Kleidung " *Orientalia* ( NS ) 59 ( 2 ), Einar von Schuler Comm. Vol , Rome, 1990, 251-254

considers *RV* and *Avesta* references

349. SCHLERATH, B. Die Problematik von Metaphern in den Gathas *SII* 11/12, 193-201

[ *rita* = ' world-order as formulated in words ' = truth ] .

350. SCHMALSTIEG, William R. An etymology of the word " to fear " in Indic, Baltic, and Slavic. *Lituanus* 29 ( 3 ), 1983; 60-65.

351. SCHMID, Wolfgang P. Wasser und Stein ( in ) *Sprachwissenschaftliche Forschungen*, J Knobloch Fel Vol , IBK 23, Innsbruck, 1985, 385-39 .

. avest *adu* — " Wasserlauf ", altind *adri* " Stein, Fels " ..

352. SCHMIDT, Gernot. Altindisch *tāvant*. *SPhSS* 26, Werner Thomas Fel. Vol , Munchen, 1988; 57-68.

353. SCHMIDT, Hanns Peter *Akūpara Amṛtadhara*, R.N.D. Fel Vol , 1984, 377-381

*akūpara* is attested in the meaning " ocean " from *VS* 24 35, *TS* 5 5 13 1 onwards and in the meaning " turtle " from *JB* onwards etymological meaning ( 1 ) " whose yonder shore is not anywhere " or ( 2 ) " whose yonder shore is not small " .. discusses *kucard*, *kuṛaya* *kucakra*, *kunamnamā*, *kuṛāśā* . ( *ku* = little )

354. SCHMIDT, Hanns-Peter. An Indo Iranian etymological kaleidoscope

see 45 217 above

355. SCHMITT, Rudiger. Eine neue indoiranische Namengleichung *St Ir.* 14 ( 1 ), 1985; 101-103.

..Ved. *hára*āna = mp *Zarīān* N. pr...

356. SCHMITT, Rudiger Ein kleiner Beitrag "von Großkonigs Gnaden". *ZPE* 65, 1986; 79-83.

..(*uta* "auch". parallels in Vedic prose)..

357. SCHWARTZ, Martin. The etymon of *snake*, *snail*, and *sneak* in the light of Indo-Iranian (in) *American Indian and IE Studies*, Madison S. Beeler Fel Vol. (ed. K. KLAR et al), Mouton, The Hague, 1980; 461-467.

358. SCHWARTZ, Martin. The Indo-European vocabulary of exchange, hospitality, and intimacy. *PBL* 8 (For Yakov MALKIEL), 1982; 188-204.

OIA *álithi* — [ < \**álithi* ] .

359. SCHWARTZ, Martin. Atharvaveda 2 27 : *pātā*, *pīg*, and poetics.

. see 6 44 and 36 33 above .

360. SEEBOLD, E. Das Benennungsmotiv des Wortes für Fisch ' in den indogermanischen Sprachen. (in) *Sprachwissenschaftliche Forschungen*, J. Knobloch Fel. Vol., IBK - 23, Innsbruck, 1985; 443-451.

..(ai *mátīya-* : idg. \**mados* 'Speise Nahrung' als Grundlage)..

361. SEMEKA-PANKRATOV, E. The meaning of the term *makara* in the light of comparative mythology. *Semiotica* 49 (3-4), 1984; 191-242.

362. SEN, Nilmadhav. A note on the positive use of *api*. *SP*, 32 AIOC, Ahmedabad, 1985; p 365.

..the solitary instance of the positive-adnominal use of *api* in cl. Sk. (of the grammarians) is a later development or reflex of the partitive use of *api* (in compounds) in some Vedic texts..

363. SEN, Nilmadhav. A note on *-tṛpti*, and *-tṛpta* 'restlessness', 'unsteadiness', 'hastiness.' *BDCRI* 50, 1990; 301-305.

..derived from a lost Sk. root *trap-* . used in this sense in *Samhitopaniṣad-Br* ..

364 SHARMA, Arvind The significance of the epithet  
*śudra* as applied to Janaśruti in Chāndogya Upanisad 4 2 5

see 20 92 above

365 SHARMA, Arvind The precise meaning of *prete* in  
Katha Upanisad I 1 20

see 22 103 above

366 SHARMA, Hridaya Ranjan A note on Vedic *krpā-*  
*nilam* *Linguistic Researches* 2, BHU, 1979

*k* = arranging or establishing house

367 SHARMA, Hridaya Ranjan A semantic study of the  
word *rama* in Old Indo-Aryan *Linguistic Researches* 4, BHU,  
1982, 33-34

368 SHARMA, Hridaya Ranjan A critical note on the word  
*Iskriti* *Linguistic Researches* 5, 1984

369 SHARMA, Lakshmi Pathyāsvasti— 'sandhipariskāra  
(Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), Jodhpur,  
1990, 8

[ *rag vai pathyasvastih* ]

370 SHARMA, Lekh Ram Omkāra - eka anuśīlana (Hindi)  
*SP*, 35 AIOC, Haridwar, 1990, p 63

evidence from *Br Up*, etc . *om* = fashioner of the creation .

371 SHARMA, Peri Sarveswara What kind of compound is  
the word *pratyaksa*? *ALB* 49, 14-29

372 SHARMA, Satyanarayana Kokapadaparāmarśanam.  
*Paramarthatasudha* 11 (2), 1988, 9-13

*koka* in *RV* VII 104 22, *AV* V 23 3-5, VIII 6 *koka* =  
*koka*? *vrka* (LUDERS)?

373 SHASTRI, A D The name Vasistha

see 32 71 above

374 SHENDGE, Malati J Rationality as a criterion for the  
interpretation of *Rgveda*

..see 30.120 above..

375. SHIELDS, Kenneth Jr. Indo-European basic colour terms.

. see 45.222 above..

376. SINGH, Ranvir. Concept of *tirtha* in Vedic literature, SP, 35 AIOC, Haridwar, 1990; p. 124.

377. SINGH, R. S.; VYAS, V. D. On the identity of and Greek impact on the Pāṇinian plant-name *siddhrakā* (Pāṇini VIII. 4.4)

. see 25.313 and 77.57 above

378. SIVAPUJANA SIMHA. Śatapatha Brāhmaṇa kā māṃsa prakaraṇa : eka vivecana (Hindi)

..see 17.31 above .

379. SIVAPUJANA SIMHA. Brahmacārī kā paridhāna kṛṣṇājina (mṛgacarma). (Hindi).

..see 6.47 above..

380. SKALMOWSKI, Wojciech. Old Persian *Vazraka*. (in) *Acta Iranica* (J. P. Asmussen Fel. Vol.), Brill, Leiden, 1988.

...-ka-extension of O Pers. counterpart of OIA *vrdha-* "grown up, large, strong" ..

381. SKOLD, Tr. Finnish *viha* 'hatred' and its Indo-Iranian background. (in) *On the Dignity of Man* (Rundgren Fel. Vol.) [= OS 33-35], Stockholm, 1986, 391-394.

..(borrowed from Sk. *dvīṣam*) .

382. SLAWSKI, F. Słowiańskie *drapiti*, *drapati* i staroindyjskie causativum na -p-. *Studia indoiranica*, Polska Akad. Nauk, Kraków, 1983.

..Sk. *drāpayati*..

383. ŚLUSZKIEWICZ, Eugeniusz. Old Slavonic *čudo* "wonder" and (Old Indo-Aryan *codya* = ) Middle Indo-Aryan *cojja*. *ABORI* 58-59, 1977-78; 319-326.

- 384 SMITH, R Morton Bowdlerizing Brahmanas  
see 36 36 above
- 385 SMITH, R Morton What's in a name (in ancient India)? *JIES* 12 (3-4) 1984, 293 313  
author speculates on the etymologies of a no. of Sk personal names in *Purāṇas* and Vedic lit. and compares them with possible analogous names used in other early IE societies. concludes IE peoples have common kinds of names and much of interest can be suggested from them
- 386 SORAVIA, G Sanscrito *mukha*, Tamil *mukam*, Khmer *muk* vs. malese *muka* ecc. *AGI* 68 1983 (85), 1-6
- 387 SORESSI Tiziana *Aja-* nel R̥gveda e nell' Atharva-veda *SSL* 25, 1985 (86), 1-42  
[Ved. *aja-* nur capro]
- 388 SORESSI, Tiziana *Amhah* in *RV* VI 3 1  
see 3 159 above
- 389 STRUNK, Klaus Further evidence for diachronic selection. Ved. *rastrī* Latin *regit* etc. *Ars Linguistica* 15 (Hoenigswald Fel. Vol.), Narr, Tübingen, 1987, 385 392
- 390 STUHRMANN, R R̥gveda X 119 Der Rausch der Kiebitz  
see 3 160 above
- 391 SUBRAHMANYASASTRI P. S. 'Prajāpatim manasa dhyayan' ityasya arthah. *V R Comm. Vol.* Varanasi, 1983, 12-13  
(= *antarm kham prajapat devatakan antram uccarayan*)
- 392 SUBRAMANIAM K Venkata Gleanings from the Vedaṣ. *Tap Pras* 28 (6) June 90 31-34  
considers the Vedic words *saha agn hotra samut afia*, *prithivī-bhū i indra*
- 393 SUDYUMNACHARYA Adhunikavijñānadīśa darśanā-śāstriyam tvacam pratyakṣam. *JIDVP* 2 (1), April 89, 118 122.



considers the word *ivak* in Vedic lit

394 SUNESON, C Some interrelated terms in ancient Indian embryology

see 76 38 above

395 SWIGGERS P Armenian *anag* and Sanskrit *naga* IF 87, 1982 (83), 56-57

[Sum loan word]

396 SZEMERÉNYI, Oswald *Studies in the Kinship Terminology*

(= VBD IV 45 299) see 45 235 above

397 TANAKA, Sumio The meaning of *upavasatha* (Jap)

see 54 431 above

398 THATTE, Narahari Sastri Yamah *Surabharati* 23, 1985-86, 9-13

399 THIEME, Paul *Nugae etymologicae Navicula Tubingensis* (A Tovar Fel Vol) Narr, Tübingen, 1984, 369-375

idg \**nos* / \**nas-* Nase in ai *damunas* lat *pronus* zu ai  
*asan-* \*Mund Gesicht lat *frons* zu ai *ghra* riechen

400 THIEME Paul *Durona* - n (in) *Amrtadhara*, R N D. Fel Vol, 1984, 435 444

discusses earlier interpretations — Indian and Western (the formulation of *durona* can't be analysed if we keep within the framework of Sk. only) starts from a stem \**ona* possible equivalent of Gk *eune* (IE \**euna*) bedstead then *durona* may mean (a house) with bad bedstead *durona* = place of discomfort mentioned as such by the host offering hospitality in a modest self-deprecatory way the guest on his part will regard it as a place of rest recreation shelter refuge—as a temporary home

401 THIEME Paul Zu RV 10 72

see 3 166 above

402 THITE G U Vedic *ánatidbhuta*, Pali *anacchariya* JUPHS 35, 31-34

(also publ as Publ CASS, Class A, No 45, 1971)

403 THOMAS, Werner Zu skt *tokharika* und seiner Entsprechung im Tocharischen

see 45 240 above

404 TIBILETTI BRUNO, M G Onomastica brahmanica. (in) *Diacronia, sincronia e cultura*, Luigi Heilmann Fel. Vol., Ed La Scuola, Brascia, 1984, 67-89

405 TICHY, Eva Vedisch *dvitā* und altpersisch *duvita-paranam* MSS 42, 1983, 207-241.

*dvitā* = ein weiteres Mal ausserdem, nach wie vor, jetzt wie früher (immer)

406 TICHY, Eva Avestisch *ptar-* / *ptar-* Zur Vertretung interconsonantischer Laryngale im Indoiranischen MSS 45, 1985; 229-244

407 TICHY, Eva Vedisch *rtāvan-* und avestisch *āšāuan-*. *Die Sprache* 32 ( 1 ), 1986, 91-105

408 TIWARI, Shashi Rksamhitā ke putravācī śabdon kā arthavaijñānika viślesana ( Hindi ) SP, 34 AIOC, Visakhapatnam, 1989, 39-40

three kinds of words for *putra* (1) specifically and exclusively referring to 'son', (2) generally referring to 'offspring'; (3) in the sense of 'young age'

409 TIWARI, Shashi Rksamhitā men patnī ke vācaka śabda ( Hindi ) SP, 35 AIOC, Haridwar, 1990, p 77.

(1) specifically referring to 'wife' *vadhū jāyā patnī supatnī, gnā janī*. (2) incidentally referring to 'wife' *janī, janī, strī, yōṣa yōṣana nārī vena mena*

410 TRACENKO, V A. [ Diminutives derived from names of the hand in IE languages ].

. see 45 243 above see 79 418 below .

411. TOPOROV, V N. IE etymologies II ( 1-3 ) ( Russ )

. see 45 244 above ( see VDD IV 79 149 )

412. TOPOROV, V. N. Some IE etymologies III. 2 : Old Ind. *liṅga* in the IE context (Russ.). *Etimologija* 1982, 1985; 132-140.

413. TOPOROV, V. N. Indo Iranica : to the connections of the grammatical and mythoritual elements - 2. About the reconstruction of Indo-Ir. \**ka-dha* (Russ.) *Peredneaziatskij sbornik* 4, 1986; 137-146.

414. TOPOROV, V. N. The IE ritual term \**souhetro-* / -*ello-* / -*edhlo-* (Russ.). *Balto-slavjanskije issledovanija* 1984, 1986; 80-89.

..interpretation of the name and functions of Savitr..

415. TOPOROV, V. N. IE \**kuen-to-* in Indo-Ir. and Tocharian (Russ.). (in) *Aktual'nyje problemy jazykov Juzhnoj Azii. Materialy konferenzii*, 1987; 154-161.

..Ved. *fr̥ántā-* RV I 145 4, X. 61.21 see 79 416 below..

416. TOPOROV, V. N. Toch. A *kāsu*, B *kwaṇtsa*, *kwa(m)ts* in the light of the regional IE designation of holiness (Russ.). *Tocharian and IE Studies* 1, Reykjavik, 1987; 192-230.

..Ved. *fr̥ántā-* .. see 79 415 above.

417. TOPOROV, V. N. IE \**eg'h-om* (\**He-g'h-om*) \**men-* 1 sg. pron. pers. in the light of glosso-genetics. *E Polome Fel. Vol.*, 1990.

..Old-Ind *ahām, māma, mānas*

418. TRAČENKO, V. A. The semantic structure of words for "hand" in the IE languages. (in) *Movoznavstvo* 1981 (2), Kyjiv, 1981; 62-69.

..see 79. 410 above..

419. TRIPATHI, Banarasi. 'Kanikradat' śabdasya vyutpattiḥ. *SP*, 34 AIOC, Visakhapatnam, 1989 p. 40.

..'kanikradat' iti śabdah śatranta eva na tu yonugantah .

420. TRIPATHI, Bhagirath Prasad. Śune = kukkurāya hitam śūnyam? *SS* 24 (2), 1970; 141-145.

considers the two words *śunya-* *śunya* (from *śvan*)

421 TRIPATHI Dipti Sharma Synonyms of Śiva morpho-  
logical and semantic analysis

see 50 152 above

422 TRIPATHI M P Śakti its etymology and semantics.  
SP, 32 ICANAS, Hamburg, 1986, p 323

Ṛgvedic conception of *śakti* etymologically and semantically  
conveys the ideas of generation fertilization and a weapon

423 TRIPATHY Kunjabihari *Yavana* and *yavanika* in  
Sanskrit SP, 32 AIOC, Ahmedabad, 1985, 311-312

ref among others to *Aṣṭadhyayi*

424 TSUCHIYAMA, Yasuhiro [*manas* and *vac* from the  
ritualistic points of view] (Jap

see 54 455 above

425 TSUCHIYAMA, Yasuhiro Vedic *vārcas* *Hokkaido JIBS*  
5, Oct 90, 67 80

426 VAN WINDEKENS, A J Structure et sens primitif des  
noms 'de nombre indo-européens *quatuor* ' quatre ' et *penque*  
' cinq '

see 45 249 above

427 VATKAL, Ashok Namdeo The meaning of *mundaka*  
and the *dva suparna-* SP, 33 AIOC Calcutta, 1986, 33-34

(on the basis of the hazardous trek of Kalasa) whole  
Kailasa mountain looks like the head of man the *Up* which  
originated there is *Mundaka dva suparna* ⇒ Gaurīkunda (where  
*ahutis* are offered) and Kalasa

428 'Veda tattva (Hindi) *Veda Savita* 5 (8), Mar 85;  
277 79 6 (1) Aug 85, 15-18

studies the occurrence of the word *veda*

429 VEERABHADRA SWAMY, M R Sayanacarya and  
western scholars difference of interpretation

see 30 141 above

430. VERMA, Suneeta Visnupadārthah. *Sāg.* 21 (2), 1983; 17-26.

..viṣṇu used in various senses; therefore, derived from various roots..

431. VERPOORTEN J. M. L'enfant dans le littérature védique (Brāhmaṇa). (in) *L'enfant dans les civilisations orientales* (ed A. THEODORIDES; P NASTER, J. RIES), Peeters, Louvain, 1980; 75-88.

432. VERPOORTEN, J. M. La Terminologie du sacré dans a littérature rituelle védique.

..see 54.477 above .

433. VIJANANAM. 'Rita' in Vedas. *Vedapradīpa* 2 (6), Dec. 87; p. 19.

434. VINE, Brant. Greek *épos* and IE \*sep *IF* 93, 1988; 52-61.

. Vedic and Avestan data considered.

435. VORA, P. R. Some noteworthy words of Pāṇinian system.

. see 25.348 above .

436. VYAS, Ramakrishna. Vaidika sāhityamān guhā (Guj). *Svādhyāya* 22 (3), April 85; 231-245

..the word *guhā* in Vedic lit. .

437. WERBA, Ch. H. Prakritic word-forms in the *R̥gveda-samhitā*. The case of *r - i, / a, u*.

..see 39.62 above..

438. WEZLER, A Die wahren "Speiseresteesser" (*Skt. vighaśin*).

. (= *VBD* IV. 73 120, 79 639)..

Rev. : H. BRINKHAUS, *OLZ* 79 (1), 79-80.

439. WEZLER, A On the term *antaḥsamjña*. *ABORI* 68, 1987; 111-131.

..e.g. *GautamaDS* I 8 2..

...110

- 440 WEZLER, A "Credo quia occidentale" : A note on Sanskrit *varna* and its misinterpretation in literature on Mīmāṃsā and Vyākaraṇa SP, 33 ICANAS, Toronto, 1990

the word *varna* is used (by Mīmāṃsā writers) to denote a 'sound' or a 'phoneme' (a specific element of lg as a spoken means of communication) distinction bet lg and script the rendering of *varna* as 'letter' (19th and 20th cent Indian scholars) is wrong (and borrowed from Western writings)

- 441 WINTER, W Old Indic *sūnu-*, Greek *huiús-* 'son' *Ars Linguistica* 15, Hoenigswald Fel Vol, Tübingen, 1987; 405-408

- 442 WOJTILLA, Gy Notes on Indo Aryan terms for "ploughing" and the 'plough' *JIES* 14 (1-2), 1986, 27-37.

going back from modern lgg to the original lg uses material offered by a few special vocabularies of agricultural terms in Hindi belt attempts complex investigation with special attention to Sk modern IA material helps a lot to reach the exact meaning of the instruments in question

- 443 YOGAMAYA Rgveda men 'go' pada ke arthagata āyāma (Hindi)

see 73 82 above

- 444 YOGAMAYA *Go, dhenu, usriya* ādi padon se abhivyakta ṛgveda devon ke svarūpa evam kriyākalāpon kā viślesana (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, p 24

divinities denoted by words like *go dhenu, usriyā* etc their nature and functions

- 445 ZADOK, R. Assyro-Babylonian lexical and onomastic notes *Bi Or* 41 (1-2), 1984, 33-46

[zu (indo-) iran und auch zu griech Namen der Nebenberlieferung]

- 446 ZADOK, R The Elamite onomasticon *Suppl n 40 agli AION* 44, Naples, 1984, 85

(p 47 *urun-Varuṇa*) the names are from a period when Indo Aryan names are attested throughout the Near East,.

447. ZIMMER, Stefan. On the meaning of *jāna* in the *Ṛgvedasamhitā*. (in) *Saṁskṛta Saṁskṛti*, Proc. 1st Internat. Symp. on the Sanskrit Language, UNAM, Mexico, 1984; 421-428.

..(also *SP* at the above mentioned symp., 1982; p. 44) . proposes new interpretation of a certain group of vss, mainly containing the dative sg. *janāya* *Ṛgvedic jāna-* shd. be understood as an expression for the poet himself and, therefore, translated as "I" or "we" if (and only if) (1) an i-deictic pronoun (or pronominal adv. belonging to it) is present, (2) it is in the dative singular; (3) it closes the *pāda* (this criterion is not valid for *janānām* wh. is very often found there for purely metrical reasons); (4) corresponding verbal forms in the 1st person of personal pronouns of the 1st person occur in the same verse (or, eventually, in the same group of verses).. see 79. 450 below..

448. ZIMMER, Stefan. Iran. *baga-* ein Gottesname? *MSS* 43, 1984; 187-215.

449. ZIMMER, Stefan. *viśam pati-* und *viśpāti*. *MSS* 44, (Karl Hoffmann Fel. Vol. 1), 1985; 291-304

450. ZIMMER, Stefan. On a special meaning of *jāna-* in the *Ṛgveda*. *IJJ* 29 (2), April 86; 109-115

..( = 79.447 above) .

## XVII. STUDY OF CONCEPTS

### 80. STUDY OF CONCEPTS

1. ABHAYADEVA. *Rāṣṭriya jivana* (Hindi). *Veda-Savitā* 6 (2), Sept. 85; 57-61.

..national life..

2. ABHAYADEVA. *Ā-rambha-vidyā* (Hindi). *Veda-Savitā* 7 (11), June 87; 373-374

..RV I. 53.5; AV 20 21.5 .

3. ADHIKARI, T. The concept of *om* according to the *Gopatha Brāhmaṇa*.

see 14 3 above

- 4 AGRAWAL, Manju Śiva sivā taihā jagat ki agnīsomāt-makatā (Hindi) SPP 17-18, 1977-78 (1985) 30-39

from the pt of view of lit. and art Vedic references

- 5 AKHANDANANDA SARASVATI, Swami Apauruseyatā kā abhiprāya (Hindi) Lakshman Datta Chaturveda Comm Vol, Delhi, 1986, II 2-10

(the meaning of *apauruseyatā*) Veda = *jñāna* or knowledge. *jñāna svataḥpramāṇa svayamprakāśita*, not *kalaparicchīna*, no *deśaparicchēda* no *viśayaparicchēda* in *jñāna*, the distinction bet *jñātrīya* and *jñeyatva* is *anupādṛka* *jñānahetu* is not *phalātmaka*, no distinction in *jñāna* bet *yathārtha ayathārtha* and *parokṣa-aparokṣa* *jñāna* is absolutely *abadhya* *jñāna* is *anirvacanīya*, *satya ahimsa dhyaṇa* etc are upalaksyaṇas of *jñāna* *jñāna*, *ātman brahman viśva*—all are *ekarūpa* therefore, *jñāna* or Veda is *apauruseya*—it does not arise from any man's *anubhūti*

- 6 AKOS, Ostor, FRUZZETTI, Lina, BARNETT, Steve (ed ). *Concepts of Person Kinship, Caste, and Marriage in India* Harvard Univ Press, Cambridge, Mass, 1982, xiv + 271

- 7 ALPER, Harvey P (ed ) *Understanding Mantras*

see 34 13 above

- 8 ANAND, Subhash Advaita or Agape. An ancient holistic vision for modern fragmented man *Vidyajyoti* 50, 7-30

concept of *bandhutva* *dharma* is the conscious and effective acceptance of interrelatedness

- 9 ANAND, Subhash Sāvitri and Satyavat a contemporary reading

see 53 3 above

- 10 ANGOLD, Francis The concept of duty *AS(6)*, 1963, 226-230



12 ANJARD, Ronald P A new dimension of soul — a new theory *Darshana Int* 17 (1), Jan 77, 64-66

13 APPELBAUM, David The observation of self sacrifice .  
*Pr Bh* 90, April 85, 181-189, 194

*Up* evidence witness as the agent of internal sacrifice  
*atmayāji* is incorrectly drawn in the figure of rain ng in ' the  
activity of *pratyakṣa* (sense perceptions) conveys the notion  
of the conscious enrichment of sense impressions

14 AROLE, Mira Kūrma sāhityika ani purātattviya  
dṛṣṭikona ( Mar ) *VSMV* 1984, 1985, 82-93

imp of *kurma* in Vedic lit and ritual

\* 15 ARONSON, Harvey B *Brahman*, masculine and neuter,  
in the pre Buddhist Upanisads

see 22 2 above

16 ARVIND KUMAR On *kartr karaka* in grammar and  
logic *SP*, 33 ICANAS, Hamburg, 1986, p 166

acc to grammarians the substratum of the action is termed  
*kartr*, the neo logic ans reject this view and assert that the sub  
stratum of the effort conducive to an action is designated as  
*kartr*, they argue that no action can be performed unless there  
is favourable effort an attribute of the soul

17 ATMANANDA PARAMAHAMSA, Swami *Vaidikadarśaneṣu  
Jñanam*

see 62 3 above

Rev R T VYAS, *JOIB* 36 297-99

18 BAILEY, Greg *Materials for the Study of Ancient  
Indian Ideologies pravṛtti and mivṛtti* Publ di "Ind Taur "—19,  
Torino, 1985, 99

19 BAKSHI Autar Narain *Concept of Energy in Hinduism*.  
Bhavan s Book Univ , Bombay, 1985, xx + 48

20 BALSLEV, Anindita N *A Study of Time in Indian  
Philosophy* OH, Wiesbaden, 1983, 172

see 14 3 above

4 AGRAWAL, Manju Śiva sivā tathā jagat kī agnīsomāt-makatā (Hindi) SPP 17-18, 1977-78 (1985) 30-39

from the pt of view of lit and art Vedic references

5 AKHANDANANDA SARASVATI, Swami Apauruseyatā kā abhiprāya (Hindi) Lakshman Datta Chaturveda Comm Vol, Delhi, 1986, II 2-10

(the mean ng of *apauruseyatā*) Veda = *jñāna* or knowledge . *jñāna svatahpramāṇa svayamprakāśita* not *kalāpariccheda*, no *deśapariccheda* no *viśayapariccheda* in *jñāna*, the distinction bet *jñātrīva* and *jñeyatva* is a *padhika* *jñānahetu* is not *phalātma* no distinction in *jñāna* bet *yathārtha ayathārtha* and *parokṣa aparokṣa jñāna* is absolutely *abadhya jñāna* is *anirvacanīya*, *satya ahimsā dhyana* etc are upalaksanas of *jñāna jñāna*, *atman brahman viśva*—all are *ekarūpa* therefore *jñāna* or Veda is *apauruseya*—it does not arise from any man s *anubhūti*

6 AKOS, Ostor, FRUZZETTI, Lina, BARNETT, Steve (ed ). *Concepts of Person Kinship, Caste, and Marriage in India* Harvard Univ Press, Cambridge, Mass, 1982, xiv + 271

7 ALPER, Harvey P (ed ) *Understanding Mantras*

see 34 13 above

8 ANAND, Subhash Advaita or Agape An ancient holistic vision for modern fragmented man *Vidyajyoti* 50, 7-30

concept of *bandhutva dharma* is the conscious and effective acceptance of interrelatedness

9 ANAND, Subhash Sāvitri and Satyavat a contemporary reading

see 53 3 above

10 ANGOLD, Francis The concept of deity AP 34 (6), 1963, 226-230

11 ANIRVAN *Buddhiyoga of the Gita and Other Essays*. Biblia Implex, New Delhi, 1983, xvi + 192

*buddhiyoga* in Vedic texts ' Vedic exegesis ' (pp. 78-103)–

12 ANJARD, Ronald P A new dimension of soul — a new theory *Darshana Int* 17 (1), Jan 77, 64-66

13 APPELBAUM, David The observation of self sacrifice. *Pr Bh* 90, April 85, 181-189, 194

*Up* evidence witness as the agent of internal sacrifice *atmayajī* is incorrectly drawn in the figure of raining in the activity of *pratyakṣa* (sense perceptions) conveys the notion of the conscious enrichment of sense impressions

14 AROLE, Mira Kurma sāhityika ani purātattvīya dṛṣṭikona (Mar) *VSMV* 1984, 1985, 82-93  
imp of *kurma* in Vedic lit and ritual

15 ARONSON, Harvey B *Brahman*, masculine and neuter, in the pre-Buddhist Upanisads  
see 22.2 above

16 ARVIND KUMAR On *kartr karaka* in grammar and logic *SP*, 33 *ICANAS*, Hamburg, 1986, p 166

acc to grammarians the substratum of the action is termed *kartr* the neo-logicians reject this view and assert that the substratum of the effort conducive to an action is designated as *kartr* they argue that no action can be performed unless there is favourable effort an attribute of the soul

17 ATMANANDA PARAMAHAMSA Swami *Vaidikadarśanesu Jñanam*  
see 62.3 above

Rev R. T. VYAS *JOIB* 36 297-99

18 BAILEY, Greg *Materials for the Study of Ancient Indian Ideologies pravṛtti and nivṛtti* Publ di 'Ind Taur'—19, Torino, 1985, 99

19 BAKSHI Autar Narain *Concept of Energy in Hinduism*. Bhavan's Book Univ, Bombay, 1985, xx + 48

20 BALSLEV, Anindita N *A Study of Time in Indian Philosophy* OH, Wiesbaden, 1983, 172

questions the stereotype of a cyclic Indian view of time, also notes that the spatial metaphors of time are not exclusive of any cultural pattern see 80 22 below

Rev Heramba CHATTERJEE *OH* 32 (1) 3 6 J N MOHANTY, *PEW* 37 (4) 455-56 S Sh PERI *OLZ* 83 (1988) 94-96, Charles M SHEROVER *JIP* 16 (3) 411 14

21 BALSLEV, Anindita N The issues of time and history and the encounter of world religions *JOIB* 38 (1-2), 1988, 27-32

22 BALSLEV, Anindita N Time as a theme for cross-cultural study *SP*, 33 ICANAS, Toronto, 1990

[stereotypic notions e g that the Indo Hellenistic experience is cyclic while the Judeo Christian is linear in 80 20 above the author has questioned this stereotype in view of the philosophical complexities concerning time in the Indian context, it is also noted in that book that the spatial metaphors of time are not exclusive of any cultural pattern] in this paper the author contends that a correct appraisal of the conceptual experience of time is essential for philosophies of cultures and for an encounter of world religions see 80 20 above

23 BANERJEE, S P Purpose of man in the tradition of Indian orthodoxy *JICPR* 1 (2) 1984

24 BARUAH, G C The Indian concept of liberation. *Darshan Intern* 13 (1), Jan 73, 75-81

25 BAUMER, Bettina (ed) *Kalatatvakośa, Volume II: Concepts of Space and Time* IGNCA New Delhi, 1992, xxxii + 478

*bindu nabhi, kṣetra deśa sandhi mana laya cakra loka, kala kṣaṇa, krama sutra tala śunya śunyata purna* a part of this vol discussing the first seven terms (xxviii + 170) was published in 1991 (see 35 5, 74 4, 79 22 above)

26 BHADRASENA Brahmadarśana (Hindi) *Vedant* 41 (1), Nov 88, 4-10

27 BHANDARE, V V Sacrifice in epics (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 107-115

28 BHATKHANDI, S M Sacrifice in the Bhagavadgītā (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 116-120

29. BHATTA, Jayant K. Vedeṣvahiṃsā. *Sāmmanasyam* 51-52, Brihad Gujarat Sanskrit Parisad, Ahmedabad, 1987; 9-10.

..RV X. 87.16, ŚYV 36 1; 1 1, 16 3; AV XI. 2 1..

30. BHATTA, Jayant K. Vaidikadharme śarīram. *Sāmmanasyam* 51-52, 1987, 19-20.

31. BHATTACHARYA, Bhavaniprasad Vaidike vāṇmaye maitrī. (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.) 1987; SK 41-44.

32. BHATTACHARYA, Dinesh Chandra. Consciousness (*caitanya*). *BRMIC* 40 (9-10), Sept.-Oct 89.

..(two instalments).. mainly *Up* evidence..

33. BHATTACHARYA, Dipak. The cātuskya doctrine in the Mantra-naya. *VBJ of Res* 2, Feb. 79; 92-130

34. BHUTESHANANDA, Swami. The importance of mantra dīkṣha.

..see 54.49 above..

35. BILIMORIA, Purushottama. Śruti and Apauruṣeya : an approach to religious scriptures and revelation. *J Dharma* 7 (3), 1982; 275-291.

36. BISWAS, Didhiti. Concept of Vedic dīkṣā.

..see 54.52 above..

37. BLICKSTEIN, Izidoro. Voir le *brahman* : un mirage sémiologique. *SP, Symp. Intern de la langue Sk*, UNAM, Mexico, 1982; 6-7.

..“seeing Brahman : a semiological mirage; problems arising in the transl of the *Kena-Upaniṣad*”. *anyad iva sad viditāt*..

38. BODEWITZ, H. W. The cosmic, cyclical dying (*parumara*). *Aitareya Brāhmaṇa* 8 28 and *Kauṣītaki Upaniṣad* 2. 11-12

..see 13 6 and 20. 66 above..

39. BODEWITZ, H. W. Prāna, apāna, and other prāṇas in Vedic literature. *ALB* 50, 1986; 326-348.

discusses earlier interpretations concludes the following meanings of *pranas* are found in Vedic lit (1) *prana* = respiration breath life breath life soul exhalation (as suggested by CALAND) thoracic air smell (2) *apana* = inhalation (CALAND), abdominal air flatulence smell (3) *udana* = inhalation up-breathing air rising upwards in the upper part of the body, (4) *vyāna* = breath bet inhalation and exhalation air diffused in the body (5) *samana* = the opposite of the diffused *vyāna* air congested in the belly i.e. the air bet *prana* respiration (or expiration) and *apana* flatulence and excretion'

40 BOLLEE, William B Traditionell indische Vorstellungen über die Füsse in Literatur und Kunst *Beiträge zur allgemeinen und vergleichenden Archäologie* - 5, 1983, 227-281 + 7 illust

41 BRAUE, Donald A "Maya" in Radhakrishnan's *Thought six meanings other than "illusion"* Mot Ban, Delhi, 1985, 14 + 184

Rev Bina GUPTA JAS 45 (4) 885-86

42 BROWN, George William Prana and apana *Yoga Mimamsa* 29 (3), Oct 90, 50 61

Vedic and Up evidence considered *prana* = thoracic breath, *apana* = abdominal breath

43 BROWN, W Norman *Man in the Universe Some Continuities in Indian Thought* Indian and Oxford IBH, 1966

Rev IAC 19 (2) 70-71 JOIB 17 (1) 106-8

44 BROWN, W Norman Le devoir force de verite. *Annales ESG*, July Aug 73, 895 920

French transl of VBD III 80 42

45 CARDONA, George A path still taken some early Indian arguments concerning time JAOS 111 (3), July Sept 91, 445-464

discusses treatment of time both as a syntactic and a semantic category by the Indian grammatical trad certain objections by the Buddhists to the views of Bhartṛhari and the Pāṇinīyas are set forth and resolved

46 CHAKRAVARTI, Prabhat Chandra *Doctrine of Śakti in Indian Literature* Patna, 1986 (reprint), 2 + 2 + 123

47. CHAKRAVORTY, Meera. On the definition of *brahman* or consciousness. *SP*, 32 AIOC, Ahmedabad, 1985; p. 335.

..omnijective approach to arrive at the definition of *brahman*..

48. CHATTERJEE, Madhumita. Welfare-oriented aspect of dharma – a philosophical approach. *SP*, 33 AIOC, Calcutta, 1986; p. 636.

..welfare-aspect of *dharma* emphasised more than spiritual aspect..

49. CHATURVEDI, Giridhari Lal. *The Concept of Self-luminosity of Knowledge in Advaita Vedanta*. Adarsha Prakashan, Aligarh, 1982; vii + 197 + 42.

..Ch. 1 : "Self-luminosity in the *Up* .

Rev. : C T. KENGHE, *AJOS* 1 (2), 167-68

50. CHAUBEY, B. B. Nature of guruship according to the Hindu scriptures. (in) *Nature of Guruship*, Boring Union Christian College, Batala, 1974

51. CHAUDHARI, Probhavati. *Prāna kā vaijñānika svarūpa* (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), Jodpur, 1990; 10.

..(also in the *Smārikā* of the Sammelana, pp. 9-16) . acc. to OJHA 10 *lakṣanas* of *prāna*, *p.* as *rīṣi*; *p.* pervades *brahmāṇḍa*..

52. CHAUHAN, Sraddha. Vaidika 'purusa'-tattva : eka vivecana (Hindi). *Veda-Savitā* 4 (3), Oct. 83; 87-115.

53. CHAUHAN, Sraddha. 'Purusa' ki paribhāṣā (Hindi). *Veda-Savitā* 4 (3) Oct. 83; 115-117.

..[also see FATAH SINGH, "Mānava ke vyaktitva ki khoja, *Veda-Savitā* 4 (3), 118-125]

54. CHENNAKESAVAM, S. *Concept of Mind in Indian Philosophy*.

..(= *VBD* IV. 62 13) .

Rev - *Dar Int* 21 (1), 87-88.

55 CHOKSY, Jamsheed K *Purity and Pollution in Zoroastrianism Triumph over Evil* Univ of Texas Press, Austin, 1989, xvii + 185

Foreword by Richard N FRYE

56 COBURN, Thomas 'Scripture' in India towards a typology of the Word in Hindu life *J Am Acad Rel* 52 (3), Sept 84 435-459

57 COCHRAN, Lisa A Māyā the great veil *IPQ* (Stud. Suppl ) 25 (2), April 88, 1-12

58 CONRAD Dieter Max Webers Interpretation des *Dharma* und sein Begriff der Eigengesetzlichkeit (in) *Max Weber e l'India*, CESMEO, Torino, 1986, 37-78

W's treatment of the cl *dharma* order in his study on Hinduism and Buddhism (*VBD* IV 56 57) betrays a certain bias Differences and mutual independence of caste *dharma*s are stressed to a point of eventual conflict and incompatibility, while the common duties of all castes are almost totally eclipsed. The coherence of a specifically human order of society under the protection of the king is played down and the king's function is described as mainly confined to external politics and warfare W coined the German term 'Eigengesetzlichkeit' denoting the subjection of a sphere of action to its own laws or intrinsic logic For W the term served to define his distinctive position with respect to hist materialism as well as the universalist ethics of Tolstoy

59 CREEL, Austin B *Dharma and Justice* comparative issues of commensurability

see 70 6 above

60 CREVATIN, Franco *Vedica minora*

see 34 41 above

61 CROLLINS, Ary A Roest *Thus were they hearing*  
(= *VBD* IV 80 74)

Rev *J Dharma* 2 (4) 473-75

62 DANGE, Sadashiv A *Ajamitā and speech coupling*

see 54 76 above



- 63 DANGE, Sadashiv A. Ghata āni hīranyagarbha ( Mar ).  
VSMV 1984, 1985, 1-6

*ghata* = symbol of *joni*

- 64 DANGE, Sindhu S. Vasatkara - symbolic significance.  
Pūrnahutī 16 (1), Jan 87, 33-39

(also, SP, 33 AIOC, Calcutta 1986 12-13) *vaṣat* is a vessel used for pleasing the gods *vaṣat* is as old as *RV* but it hardly has any morphemic value attached to it it gained value as a symbolic expression *vaṣat* has to be taken as the oldest aspect of later Tantric utterances

- 65 DANGE, Sindhu S (ed) *Ultimate in Ancient Indian Thought*

see 57 29 above

- 66 DE MORA, Juan Miguel Vac *Amrtadhara*, R N D.  
Fel Vol, 1984, 281-284

mentions specifically *RV* X. 125 7

- 67 DE MORA, Juan Miguel On death and other subjects  
in the Rgveda

see 4 16 above

- 68 DE MORA, Juan Miguel Being and nothing in the Veda  
and in Hegel *Paper*, 8 WSC, Wien, 1990, 14

acc to *RV* the unity of being and nothing while they are inseparable is at the same time different from them, and therefore as Hegel says represents a *third* opposite to them (cf *Nasadiya sukta*)

- 69 DEOBALA, Shanti The Vedic concept of a perfect human  
being *JIDVP* 3 (2), June 90, 165-176

Indian thinking has always emphasised the oneness of knowledge and has propagated the need for synthesising science and spirituality (*para* and *apara vidya* *sumbhut* and *asambhut* etc.)

Vedic Rsis (like scientists) not bound by local limitations  
hallmark of perfect development of a human being = synthesis  
bet the worldly and the spiritual demands of life development  
of a human child (who is *śudra* at the time of birth) into a  
*divya* Appendix Vedic Code and Life four *varras* (by *guna*  
*karma*), four *asramas* 16 *sam karas* 8 limbs of *yoga* like *yama*,

*niyama*, etc., 5 *yamas* or public obligations (*ahimsā, satya, asteya, brahmacarya, aparigraha*), 5 *niyamas* or personal disciplines (*śauca, samtoṣa, tapas, svādhyāya, Īśvarapranidhāna*), 11 components of *dharma* (*ahimsā, dhṛti, kṣamā, asteya, śauca, indriyānigraha, dhṛi, vidyā, satya, akrodha*), 3 duties towards God (*stuti, prārthanā, upāsana*), 5 *mahāyajñas* (*brahma-, deva-, pitṛ, atithi-, balivaiśvadeva-*)

70 DESHPANDE, Indu Psychological implications of *Prāyaścitta*. SP, 34 AIOC, Visakhapatnam, 1989; p 380

in the case of *prāyaścitta* threat of divine anger is a psychological stressor see 54 120 and 62 18 above

71. DEVARAJA, N K. *Humanism in Indian Thought*. Delhi, 1988; 174

72. DHAWAN, Neerja. *Brahmanism A Political Concept*. Delhi, 1990; 156.

73. DUBEY, S. P Advaitic concept of truth. *Pr Bh* 90, Aug. 85; 348-352.

the theory of error leads us to the knowledge of the Real; the sublation of the illusory object gives us the knowledge of that wh is not sublated, i e., of the real .

74. DURANTE, M Epea pteroenta Die Rede als 'Weg' in griechischen und vedischen Bildern (in) *Idg. Dichtersprache* (ed. R. SCHMITT), Darmstadt, 1968, p 252.

75. DWIVEDI, R C Concept of the sāstra. *Ind. Taur.* 13, 1985-86; 43-60

(paper, 6 WSC) ref. to *Vedāngas* mention of *vijnana* in *Ch Up* VII 1 2 .

76. EDITOR Resurrection of mother-power. *Pr Bh* 93, Sept 88; 322-329.

. ref to *RV* wife and husband being equal halves of one substance are equal in every respect

77. ELIZARENKOVA, T. Y Notes on contests in the *Rgveda*. *ABORI* 68, 1987; 99-109

. more than 10 words in *RV* having the meaning "contest, competition" (leaving aside those meaning "military contest,

battle *aji, tarus dhana prt prtana pradhana bhara mṛha*  
*vaja vidatha viṇac sprdh* most of these words possess well-  
 established IE etymologies diff kinds of contests among Vedic  
 Aryans Āryapradasyu contests (use of swift moving *rathas* by  
 Aryans) chariot races priestly contests—verbal contests  
 gambling or dice playing cosmic contests

78 FATAH SINGH The synthetic approach to human per-  
 sonality (A study in Vedic symbolism) *Veda Savita*, E S 3  
 (2-5), Mar June 84

considers *mahā-saṃhitā puruṣa saṃhitā* symbolism of *yajna*,  
 social aspect of *yajna saṃhitā sāman brahman* the basic  
 dualism

79 FATAH SINGH, *Rastriya caritra* (Hindi) *Veda Savita* 6  
 (2), Sept 85, 47-53

national life *AV* 13 1 1 2 *RV* V 28 3 X 85 23 *YV*  
 9 23 *RV* X 125 1 *AV* 3 7 2

80 FATAH SINGH *Vi pasyana* (Hindi) *Veda Savita* 11  
 (11), Jan, 91, 322 325

81 FORT, A O The concept of *susupta* in Advaita Vedānta.  
*ABORI* 61, 1980, 221-228

traces two differing view points (1) in *sūpti* one knows  
 nothing as if gone to destruction (*ChUp Gaudapāda kar ka*),  
 (2) *sūpti* is a condition of pure bliss and the true *svarūpa*  
 of *brahman* (*BAU Śankara*) author emphasises the latter view,  
 particularly Śankara's position)

82 GAMBHIRANANDA, Swami *Jñāna and bhakti Pr Bh*  
 93 (9), Sept 88, 329-331

ref to *Up* texts

83 GANGADHAR, P The Vedic basis of the concept of  
*Hayagrīva QJMS* 61 (1-4), 1970, 22-26

84 GAUDA, Shashi Bala *Bharatīyadarśanesu mayasvarūpa-*  
*vimarśah* Delhi, 1988, viii + 298

85 GHOSH Archana *Sakuna* - its sense and significance  
 in the Rgveda *SP*, 34 AIOC, Visakhapatnam, 1989, p 22

in *RV*, *fakuna* = francobine partridge, it is an auspicious omen *kapiñjala* (Indra praised in the form of *k*)

86 GONDA, J "Attraction" and coordination in the Veda. *BSOAS* 20, 1957, 279-289

(= *VBD* II 80 48)

87 GONDA, J All, universe and totality in the Śatapatha-Brāhmaṇa.

see 17 18 above

88 GONDA, J *Fatherhood in the Veda* Publ. di Ind. Taur. - 18, Tonno, 1985

89 GUPTA, Manohar Lal Veda men 'vasu' tattva (Hindi). *Veda Savita* 8 ( 6 ), 1988, 195-200

*vasu in Veda*

90 GURUPADANANDA SARASVATI, Swami. *Vaidikadarśanesvatmasvarupavimarśah* Varanasi, 1990, 238

91 HAGER, Berthold *Die Entwicklung des Maya-Begriffes im Indo-Arischen* Mersch, Freiburg, 1983, xvi + 226

(1942 DD) based on 4 Vedas particularly *RV*, *Br*, early *Uṇ*, Śaṅkara's *Vedantasūtrabhāṣya* *MBh* Vedānta portions... *māṇḍ* = (1) Kunstfertigkeit, Wunderkraft Weltbaukraft, (2) Verwandung (3) List Kunstgriff, Kniff, Anschlag

Rev G B *ZDMG* 135 (1) 203, J DEPERT, *OLZ* 83 (1988) 2 205-208

92 HALBFASS, Wilhelm *Studies in Kumarila and Śaṅkara*. Stud zur Ind und Iranistik, Monograph 9, Reinbek, 1983.

major theme Vedic revelation (even in their criticism of the Veda its opponents are ultimately indebted to the Veda)

Rev Heidrun BRÜCKNER, *ZDMG* 140 (2) 398-423

93 HARA, Minoru Atidana, atiyajña, and atitapas (in) *K. A. Handiqui Fel Vol*, Gauhati, 1982, 34-43

94 HARA, Minoru A note on the Hindu concept of man - Sanskrit *manuṣya* *J of Faculty of Letters, Aesthetics* = Vol 11, Univ. of Tokyo, 1986, 45-60

95 HARIKAI, Kunio *Mantra and nijama* the Mīmāṃsaka theory of mantra prāmānya (Jap ) *Tetsugaku Nenpo* 32, Mar 73

96 HATTORI, Masaaki The view of man in Indian linguistic philosophy (Jap ) *Maeda Sengaku hen Toyō ni okeru ningenkan*, Tokyo, 1987, 181-200

97 HECKAMAN, Curtis R *Toward a Comprehensive Understanding of Rta in the Rg Veda* DD, McMaster Univ , 1980  
(unpublished thesis)

98 HOSODA, Noriaki *Hrdaya* in Yajñavalkya's dialogue (Jap ) *JIBS* 35 (2), Mar 87 512-515  
see 80 99 below

99 HOSODA, Noriaki The concept of the heart (*hrd*, *hrdaya*) in ancient Indian philosophy *Hokkaido JIBS* 2, Sapporo, Oct 87, 141-158  
see 80 98 above

100 IMANISHI, J Atman and anātman *Hokkaido JIBS* 1, Sapporo, 1986, 28-43  
see 80 101 below

101 IMANISHI, J The concept of atman in the anatma vada (1) (Jap ) *Hokkaido JIBS* 5 Sapporo, 1990 39-66  
see 80 100 above

102 JAGANNATH, Vedalankar Vedon men bhagavattattva (Hindi) *Vedavani* 41 (3), Jan 89, 8 11  
*bhagavat* in the Veda (also *Kalyana* 62 10 862-864)

103 JAMISON, S W 'Sleep' in Vedic and Indo European *KZ* 96, 1982/83, 6-16  
see 79 157 above

104 JHA, Vijay Kant Vaidika 'vāktattva' evam hatha yoga ke nādanuśamitāna ka vivecanatmaka adhyayana (Hindi) *SP*, 34 AIOC, Visakhapatnam 1989 p 306  
*vāk* - principle in Veda



115. KREYENBROEK, G. *Sraeša in the Zoroastrian Tradition*.  
Orientalia Rheno-Trajectina- 28, Leiden, 1985; xiii + 200.

Rev. : Gherardo GNOLI, *EIV* 36 (1-3), 308-311

116. KRISHNA CHAITANYA. *Freedom and Transcendence*.  
Manohar Publ., New Delhi; 546.

Rev. : *Ind and For Rev* 20, 23-24, *ToI*, 20 3 83, 8, 1-5.

117. KSIRSAGAR, D. R. *Manu in the Rgveda*.

..DD ..Manu, Minos (Egyptian), Noah (Biblical) derived  
from root *man*, signifies the thinking principle..

118. KULAKARNY, V. The concept of *avidyā* in the  
*Triṣṭvībhūtimahānārāyanopaniṣad* SP, 33 AIOC, Calcutta,  
1986; 580-581.

..*avidyā* means not ignorance but the cause of that ignorance..  
*avidyā* (= *jadaprakṛti*) is regarded as a real entity, distinct from  
but dependent upon *brahman* .

119. KULKARNI, G. V *Viveka in the Brāhmana-granthas*.  
SP, 32 AIOC, 1985; p. 44.

..concept of *viveka* (discrimination bet Eternal and Non-eternal,  
bet. *sat* and *asat*, etc ) has greatly developed in *Br*-texts..

120. KUPPERMAN, Joel J. *Ātman and Self* PEW 36 (2),  
April 86; 159-160.

..(abstract).. the 'self' of the West is *jīva* rather than *ātman*;  
the relation of *ātman* to person is more like that of water to ice  
and steam than substance to thing..

121. KUPPUSWAMI SASTRI, S. *Pūrṇaism in Indian philo-  
sophy - the wholism of ancient India* K S *Birth Cent. Comm.*  
*Vol - Part I*, Madras, 1981.

..(reprint of *VBD* I. 130 19).

122. LAINE, J. The notion of 'scripture' in modern Indian  
thought. *ABORI* 64, 1983; 165-179.

. concept of 'Hinduism' and 'religion'. Hindus, to this day,  
look to numerous texts as their scriptures — Vedas, *Up*, *Gīṭā*—  
but insofar as they identify with a pan Indian religiousness  
called Hinduism, their common basis is not a given authoritative

text, but a faith in the possibilities of human appropriation of truth, this is the basis of the creation of 'Hinduism'

123. LATH, Mukund Ancient Indian music and the concept of man

. see 37 41 above

124. LAUGHLIN JR, Charles D On the spirit of the gift. *J Ind Anthropol Soc* 21 (2), 1986, 156-176

. gift and giving in Hindu trad Vedic evidence, *RV* hymn to *dāna*, Naciketas episode in *Katha Up* .. gift-exchange and love exchange as ritual

125 LE BOURDELLES, H La flamme et la brahmana: Nature de la fonction Etymologie.

see 79 199 above see 80 126 below

126 LE BOURDELLES, H Une confirmation sur le problème *flamen brahman* *REL* 58, 1980 (81), 124-125

. see 80 125 above

127 LINGAT, Robert Time and the dharma *CIS* 6, 1962, 7-16

127A LOKESH CHANDRA The flesh and blood of time. *SVUOJ* 27 (1-2), 1984, 1-9

. Vedic concept of time considered among others

128 MAGNONE, P. The development of *tejas* from the Vedas to the Purāṇas

see 79 212 above

129 MAHAPATRA, Sacchidananda The concept of Jātavedas in the Rgveda *SP*, 33 AIOC, Calcutta, 1986, 57-59

130 MALAMOUD, Charles Lumières indiennes sur la séduction *Traverses* 18, 1980, 56-67

131 MALAMOUD, Charles (ed.) *Lien de vie, noeud mortel. Les représentations de la dette en China, en Japan et dans le monde indien* Ed de l'Ecole des Hautes Etudes en Sciences Sociales, Paris, 1988, 208.



.. 'dāra' viewed in its social, national and rel. implications—  
figure of the dāra stands out in greater relief.. debt and  
dash—relationship .

Rev. : LODOLO LANGSTON, EN 33, 334

132. MANSIMHA. Vedon man rāsiya bhāvanā (Hindi).  
Kashli 3 (1-2), 1980-S1; 39-43.

..nationalistic sentiment in Vedas

133. MAWET, F. "Light" in ancient Iranian. *JIES* 10  
(3-4), 1982; 283-299.

134. MAZUMDAR, B. P. The concept of *dharma* in ancient  
India.

..see 61. 61 above

135. MEHENDALE, M. A. Rta : Prādhyūpaka Lūders yāñce  
vicāra (Marathi). (in) *Prajñājalī* (L. J. Fel. Vol.), 1988; 1-14.

..views on rta of Professor LUDERS (1) word rta used in Veda  
always as noun (and never as adj.) (2) the word rta in the  
Veda has only one meaning, v.z., 'satya' (= truth, cosmic  
power) rta in post-Vedic lit., rta in *RV* (opposite to *anṛta*,  
*druha*, *vijana*, *yānu*, *ra* = *sūkta*), *RV* and *satyārtha*, rta in Vedic  
myths, rta manifests as light, rta and *tapas*, *brahman*, etc., rta  
in *Avesta*

136. MEHTA, N. D. Evolution of the conception of Pranava  
or 'Om' in Sanskrit literature *Sanskrit Research* 1, 1916;  
213-240.

137. MIRASDAR, Mangala Hari *Sodaśakala puruṣa*. SP,  
34 AIOC, Visakhapatnam, 1989, 15-16

..jīva or ātman, on account of being reflected by the subtle body  
constituted of sixteen parts, is called *ṣodaśakala puruṣa* the 16  
kalas are : *prāṇa*, *śraddhā*, *kha*, *vāya*, *jyotiḥ*, *āp*, *prithivī*, *indriya*,  
*manas*, *anna*, *virja*, *tapas*, *mantra*, *karman*, *loka*, *nāman*

138. MISHRA, Hariram. Vaiyākaranon tathā sāhityaśāstri-  
yon dvārā śabda tattva kiṭdārśanika vyākhyā (Hindi). *JGJKSV*  
43, 1987 (1991), 281-287.

..śabda acc. to grammarians and rhetoricians .

- 139 MISHRA, Lal Bihari Vedon men sakti tattva ( Hindi ),  
*Kalyana* 61 ( 3 ), Mar 87, 604-608, 672-675

serially

- 140 MISRA, Godavarisha The concept of *sannyāsa*. SP,  
33 AIOC, Calcutta, 1986, p 656

as expounded in *Up sannyasa* evaluated as a means to  
liberation

- 141 MITTWEDE, Martin The concept of *yajña* in Yajur  
Veda

see 12 13 above

- 142 MODI, P M *Aksara the forgotten chapter in the  
history of Indian philosophy* Sri Garib Dass Oriental Series-30,  
Indian Books Centre, Delhi, 1985, xii + 175

reprint of IBD I 121 37 treats of the concept of *akṣara*  
beginning with early *Up*

Rev K JAYAMMAL ALB 49 254

- 143 MOHANTY, Aditya Kumar 'The concept of *saccida-  
nanda* SP, 34 AIOC Visakhapatnam, 1989, p 333

the ultimate reality is of the nature of consciousness

- 144 MUKHOPADHYAY, Biswanath The mind in the Rgveda.  
SP, 34 AIOC, Visakhapatnam, 1989, p 5

mind has not been personified in *RV* like other abstract ideas  
or principles

- 145 MULLIK, B R The significance of *aum* *Theosophist*  
90 ( 6 ), Mar 69, 406-410

- 146 MUNSHI, Shehnaz Indo Iranian concept of *asha*  
( *ṛta* ) ( in ) *Ultimate*, Bombay Univ, 1991, 165 ff

Av Ahura ( = Asura ) Av Apam Napat ( = Varuṇa ) and  
Av Mithra ( = Mitra ) form the triad responsible for guarding  
Asha ( = *ṛta* )

- 147 MURAKAMI, Shinkan The conception of body and  
mind in ancient India and Buddhism ( Jap ) *Nanto bukkyō* 51,  
1983, 25 42

see 80 148 below

148 MURAKAMI, Shinkan Concepts of the self and the mind in Vedic and Buddhist literature *Tohoku daigaku nihon bunka kenkyūjo kenkyūhokoku*

I The mind in the Vedas II The mind in the *Brāhmanas* and in the early *Up* (abstract) see 80 147 above

149 MURTHY, K K Indian theories of beauty *Kosala* 3 (1-2), Faizabad, 1980-81, 1-6

Indian quest for beauty is as old as Vedas word *alamkrti* in *RV* developed into *alamkrti* or *alamkāra* of *alamkaraśāstra*, it connotes charm in English in *Up sat cit-ananda* as components of spiritual beauty

150 MUS Paul Le stance de la plénitude *BEFEO* 44, 1947-50; 591-618

151 MYLIUS, Klaus *Viśvasṛjāh*, and the problem of continuity in Indian religious history (in) *Amṛtadhāra* (R. N. D. Fel Vol ), 1984, 285-300

traces the concept thro lit (first occurrence *AV XI 7 4*).. (*Raghuvamśa X 16 Viśru* as *viśvasṛj*) establishes direct continuity of Indian rel hist

152 NAGARAJA RAO, H The meaning of Dharma in Hinduism *Aryan Path* 40 (12), Dec 69, 529-532

153 NARADEVA SASTRI *Catvāri vāk parimitā padāni SP*, 33 AIOC, Calcutta, 1986, 505-506

. *vacah catasrah avasthah para (garbhasthah) paryanti (garbhakalah) madhyama (prasavakalah) vaikhari (prasūtaastha) . vaikhari dvividhā - śliṣṭavīśiṣṭabhedena viśiṣṭā āpi prapṭasādhubhāvabhraṣṭabhedena dvividhā catvāri vāk parimutā* — wrongly understood by some as denoting *nimakkhatopa argan patah* .

154 NARAYANAN, S Tamil Vedic perception of personality. *The Vedic Path* 49 (1), June 86, 45-49

155 NEOG, Maheshwar *The Bhakti-Ratnakara of Śankaradeva and the History of the Concept of Bhakti* Punjab Univ., Patiala, 1982, xiv + 170 + 204.

Rev B P MAZUMDAR *JIH* 61, 306-09

156 NUVANGUL, V Boon in religious literature of India  
*Pr Bh* 94, Oct 89, 421-424

many ref in Vedic and *Up* lit

157 OBERHAMMER, G (ed) *Offenbarung, Geistige Realität des Menschen*

(= *VBD* IV 80 284)

Rev R N D *ABORI* 69 398-99

158 OBERHAMMER G (ed) *Transzendenz-erfahrung, Vollzugshorizont des Heils Das Problem in indischer und christlicher Tradition*

(= *VBD* IV 80 285)

Rev R N D *ABORI* 69 399-400

159 OBERHAMMER, G (ed) *Inklusivismus Eine indische Denkform* Publ of the De Nobili Res Lib, Occas Papers-2, Wien, 1983, 113

contains article on 'Inklusivismus eine indische Weise der geistigen Werbung und Auseinandersetzung' by HACKER two critiques by HALBFASS and WEZLER and an evaluative postscript by the Editor acc to HACKER Inklusivismus consists in claiming for and thus including in one's own rel what really belongs to an alien rel ideology this tendency is more prominently observable in Neo Hinduism

Rev G B *ZDMG* 135 (1) 262-03 R N D *ABORI* 69 401-402 J W DE JONG *IJJ* 29 (1) 68-70 D R KILLINGLEY, *BSOAS* 48 (2) 376-77 Patrick OLIVELLE *JAOS* 106 867-68

160 OGUIBENINE, Boris La daksina dans le Rgveda et le transfert de merite dans le bouddhisme

see 56 24 above see 80 161 below

161 OGUIBENINE, Boris [sur la daksina] *Annuaire EPHE*, V section, scien rel, Resumes des conf et travaux 92, 1983-84, 175-180

see 80 160 above

162 OGUIBENINE Boris Cosmic tree in Vedic and Tamil mythology contrastive analysis *JIES* 12 (3 4), 1984, 367-374.

author examines SHULMAN's interpretation of the Tamil myth of Murukan's struggle with Cūr and compares it with Vedic concepts of Cosmic Tree

163 OMKAR, Shri Śraddhā *Vedavani* 36 (7), May 84, 4-6.

164 O'NEIL, L Thomas Speaking the unspeakable : Śankara on śabda *Dar Int* 20 (2), April 80, 53-60

165 O'NEIL, L Thomas *Māyā in Śankara Measuring the Immeasurable* Mot Ban, Delhi, 1980, xi + 222

. Part I, Chh II-V hist survey of the terms *māyā* and *sam-  
vrtti māyā* in *RV* = wondrous creative power the special ability  
of the gods 'to create or assume a particular form and project  
themselves on to the exterior *māyā* from root *ma* 'to  
measure'

Rev Alessandro CIMINO, *EW* 32, 194-96

166 PADOUX, Andre Mantras, what are they ?

. in 34 13 above see 54 325 above see 80 168 below..

167 PADOUX, Andre Early speculations about the signi-  
ficance and powers of the Word (in) *Vac The Concept of the  
Word in Selected Hindu Tantras*, SUNY Press, Albany,  
1990, 1-29

(Ch 1 in the book) in India throughout the ages a  
'linguistic theology' has evolved *śabda* is eternal — Veda as  
revelation speculations about the power of the word occur  
from *RV* onwards Vedic speculations as expressed in the hy-  
mnas, are based upon a kind of primacy of the Word author  
considers the term *īc* in Vedic lit (particularly *RV* X 71 and  
125) the term *akṣara* syllable *om* (in Indian thought, as  
early as Vedic times, the condensed the concentrated, has  
always been given primacy over the extended the dilated)..  
the breaking up of *om* into its constituent phonemes (*a + u +  
m + ?*) to wh are ascribed theological or cosm c meanings

168 PADOUX, Andre The Mantras (in) *Vac The Concept  
of the Word in Selected Hindu Tantras*, SUNY, Albany, 1990,  
372-426

(Ch 7 in the book) definition and characteristics of  
*mantras* *man + tra* = an instrument of thought (not ordinary

thought, conceptual discursive differentiating form of thought — it is more intense more effective and one pointed) see 80 166 above

169 PANDE, Baleshwar *Nature and Destiny of Man: Social, Moral, and Intellectual* Delhi, 1986 (reprint), 248

170 PANDIT M D *Zero in Panini* Publ CASS B 12, Univ Poona, 1990, 201

(1) linguist c zero (2) it zero (3) anuvrtti zero

Rev K K RAJA *ALB* 55 162-63

171 PANIKKAR R Le temps et l'éternité dans la pensée indienne (in) *Mensch und Zeit* Erasmus Jahrbuch 1951, Zurich, 1952, 219-252

cf *VBD* IV 80 311 312

172 PARIKH, Vasant Concept of destiny in Indian philosophy *SP* 32 AIOC, Ahmedabad, 1985, 356-357

173 PARIKH Vasant, PANDYA, Vinod, PATHAK, Kishor. *Sanskṛta Sahityaman Manava* (Guj) Arts College, Amreli, 1985, 4 + 110

chh 2-4 man in Vedic lit

Rev Ramesh BETAI *Svadhya* 23 (2), 221-23

174 PARRINDER Geoffrey *Avatar and Incarnation Comparison of Indian and Christian Beliefs*

see 56 28 above

175 PARRY J The gift, the Indian gift, and the 'Indian gift' *Man* 21 1986 453 473

176 PATEL Gautam V A concept of samnyasa in Gītā and Manusmṛti *Bh Vid* 45-47, 1985-87, 201-203

word *samnyasa* not found in any Vedic *mantra* nor in early *Up* occurs once in *Mundaka Up* occurs with greater details, in *Jabala* and *Paramarṣa* the words *pravrajya* and *pravrajat* do not mean *samnyasa* as such see 80 177 and 179 below

177 PATEL Gautam V Vedas, Manusmṛti and Gītā (a comparative study) *SP* 33 AIOC Calcutta, 1986, 665-666,

concepts like *samnyasa*, *yajna*, etc in these texts.. show a development.. see 80 176 above and 80 179 below.

178. PATEL, Gautam V. The concept of Vaikuntha – a later development *JOIB* 25 ( 3-4 ), 1986 ( 1988 ), 163-169.

(*paper*, 6 WSC) Vedic references (?) in Vedic lit, it is Indra who is described as being born as the son of Vaikuṇṭhā; therefore, *vaikuntha* in Vedic lit is an epithet of Indra

179. PATEL, Gautam V *Samnyāsa* – a later developed concept, *SP*, 7 WSC, Leiden, 1987, p 114

. word *samnyasa* not found in *Sam*, *Br*, *Ār*, older *Up*, occurs in *Mundaka Up* concept discussed in *Dharmasūtras* see 80 176, 177 above

180 PATHAK, Ganesh Kumar *Prācīna bhāratīya kāla-vijñāna* (Hindi). *VJ* 34, Dec 85, 129-133

.. 'time' in ancient India *AV* VIII 2 21 [4 32,00,00,000 years = life of creation]

181. PATHARIYA, Satya Īśvara kā sarvottama nāma Om (Hindi). *Vedavānī* 41 ( 7 ), May 89, 7-8

. *om* = best name of God

182 PATHARIYA, Satya Rāstrabhūṣana mānava *Vedavānī* 39 ( 8 ), June 87; 1-3.

.. *samu'ro 'si nabhasvan, maruto' si marutām ganah, avasyūr ast dūvasvan* .

183. Patriotism, the Vedic concept. *Organiser* 17 ( 50 ), 13 7. 64; p. 12.

184 PELICAN, Jaroslav. *The Vindication of Tradition*. Yale Univ. Press, New Haven, 1984

. trad is the living faith of the dead, traditionalism is the dead faith of the living . it is traditionalism that gives trad such a bad name

185 PODDAR, Hanuman Prasad *Rasādvaita* (Hindi). *Kalyana* 61 ( 7 ), July 87, 839-844

. *Up* citations .

- 186 POLEY, Utz On the structure of *ṛta* and *brahman* (*brahmodya*) (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 745-755

in the discussion of the absolute finest structure of *ṛta* and *brahman* a new approach causing further typological sequences in the literary field as well as in the geometric-ornamental area is proposed *RV* is an illustrated book without illustrations, the imagined pictures are geometric ornaments selections from the basic design of 432 positions result in different ornaments which are already known ref *RV* 1.164 X.97, X.114

- 187 POST, Kenneth H The failure of contract among the fishes *ABORI* 65, 1984, 11-26

history of the study of contract in Vedic texts reviewed the role of Mitra in cosmic and political order discusses two stories involving contracts and Mitra Varuna "Manu and the fish" and Pururavas and Urvashi *Nirūdhapaśubandha* why are extreme asceticism and eternal recurrence as foundation of law an improvement on contracts?

- 188 PRITHIPAUL, K D *Moha A Study in the Metaphysics of Error in the Brahmanical Tradition* Southern Publications, Madras, 1988, 172

(relation of *moha* to *māya* and *avidyā*)

- 189 PUNJABI, Shakuntala 'Manas' - a critique *D N Shastri Comm Vol*, 1987, 362-370

*manns* in Veda and *Up*

- 190 RAGHUNATHA IYER, N Viveka, the basic note of Indian culture *J Madras Univ (H)* 37 (1-2), 1965-66, 36-67

- 191 RANA, B S Place and time as the determining factors of *dharma* in ancient Indian society (in) *Essays in IHC*, INCS, New Delhi, 1986, 229-232.

dynamic conception of *dharma*

- 192 RANADE, H G Some terms and concepts in the Śrauta ritual

see 54-345 and 79-319 above



- 193 RANGANATHANANDA, Swami India's vision of *samanvaya* I *Pr Bh* 92, Dec 87, 483-491

(to be contd.) *samanvaya* its early evolution in Vedic culture its fullest expression in the Advaitic vision of the *Upanishads*

- 194 RATNAM, Ram Kumar Duhkha: Advaitic perspective. *IPQ* (St. Suppl.) 25 (2) April 88, 13-24

- 195 RAU, Wilhelm *Die Brennlinsen im alten Indien*  
see 77-41 above

- 196 RENTELN, Alison Dundas The concept of human rights *Anthropos* 83, 1988, 343-364

rights and duties are always correlative therefore duty-based moral systems can accommodate human rights in addition the presumed universality of human rights is called into question... there do not even exist articles on the concept of human rights in all societies (e.g. Indian)

- 197 SAHOO, P. C. Black magical significance of water in the Veda *SP*, 33 AIOC Calcutta, 1986, p. 27  
mentions *udavajrapraharana* in Veda

- 198 SAHU, R. J. Implication of different concepts of *Prana* and *Pranayama* in the ancient and mediaeval Sanskrit texts. *Yoga Mimamsa* 29 (3), Oct 90, 1-17

*prana* in Vedic literature particularly in *AV Chandogya Kena Katha, Prasna*

- 199 SAMUDRA, K. D. Concept of sacrifice in the *Manusmṛiti* and the *Yajñavalkya Smṛiti* (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 92 ff

imp. given to 5 *mahayajnas* these are different from *brahmayajnas* in 2 respects (1) householder is himself the agent, no priest is required (2) main idea of 5 *mahayajnas* is to discharge one's duties to gods, sages, manes, etc. they are morally and spiritually more progressive and ennobling than *brahmayajnas*... see 54-356 above

- 200 SANKARANARAYANAN, S. *Mimamsa* in ancient India, *ABORI* 62, 1981, 1-16

. (1) in *Br* and *Up*, *m* denotes investigation and inquiry in general, also denotes doubting purity of a given thing, (2) in *Vedāṅga Sūtra* period, *m* denotes a branch of science of Vedic phonetics, the terms *ānvikṣikī* and *nyāya* include what is known as *karmamīmāṃsā*

201. SARASWATI, Baidyanath *The Spectrum of the Sacred*. Concept Publ Co, Delhi, 1984, xx + 173.

. Part I (2-104) of theoretical nature. (1) 'the concept of the sacred', brief interpretation of Hindu society and rel, in India, rel pervades the entire social structure ('Hinduism is a social system rather than a mere rel — rev), (2) 'the sacred complexes in Indian cultural traditions' diff notions of the sacred developed in three diff cultural traditions (oral, textual, and transcendental) and formed a set of rel phenomena..

Rev D. M., *Arch Or* 57, 78-79

202 SATYA PRAKASH SARASWATI. Concept of vrata in the Vedic literature *JIDVP* 3 (2), June 90, 221-254

. *vrata* in *YV* and *AV* the word to be derived from *vr* (and not from *vrt* as suggested by V M APTE, *VBD* I 94 4) P V. KANE's views reproduced .

203 SATYAVRATA SIDDHANTALANKAR Civilization and culture. *Vedic Path* 48 (3-4), Mar 86, 4-13.

204 SATYAVRATA SIDDHANTALANKAR The concept of Vedic realism *AH* 6 . 57, Feb 89, 31-33

205 SCHMIDT, Hanns-Peter Turandot in Indien. *SII* 13/14, 1987, 203-217

. the *motif* is shown to be of Indian origin .

206 SCHWARZ, Arturo La dimensione materna, cosmogonica, illuminante ed erotica di *vāc* (in) *Atti del terzo convegno nazionale di studi sanscriti*, Ed Jollygrafica, Torino, 1986; 89-111.

207. SEN, Debabrata *Concept of Knowledge · Indian Theories*. Calcutta, 1984, xii + 296

208 SENGAKU, Maeda The Ātman-doctrine . general introduction (in) *Iwanami kōza*, Toyoshiso 6 : Indō shiso 2, Tokyo, 1988

209 SENSHARMA, Deba Brata The conception of tattva in Indian philosophy *VIJ* 4 (2), Sept 66, 204-208

210 SESHAGIRI RAO, K L *The Concept of Shraddha (in the Brahmanas, Upanishads, and Gita)* Mot Ban, Delhi

211 SHARMA Ganesh Dutta Concept of Rita in Rigveda. *SP*, 7 WSC, Leiden, 1987, p 151

*rita* denotes the law of nature and good conduct of man

212 SHARMA, J M Dayananda's concept of Guru *AH* 7 70, Mar 90, 3-5

213 SHARMA, Krishnalal 'Sudena' *Vaidika evam Samskrita Sahitya men Śakuna evam Adbhuta Ghatanaen* (Hindi)

see 73 63 above

214 SHARMA, Ramanath 'Ahimsa' visavaka parampara-gata avadharanaon ki samikṣā (Hindi) *JMSUB* 39-40 (1), Humanities No 1990-91, 143-180

*ahimsa* in Vedic trad

215 SHARMA, Ram Murti Concept of Purusa in Indian philosophy *JOIB* 0 (3-4), 165-171

216 SHARMA, Ram Murti Sacrifice in the Vedanta philosophy (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 83 87

21 SHARMA, Satyaprakash Aupanisada darśana men kala brahma ki parikā'pana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 604

*kala* and *brahman* are two different concepts but they have been brought on a par — cf *Kaṭi alya- Subala Śvetāśvatara- Up* .

218 SHARMA, Srikrishna Vak tattva ka vaijñānika vivēcana (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R. P V P, Jodhpur, 1990, 9

4 forms of *vak* (1) *bekura* (*vacaspatya*) (2) *subrahmanya* (*brahmanaspatya*) (3) *garvita* (*alindra*) (4) *ambhr̥ṇī* (*bhau-ma*) their *maṇḍalas* also mentioned

- 219 SHARMA, Tirthanath Bhāratiya ādarśat vairāgya ( Assam ) *Manideep* 4 ( 9 ), Guwahati, July 64, 621-623.

*vairāgya* from Vedic and Up pt of view

- 220 SHARMA, Urmila Devi Asura vicāra-vimarśa ( Hindi ). *SP*, 32 AIOC, Ahmedabad, 1985, 22-23

the chief *prasa* necessary for living is *asura* — it is Varuna in *Mitravaruna* *apana* in *pranapana* *sthavara* in *sthavarajangama*, *andhakara* in *prakasa andhakara*

- 221 SHASTRI, S V Sapathas in ancient Sanskrit texts — a material source of culture ( in ) *P H L Eggermont Jubilee Vol*, Leuven, 1987, 159-166

- 222 SHUKLA, Badrinath Svasvāmibhāva *JGJKSV* 37 ( Baladeva Upadhyaya Fel Vol ), 1983, HS 71-73

*svatva* = *yatheṣṭaviniyogakarmavayogyata*, *svamutva* = *yatheṣṭaviniyogaka trivayogyata*

- 223 SHUKLA, C K The upanisadic concept of *kama* as physical appetite.

. see 22 111 above

- 224 SHUKLA, Kumkum Veda men satya ki avadhāranā ( Hindi ) *SP*, 34 AIOC, Visakhapatnam, 1989, p 31

truth in Veda

- 225 SHUKLA, Pratibha Jivinasālā kā nirmāna ( Hindi ), *Veda-Savita* 6 ( 10 ), May 86, 334-335

creation of the house of life

- 226 SHUKLA S N Man in the Veda and Avesta *AJOS* 1 ( 2 ), Aligarh, 1984, 117-128

man has a purpose and that purpose is to deliver good to the society as well as to himself, only thro' this good has he to achieve the highest goal of his life, viz the Ultimate Reality.

- 227 SIEGEL, Lee *Fires of Love / Waters of Peace — Passion and Renunciation in Indian Culture* Univ of Hawaii Press, Honolulu, 1983, 11 + 122

- 228 SIMHA, Rajendra Prasad Vaidika kalina rastrīyatā  
(Hindi) SP, 34 AIOC, Visakhapatnam 1989 p 13

national sm in Vedic times

- 229 SINGH, Ranvir Concept of *tirtha* in Vedic literature,  
see 79 376 above

- 230 SINHA, K P A new light on the *apauruseyatva*,  
*niyatva*, and *abhirantatva* of the Vedas (in) K K Handiqui *Fel*  
*Vol*, Gauhati, 1982, 18 26

views of diff systems of philosophy and the crit the  
*śabdika* (linguistic) aspect of the Veda may be non eternal,  
but the *tattvika* (essential) aspect is eternal supersensuous ex-  
periences can't be brought under the purview of logic and are,  
therefore *svatahpramāna* there is *samanāya* in these super-  
sensuous experiences Vedas are characterized by self validity,  
impersonalness and eternity

- 231 SINHA Ranjit *Dharma ki Hindu Avadharana* (Hindi).  
Central Book Depot, Allahabad, 1977, xiii + 313

the Hindu concept of *Dharma*

Rev Maya MALAVIYA JGJKSV 36 334-35

- 232 SMART, Ninian On *apauruseya śruti* PEW 36 (2),  
April 86, p 164

(abstract) the notion of *śruti* as a primordial source of ritual  
actions is intelligible but some shift of emphasis took place  
once it was treated in effect as a *pramāṇa* and so as a source  
of propositional knowledge

- 233 SMITH, R Morton Sin in India

see 61 104 above

- 234 SMITH, R Morton Time in India, the paradox of  
*state and motion* EW 38 (1-4), 1988 93 105

to us Time is a linear process but in India it is cyclical,  
Time was linear in Vedic times down to the success of the atomic  
theory of Prakudha Kātyāyana in the 6th cent B C time  
has made differences in India but society has never been repre-  
sented as different from that of any present and the static past  
causes less anxiety than the unknown future which is in the hands  
of man in whom there is no confidence

235 SPERA, Giuseppe *Notes on ahimsa* Ind Taur Publ. Series - 13, Torino, 1982

236 SREEKRISHNA SARMA, E R Concept of man in the Vedic and Upanisadic literature *K K Handiqui Fel Vol*, Gauhati, 1982, 56-61

considers the word *puruṣa* (as against *prajā manuṣya martya, nara*) *puruṣa* is nearest to the creator *Sadaśakalah puruṣah* = man as a biological and psychic being and also transcending both these aspects the spirit of Vedic lit is that man is at liberty to do and achieve what he wants happiness is the aim of life

237 SREERAMAMURTI, P The concept of *mahavakyas* according to the Vaiyākaranas *K S Birth Cent Comm Vol*, Part 2, KSRI, Madras 1985, 19<sup>c</sup>-198

see 80 244 and 245 below

238 SRIMANNARAYANA MURTI, M Thunder and lightning in the Vedic literature *SP*, 34 AIOC, Visakhapatnam, 1989; 26-27

epithets denoting the attributes of physical objects of nature came to be viewed distinctly from their substrata while some of them became independent divinities others came to be viewed as accessories like weapons and tools or as associative divinities..

239 SRINIVASAN, K R History, culture, and language : a nexus (in) *Essays in IHC*, IHCS, New Delhi, 1986, 275-286.

240, SRIVASTAVA, O P Śulka in ancient and early medieval India *JGJKSV* 37 (1 4), 1983, E 129-161

*śulka* in Vedic texts

241 SRIVASTAVA, Urmila Jivema śaradah śatam *SP*, 32 AIOC, Ahmedabad, 1985, p 52

242 STAAL, Frits On the Indian concept of the body  
see 20 117 above

243 STAAL, Frits The sound of religion  
see 47 128 above

244 SUBRAHMANYAM, Korada *Discourse - oriental and occidental view-point* Central Univ, Hyderabad

(typescript) discourse or *mahavakya* is the largest unit of a linguistic composition Indian views acc to *Vyākaraṇa*, *Alaṅkāraśāstra*, and *Darśanas* see 80 237 above and 80 245 below

245 SUBRAHMANYAM, Korada *Mahavakyavicārah* Visakhapatnam, 1986; xii + 102 + 16

. (DD, Andhra Univ) *mahavakya* is the complete unit of lg. both in Vedic and spoken lg. shows how the concept was developed in various *darśanas* and *śāstras* see 80 237 and 244 above

Rev S D LADDU *ABORI* 69 396

246 SUBRAHMANYA SASTRI, S *Vaidikadarśanadṛṣṭyā samatāyāḥ* *sūcanam* *Vrajagandha* 1 (1) Srikrishna-Satsangabhavan Prakashan, Mathura, April 85, 31-32

247 SUDHI, Padma. *Aesthetic Theories of India*. BORI, Poona, 1983, 34 + 232

considers Vedic evidence

Rev Anandaprakash DIXSHIT *ABORI* 64 339-41

248 TAIMINI, I K The wisdom of the Upanishads - the significance and use of pranava

see 22. 121 above

249 TANAKA, Sumio The concept of 'ancestors' in ancient India (Jap) *Hozan Kyōgaku Taikai* 110, Oct 84; 115-125.

250 TEJOMITRA *Vaidikasamhitāsu lokānam parikalpanā*. *JIDVP* 2 (2), Aug 89, 231-239

three *lokas*, four *l*, seven *l* 14 *l*, infinite no of *l*

251. TEJOMITRA *Aśvibhyām Dadhicā madhuvidyopadeśah*. *JIDVP* 3 (2), June 90, 279-281

. deals with Vedic education rather than with *madhuvidyā*

252. THIEME Paul The concept of truth in Rig Veda. *SP*, 1st Week-end Seminar, Maharshi Vedic Univ, Feb 85.

the underlying concept of *RV* is truth, the technique for arriving at Truth may be called *Dhyanam Yoga* (which has obvious parallel to Transcendental Meditation) the *ṛṣi* sees Nature as being in the service of higher powers of an ethical char

- 253 THITE, G. U. *Animalism in Ancient India* Publ. CASS, Cl. A, No. 47, Univ. Poona, 1973

reproduced from *JOIB* 21 (3) 1972, 191-209

- 254 TIWARI, Kapil N. (ed.) *Suffering Indian Perspectives* Mot. Ban., Delhi, 1986, xiii + 302

(collection of 17 papers) Karl H. POTTER "Suffering in the orthodox philosophical systems. Is there any?" ('suffering' as transl. of *duhkha* is inadequate acc. to orthodox philos. systems, there is no suffering i.e. undeserved *duhkha*) *duhkha* is at the heart of Ind. philos., rel. lit. and social views, this does not mean that Indians have a pessimistic or negative perspective of man's role in the world. *karma* and *duhkha*. B. K. MATILAL, 'On the universality of suffering'. Arvind SHARMA, "Suffering in Hindu thought" (considers Vedic *samlutas Up.*, philosophical systems, devotional theism) see 64-62 above

Rev. George CHEMAPARATHY *JAOS* 108, 500-501, Jayendra SONI *Anthropos* 83 648-50

- 255 TRIPATHI, Banarasi. *Vaidika vānmaya men vak aura mana* (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p. 80

creation is the result of the union of *vak* and *manas*

- 256 TRIPATHI, Bhagirath Prasad, Vagish Shastri. *Nigama aura āgama kā samanvaya* (Hindi) (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.), Varanasi, 1987, H. 97-102

harmonising *āgama* and *nigama*

- 257 TRIPATHY, Rama Chandra. The concept of Puruṣottama and Lord Jagannātha. *SP*, 32 AIOC, Ahmedabad, 1985; p. 418

ref. to *puruṣa* in *Puruṣasukta* (*RV*) and *p* in *Up.*

- 258 TURSTIG, Hans George. The Indian sorcery called *abhicara*. *WZAS* 29, 1985, 69-117

studies among others, material from Vedic texts 'magic', 'witchcraft', 'sorcery' *kṛtya yajurvedya abhicara jcikarmā*



the term *abhicara* is used in diff ways evil practices, particular magic rite sorcery a particular rite incorporated into Tantric texts

- 259 UPADHYE, P M Sacrifice in the Puranic Tradition.  
(in) *Sacrifice in India* Viveka Algarh 1987 121 126

*bhakti* is newly oriented sacrifice

- 260 URUBSHUROW Victoria. Indian *mantra* as 'transformative' speech act. Metaphysically rethinking J L. Austin's 'performative' utterance *AJOS* 2 (1 2) 1985, 15-34

(also in Algarh Or Series Viveka Publ 1985 iv + 70)  
[Hindu *mantra* three aspects phonetic (noises) phatic (grammatical) them (sense) further three aspects locat onary (utterance) illocat onary (performatory utterance) perlocat onary (doing an action)] Vedic *mantra* in *Br* in *Up* — all these represent transformative speech *mantra* words when properly uttered according to dictates of tradition exhibit a transformative effect on both speaker and world (1) sacred speech is meaningful its meaning derives from phonetic sounds (2) sacred speech carries force its force derives from an executive doing (not merely saying) of something in the utterance (3) sacred speech engenders a definite effect its effect derives from the sympathetic correspondence between subject and object

- 261 VAIDIKA Vedavati Aupanisadika artha vinimaya men dana aura daksina (Hindi) *SP* 33 AIOC Calcutta, 1986, 31-33

*dana* and *dakṣina* in *Up*

- 262 VARADACHARYA V Prapatti *JORM* 42-46 1972 77 (1987) 44 56

ref to *nysav dān* TA 10 63 (*Mahanarayana Up*) *nysa* or *p apatti* is a *brahmay dya* ref to *RV* VIII 19 5 (as interpreted by *Aśv GS* aradatta D vasvam n)

- 263 VATSYAYAN Kapila (ed) *Concept of Space Ancient and Modern* IGNCA New Delhi 1991 xxiv + 665

- 264 VERMA S D Vedic Rta Chit and Sri Aurobindo's supermind *The Vedic Path* 46 (3) Dec 83, 32-38

265. VERMAN, Jyeshth. Vedic concept of nationalism in modern perspective. *SP*, 32 AIOC, Ahmedabad 1985; p. 58.

266. VIRENDRA, Sushma; CHANDRA, Bhupesh. Non-violence in the Vedas. *Pr Bh* 91, Feb. 86, 65-70

in the Vedas, *ahimsā* means reverence for life.. *ahimsā* occupied a pivotal place in the Vedic concept of cosmic moral order.. Vedic sacrifice did not involve killing of animals.. spirit of selflessness or renunciation strengthens principle of *ahimsā*.. concept of non-violence originated in the Veda..

267. VYAS, R T The concept of non-violence in Vedic literature. *VIJ* 24 (1-2), 1986 (1989); 37-45.

bulk of textual evidence tends to underscore the fact that most of the Vedic rituals and daily as well as seasonal sacrifices were performed with simpler items of milk and cereals and that the animal sacrifices were looked upon as anomaly introduced by greedy knaves and were denounced in no uncertain terms..

268. WAYMAN, Alex The gait (*gati*) and the path (*mārga*) — reflections on the horizontal. *JAOS* 105 (3), 579-588

269. WAYMAN, Alex. O, that Linga! *ABORI* 68, 1987; 15-54.

. *linga* as grammatical gender, *l* as sexual differentiation; *l* in the six *Darśanas*, *l* and *lingin*, the saivite *l* — is it phallic or erotic? *l* and prosperity thro death, the iconic *l* — representations, varieties of *l*, *l* down, up, and lost, is a *l* necessary?..

270 WELBON, G. R. Person, text, tradition : India's Ācārya. *Hist Rel* 25 (3-4), 1986; 368-377.

271 WERNER, Karel. The Vedic concept of human personality and its destiny *JIP* 5 (3), 1977-78; 275-289.

. see 80 272 below .

272. WERNER, Karel Indian concepts of human personality in relation to the doctrine of the soul. *JRAS* No 1, 1988; 73-97.

the paper examines the early understanding of the human personality as it was developed, in clear dependence on earlier Vedic notions, in the old principal *Up.* before the rise of later

schools of Hindu thought, and in early Buddhism (particularly in Pali canon).. see 80 271 above.

273. WEZLER, A. Rejoinder. *WZKSA* 25, 1981; 139-141.

..refutes BODEWITZ's criticism of his book *Die wahren 'Speisereis-  
teesser'* ( *VBD* IV. 73 120, 80. 484 ) in *WZKSA* 24, 239-42..

274. WINDFUHR, Gernot L. The Word in Zoroastrianism. *JIES* 12 (1-2), 1984; 133-178

..in Z. the Word, as a correlate of truth, is ultimately the manifestation on earth of *mazdā*. The word makes dialogue possible, and thro' dialogue is formed the truly *vohu manah* of Zarathushtra. for Zarathushtra, verbal poetic art is the true intermediary, the *meso cosmos*, bet the cosmos of reason and the cosmos of practical existence it is thought-speech act..

275. WITZEL, M. Sur le chemin du ciel. *BEI* 2, 1984; 213-279.

..Vedic concepts tend to be related to natural phenomena..

276. YAWALKAR, R. G. On death — some considerations. *SP*, 32 AIOC, Ahmedabad, 1985; p. 424

..death shd be regarded as a 'force' *Yamasūktas* need to be considered in a different light .

277. YOGAMAYA. *R̥gveda* men 'go' tattva kī vyākhyā evaṁ vibhinna artha ( Hindi ) *MUSRJ* 9 ( 2 ), 1984; 1-22.

. concept of *gau* in *RV* see 73. 82 above .

278. YOUNG, Katherine. Euthanasia : traditional Hindu views and the contemporary debate. *ARC* 14 ( 2 ), Montreal Univ., Spring 1987; 20-27.

## XVIII. HISTORY AND CULTURE

### 81. INDO EUROPEANS : ANATOLIANS : INDO-IRANIANS : INDO-ARYANS : THE ARYAN PROBLEM

1. ADRADOS, F. R. Arqueologia y diferenciación del Indoeuropeo. *Emerita* 47, 1979; 261-282.

2 ADRADOS, F R *Die raumliche und zeitliche Differenzierung der Indoeuropaischen im Lichte der Vor- und Fruhgeschichte.*

see 45 3 above

3 AKHTAR, Jamna Das Indo Aryan rulers of ancient Western Asia and their documents *Piv* 10, 1978-79, 66-69

4 ALEXANDER, S M Was there an Indo European art? (in) *The IEs in the 4th and 3rd Mill B C* (ed POLOME), 1982, 87-103 + fig

5 ALLCHIN, F R Archaeological and language historical evidence for the movement of Indo Aryan-speaking peoples into South Asia (in) *Ethnic Problems of the History of Central Asia in the Early Period* (2nd mill B C, Nauka, Moscow, 1981, 336-349

5A ALUR, K R Aryan invasion of India and Indo Gangetic civilization — archaeo zoological approach

see 82 4 below

6 ANTHONY, David W The "Kurgan Culture", Indo-European origins, and the domestication of the horse a reconsideration (in) *Current Anthropology*, Chicago Univ Press, 1988

7 ARABAGIAN, Ruth Katz Cattle raiding and bride stealing *Religion* 14, 1984, 107-142

discusses the role of the goddesses and women in the male-dominated IE culture The masculine orientation of the IEs is associated by the author with pastoral nomadism and its attending warrior ideology author suggests that this state of things is to be found wherever these cultural forms prevail she further suggests that cultural technologies are responses to the ecological situation of a people see 81 22 below

8 The Aryan problem Home of the Aryans, expansion of Aryan culture *JMadras Univ (H)* 54 (1), Jan 82, 29-49.

9 Aryans originated in India study *MLBD Newsletter*, June 90, p 7

acc to K. R. ALUR (archaeologist) the inferences drawn from the pottery and coins excavated show that the Aryans migrated from India

- 10 The Aryan problem *Anusandhana Patrika* 9, Bharatiya Anusandhan Parishad, Ambejogai, Jan 1992, 9-18

report of Seminar organized by the Mythic Society Bangalore, 21-23 July 1986 brief summaries of papers presented  
inaugural speech by T. R. JAYARAMAN

- 11 The Aryan problem (Mar) *Ravivara Sakal*, 18 10 92; Suppl 1-6

(ref *Sakal* April 92 papers by G. P. PRADHAN and M. A. MEHENDALE) KHAIRE Home of the Aryans myth and reality, also papers by Jnaneshwar KULKARNI and Mahendra BIDKAR M. A. MEHENDALE The Aryan home change in the view of B. G. TILAK

- 12 BADER F Introduction à l'étude des mythes indoeuropéens de la vision les Cyclopes (in) *Studi Indo-Europei* (ed. CAMPANILE), Pisa, 1985, 9-50

- 13 BADER F La nom des Aryens *BSL* 81 (1), 1986, XVI XVIII

(Exposé)

- 14 BHARADWAJ, O. P. On the trail of the Mitannis *SP*, 33 ICANAS, Toronto, 1990

imp evidence of vestiges of the Mitannis in the region of Baluchistan and Bannu in NW Pakistan this evidence suggests the Indian origin of the Mitannis

- 15 BHOWMIK, Suhrid Kumar Tribal interpretation of the word Arya (some points for consideration of the scholars). *Folklore* 30 (4), April 89, 72-76

with the help of the tribal leg and culture specially of the Austro-Asiatic group we can obtain a clear idea about the Aryas and their culture (ref to Padmini Amulya Charan VIDYABHUSHAN's book *Vedat granthe arya abdena vyakharah*)

- 16 BIRNBAUM, H Indo-Europeans between the Baltic and the Black Sea *JIES* 12 (3-4), 1984, 235-259

17 BITTEL Kurt *Hattuscha, Hauptstadt der Hethiter Geschichte und Kultur altorientalischen Grossmacht* Du Mont Buchverlag, Köln, 1983, 227 + 138 illus

Rev Karl HACKER *Mundus* 21 (2) 91 92

18 BLAŽEK, Václav Some names for the wheeled vehicles in the Indo European languages and their diffusion among the languages of Eurasia

see 45 24 above

19 BONGARD LEVIN, G M [Indo Aryan] (Russ) *VDI* 1979/3 - 149, 1979 3-26

20 BONGARD LEVIN, G M Aryan and Non Aryan in ancient India (Russ) (in) *Ancient Cultures of Central Asia and India* (Russ), Leningrad, 1984, 71-78

21 BOSE, Pramathanath *Epochs of Civilization* Asian Ed. Services, New Delhi, 1978, xii + 339

(reprint of 1913)

22 BRENNEMAN JR, Walter L Serpents, cows, and ladies: contrasting symbolism in Irish and Indo-European cattle-raiding myths *Hist Rel* 28 (4), May 89, 340 354.

ref Bruce LINCOLN *VBD* IV 81 203 204 (the cattle-raiding myth provides a paradigm for the social class of warriors). cultural technologies and responses to the ecological situation of a people attending these technologies will be particular symbols and values and these symbols and values will be essentially similar wherever the particular technology is found for instance, the symbolism of the serpent in pastoral nomadic cultures will be generally interpreted as negative and life-destroying while in subsistence level cereal grain culture it will have a generally positive and life giving quality author amplifies the work of Bruce LINCOLN and Rith Katz ARABAGIAN (see 81 7 above) thro the carrying on of their methods

23 BRENTJES, B The peacock and the Aryan problem (in) *Etničeskie problemy drevnej istorii zentral'noj Azii*, Moscow, 1978

24 BRENTJES B Betrachtungen zur Frühzeit Vorderasiens *OLZ* 80 (4), 1985, 325-331,

..(rev. art. on Hans J NISSEN, *Grundzuge einer Geschichte der Fruhzelt des Vorderen Orients*, Wiss Buchges. Darmstadt, 1983, xv + 220)..

25. BRENTJES, B. Archaeologisches zu den Wanderungen der Indoiraner. *Altorientalische Forschungen* 13 (2), 1986; 224-238.

26. BUTI, Gian Gabriella. The family and the tribe: remarks on Indo European social setting (in) *Studien zum indogermanischen Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987; 9-20.

27. BURROW, T. The early Aryans. (in) *A Cultural History of India*, OUP, Oxford, 1975; 20-29.

28. CAMPANILE, E. (ed). *Problemi di lingua e di cultura nel campo indoeuropeo*.

.. see 45. 30 above

29. CAMPANILE, E. Histoire et préhistoire d'une formalis poétique indo européenne.

.. see 45. 32 above

30. CHARACHIDZÉ, Georges. Les Indo-européens et la Caucase. *Rev. Etud. Géorgiennes et Caucasiennes*, Paris, 1986; 211-222.

.. rev. of the work by GAMKRELIDZE and IVANOV (see below in this section)..

31. CHAUHAN, D. V. The Rgvedians in Anatolia. *VII* 23 (1-2), 1985 (1988); 35-54.

32. CHITALE Sripad. Bhāratahi āryon kā mūlasthāna hai (Hindi). *Anusandhāna Patrikā* 7, Ambejogai, Jan. 91; 21-25.

..India is original home of the Aryans: ref. to M. T. SAHASRABUDDHE's res. .. no ref. in *RV* to the advent of the Bhāratiyas from outside..

33. CREVATIN, F. *Ricerche di antichità indeuropee*.

.. (= *VBD* IV. 81.64)..

Rev.: P. DE BERNARDO, *ZCPH* 39, 347-50; J. P. MALLORY, *Kratylos* 26, 73-79, R. SCHMITT *KZ* 94, 292-94.

34. CREVATIN, F. Problemi di antichità indeuropee : note sull' occupazione della terra. *InL* 8, 1982-83 ( 1984 ); 27-35.

.. (Ved *sátpati-* ~ lat *possidāra*).

35. CREVATIN, F. Rilletura. *InL* 8, 1982-83 ( 1984 ); 172-175.

.. reply to J P. MALLORY's rev 81. 33 above..

36. CROSSLAND, R. A Indo-European origins : the linguistic evidence. *Past and Present* 12, 1957; 16-46.

37. DANDAMAEV, Muhammad A.; LUKONIN, Vladimir G. *The Culture and Social Institutions of Ancient Iran*. CUP, 1989; xiii + 463.

.. (English transl by Ph L KOHL with D J DADSON)..

Rev. Pierre BRIANT, *BSOAS* 54 (2), 374-76

38. DEMOULE, J. -P. Les Indo-européens ont -ils existe? *L'histoire* 28, 1980; 109-120.

39. DEPPERT, Joachim. East or west - the precedent : the Aryan schism. ( in ) *India and the West* (ed. J. DEPPERT), H. Goetz Mem. Vol , Manohar, New Delhi, 1983; 45-138.

.. schism alienating the Avestan and Vedic tribes from one another .. instigated by the manipulator Zarathustra.. in *Brāhmaṇa* period Brahmins made money out of ritualism wh. was thwarted by *Up* monism. author speaks of "Vedic cattle barons" and "Lasas libertine sexuality".. see 81. 39A below ..

39A. DEPPERT, Joachim. East or west ~ the precedent : the Aryan schism : II The Indo-Iranian schism. ( in ) *India and the West* (ed. J. D. ), Manohar, New Delhi, 1983; 51-162.

.. see 81-39 above ..

40. DERGACHEV, V. Neolithic and Bronze Age cultural communities of the steppe zone of the USSR. *Antiquity* 63, 1989; 793-802.

41. DESHPANDE, Madhav M.; HOCK, Peter Edwin (ed.). *Aryan and Non Aryan in India*.



(= VBD IV 81 71)

Rev K. MEENAKSHI *IHR* 10 143-146 K. MYLIUS *OLZ* 78 (1983) 175-76, K. R. NORMAN *AO* 43, 133-37

42 DEXTER, M. R. Proto Indo European sun maidens and gods of the moon *The Mankind Quarterly* 25 (1-2), 1985; 137-149

43 DIAKONOFF, I. M. On the original home of the speakers of Indo European (Russ.) *Vestnik Drevnei Istorii*, 1982; Part I 161, 3-30, Part II 162, 11-25

see 81 44 and 81 62 below

44 DIAKONOFF, I. M. On the original home of the speakers of Indo European *Soviet Anthropology and Archaeology* 23 (2), 1984, 5-87, also, *JIES* 13 (1-2) 1985 92-174

(English transl of 81 43 above) (ref GAMKRELIDZE, IVANOV 81 64 and 65 below) analyses arguments of G and I concludes the two scholars have been carried away in their conclusion about the time and location of the original IE speakers (and their migrations) their linguistic data are not sufficient for the suggested conclusions acc to D., the Balkan-Carpathian area was the homeland of the speakers of IE

45 DIEBOLD JR., A. Richard *The Evolution of the IE Nomenclature for Salmonid Fish The Case of 'Huchen' (Hucho Spp)*

see 45 49 above PIE homeland precisely the area posited for the IE homeland by the Kurgan hypothesis (Rev by HOLTSMARK in trad discussion of the IE salmon problem, it has been claimed that PIE \**h<sub>2</sub>ksos* necessarily identified the North German Plain as the IE homeland [VBD III. 81 172])

Rev Erling B. HOLTSMARK *Lg* 63 183

46 DILLON, Myles *Celts and Aryans*

(= VBD IV 81 78)

Rev V. P. KALYGIN *VJa* 1979/5 141-44

47 DOLGOPOLSKY, Aron The Indo European homeland and lexical contacts of PIE with other languages *Mediterranean Language Review* 3, Wiesbaden, 1987, 7-31.

48 DOLGOPOLSKY, Aron Cultural contacts of Proto Indo-European and Proto-Indo Iranian with neighbouring languages, *Folia Linguistica Historica* 8 (1-2), Berlin, 1989, 3-36

49 DROBIN Ulf *Indogermanische Religion und Kultur? Eine Analyse des Begriffes indogermanisch*

(= VBD IV 81 80)

Rev F BADER *BSL* 77 (2) 63-64, R SCHMITT, *Kratylos* 27 181

50 DUMÉZIL, G *Etudes Indo-Europeennes 1-4*

(rev rejects D's Dreifunktionenlehre)

Rev R KODDERITZSCH *Kratylos* 30 65-69

51 DUMÉZIL, G *Heur et malheur du guerrier Aspects mythiques de la fonction guerrière les Indo Europeens* Flammarion, Paris, 1985, 236

(2nd ed) Ind an evidence considered

52 DVIVEDI Vindhyaeshwari Prasad *Aryon ka Adidesa aur Unaki Sabhyata* (Hindi) Bombay, 1989, 246

original home of the Aryans and its civilization *Bhumika* 1  
Balaram JAKHAR *Prastavana* K C PANT

53 EULER, Wolfram Gab es eine indogermanische Gotterfamilie? (in) *Studien zum idg Wortschatz* (ed W. MEID), IBS 52, Innsbruck, 1987, 35-56

54 FATON, A 10 000 ans de civilisations anatoliennes. *Archeologia* 183, 1983, 16 25

55 FRYE, Richard N *The History of Ancient Iran* Handbuch des Altertumswissenschaft III 7, Verlag C H Beck, Munchen, 1984, xvi + 411 + maps

Rev J R RUSSELL *JAOS* 108 324-25

56 FUSSMANN, Gerard L'entree des Aryas en Inde *Annales du Collège de France*, 1988-89, 514-530

57 GAMKRELIDZE T V The Indo-European proto-language and the problem of the original homeland of the Indo Europeans *Proc 31 ICHSANA*, Tokyo, 1984, 200-201

homeland = a particular area in south west Asia this wd explain numerous common lexical loans in PIE Proto-Semitic, and South Caucasian as well as other ancient Near Eastern lgg

58 GAMKRELIDZE, T V Indogermanische Sprache und indogermanische Migrationen (Zur Frage der idg Ursprache und Urheimat) (Russ) (in) *B B Piotrovski Fel Vol*, Leningrad, 1985, 356-363

59 GAMKRELIDZE T V Neues zum Problem der indogermanischen Ursprache und der indogermanischen Urheimat. *KZ* 100 (2), 1987, 366-377

60 GAMKRELIDZE, T V, IVANOV, V V The original home of the Indo Europeans (Russ) (in) *Science in USSR* 2, 1981, 80-92

61 GAMKRELIDZE T V, IVANOV, V V The ancient Near East and the Indo European problem temporal and territorial characteristics of PIE based on linguistic and historico-cultural data *Soviet Anthropology and Archaeology* 22 (1), 1983, 51-96

see 81 64 below

62 GAMKRELIDZE, T V, IVANOV, V V The problem of the original homeland of the speakers of related dialects and on the methods of its determination (Russ) *VDI* 1984, 107-122.

(English resume) a propos of 81 43 above authors discuss the hypothesis of DIAKONOFF (*VDI* 1982) acc. to wh the original home of PIE-speakers may have been Balkano-Carpathian region they analyse the data that contradict D's hypothesis among them Semitic loan words in IE. The data seem to confirm the view of the authors that the original homeland of PIE-speakers must have been in the Near East in region of the Halaf culture

63 GAMKRELIDZE, T V , IVANOV, V. V. Indo-European and the Indo Europeans A reconstruction and historical typological analysis of a proto language and a proto culture ( Russ )

( = 45 70 above ) reconstruction of PIE authors' glottal theory of IE consonantism fresh approach to the problem of Urheimat constant concern with phonetic naturalness , new picture of the migrations of the Proto Iranians and the Indo Aryans (acc to authors original homeland of the IEs was in the region of Lake Urmia )

Rev Witold MANCZAK *FoL Or* 24, 270-72, Brent VINE, *Lg* 64 396-402

64 GAMKRELIDZE, T V , IVANOV, V V The ancient Near East and the Indo European question temporal and territorial characteristics of Proto IE based on linguistic and historico-cultural data *JIES* 13 (1 2), 1985 3-48

see 81 61 above the interaction of PIE with the Semitic and Kartvalian (Caucasian) lgg suggest a specific area in the Near East as the original IE homeland where these contacts cd have come about (the Balkans being ruled out as a possible homeland) see 81 71 below

65 GAMKRELIDZE, T V , IVANOV, V V The migrations of tribes speaking the IE dialects from their original homeland in the Near East to their historical habitation, in Eurasia *JIES* 13 (1-2), 1985, 49-91

also in *Soviet Studies in History* 23 (1 2) 53 95 the most ancient linguistic community to become differentiated from PIE lg and to continue an independent existence in isolation from the latter must be considered to be the Anatolian dialectal group after the differentiation of Proto Anatolian dialectal group the Greek Armenian Aryan dialectal group must have emerged from the PIE g system and then later must have broken up into Gk Armenian and Indo Ir dialects the archaic hymns of *RV* provide evidence of the differentiation of a special dialect group wh later constituted the beginnings of Iranian lgg alongside other groups within the Indo Ir linguistic community *RV* hymns contain several Iranian hydronyms and toponyms of southeastern Iran and Afghanistan and proper names wh already have specifically Iranian phonetic characteristics (cf Harīyūpīya = Iranian Haliab or Ariab in Afghanistan), in some cases it is difficult to differentiate early Iranian

from Old Indic, however the entire complex of lexical borrowings leaves no doubt that these forms belong to early Iranstratum the picture of the routes of PIE-speakers migrating into their new habitations on the Eurasian continent from their original homeland in the Near East and their contacts with the speakers of other lgg corresponds to a certain extent with the anthropological picture of migration and mixture of races in Western Eurasia see 81 71 below

66 GAMKRELIDZE, T V, IVANOV, V V The problem of the original homeland of the speakers of IE languages *JIES* 13 (1-2), 1985, 175-184

(in response to DIAKONOFF 81 43 and 44 above) see 81 71 below

67 GAMKRELIDZE, T V, IVANOV V V *Indo-European and the Indo-Europeans* de Gruyter, Berlin/New York, 1988, 1496.

English transl of 81 63 above by Johanna NICHOLS original homeland of IE to the southwest of the Caucasus authors also propose the reconstruction of PIE consonant system

68 GAUR, R C OCP culture and the Indo Aryans (in) *Studies in Orientology* (Basham Comm Vol ) Y K Publishers, Agra, 1988, 31-39

(also in *Corpus of Indological Studies* 1992 259-266) wd it not be possible that the Pre Harappans of the archaeologist were the same as the Indo Aryans of the historian?

69 GEORGIEV, V I Die drei Hauptperioden des Indoeuropaischen

see 45 73 above

70 GIMBUTAS, M Old Europe in the fifth millennium B C the european situation on the arrival of the Indo-Europeans (in) *IEs in 4 3 Mill B C* (ed E C POLOME), 1982, 1-60

71 GIMBUTAS, M Primary and secondary homeland of the Indo Europeans Comments on Gamkrelidze Ivanov articles *JIES* 13 (1-2), 1985, 185-202

ref 81 64-66 above mainly concerns arch evidence (G and I's usage of arch materials is too superficial the chronology

used in many cases is incorrect, much of the published information unknown to them) .

72. GOEL, Sita Ram. The home of our Aryan ancestors. *Organiser* 15 (47), 9.7.1962, 7-8

73. GOODY, J. Indo-European society. *Past and Present* 16, 1959; 88-92.

74. GRANTOVSKIJ, E. A.; RAUVSKIJ, D. S. On the Iranian and "Indo Aryan" population of the Northern Black Sea region in antiquity (Russ.). (in) *Étnogenez narodov Balkan*, 1984; 47-66.

75. GUIRAUD, Ch. La religion indo-européenne. Linguistique et civilisation. *L'information grammaticale* 22, Paris, 1984, 18-22

.. (a propos of the work of Jean HAUDRY, particularly 81.81 below).

76. HAJIRNISH, V. G. National Seminar on the "Aryan Problem"—a short report. *Samsodhaka* 59 (3-4), Dhulia, 1991; 76-84

.. (report on the Seminar organized by the Mythic Society, Bangalore, July 21-23, 1991) see 81.10 above..

77. HARMATTA, J. *Iranians and Finno-Ougrians, Iranians and Hungarians* (in Hung.) Akadémia Press, Budapest, 1977.

78. HARMATTA, J. Migrations of the Indo-Iranian tribes. *A Ant H* 26, 1978; 185-194.

79. HARMATTA, J (ed). *Prolegomena to the Sources on the History of Pre Islamic Central Asia*. Akadémia's Kiadó, Budapest, 1979, 339.

Rev. . G, GNOLI *OLZ* 78 (6), 533-42

80. HARMATTA, J. Proto Iranians and Proto-Indians in Central Asia in the 2nd mill. B. C. (linguistic evidence). (in) *Ethnic Problems*, Nauka, Moscow, 1981; 75-83.

81. HAUDRY, Jean. *Les Indo-Européens*.

.. (= VBD IV 81 152) see 81 75 above and 81 84 and 186 below..

Rev.: P FLOBERT, *RPh* 57 (2) 297-98, G MAGOULAS  
*Glossologia* 2-3, 219-23, P TROST *LF* 110, 53

82. HAUDRY, Jean. Les origines indo europeennes selon V. I. Georgiev. *EIE* 5, Lyon, 1983, 51-59.

.. ref 45 72 above

83. HAUDRY, Jean. L'origine des Indo-Europeens. *Nouvelle École* 42, July 85, 123-128

84. HAUDRY, Jean *Die Indo Europaer · eine Einführung.* Thule-Bibl, Wien, 1986; 171

.. German transl of 81 81 above revised

85. HAUDRY, Jean Beowulf dans la tradition Indo-Europeenne. *Études indo-européennes* 19, 1986, 1-54

. includes Vedic and Avestan evidence

86. HAWKES, Christopher Archaeologists and Indo-Europeanists : Can they meet? Hindrances and hopes. (in) *M. Gimbutas Fel Vol*, Inst for the Study of Man, Washington, D.C, 1987; 203-215.

87. HENDERSON, N B Further evidence on Indo-European origins. *The Mankind Quarterly* 28 (4), Washington, 1988; 421-426.

88. HENNING, W. B The first Indo Europeans in history. (in) *Society and History*, Karl August Wittfogel Fel. Vol. (ed. G. L. ULMAN), Mouton, 1978; 215-230

89. HODGE, C. T Indo-Europeans in the Near East. *AnL* 23 (6), 1981; 227-244.

90. HUOT, J. -L, YON, M, CALVET, Y (ed) *De l'Indus aux Balkans* Ed Recherche sur Civilisations, Paris, 1985; 478.

91. *Indo-European Society and Religion : A Symposium.* *The Mankind Quarterly* 26 (1-2), Washington, 1985,

.. (report on Symp organized at 11th Intern. Congress of Anthropological and Ethnological Sciences, Vancouver, Aug. 1983) . E. C. POLOMF, "The study of rel. in the context of religion and culture" (pp 5-18), M. Robbins DEXTER, "IE reflection of virgity and autonomy " (pp. 57-74)..

92. JETTMAR, K. Fortified 'ceremonial centres' of the Indo Iranians. (in) *Ethnic Problems of the Ancient History of Central Asia (2nd mill B. C.)*, Moscow, 1981; 220-229.

93. JETTMAR, K. Kafiren, Nuristani, Darden : Zur Klärung des Begriffssystems. *Anthropos* 77, 1982; 254-263.

94. JUCQUOIS, G. Indo-Européens. (in) *Encycl. Universalis* (2nd Ed), Paris, 1985; 1026-1029.

. (also "Die Urheimat und die Religion der Indo-germanen" - Y. ATSUHIKO's paper) .

95. JUSTUS, C. F. Indo-Europeanization of myth and syntax in Anatolian Hittite : dating of texts as an index. *JIES* 11 (1-2), 1983; 59-103.

95A. KAK, Subhash C. The Indus tradition and the Indo-Aryans. *Mankind Quarterly* 32 (3), 1992.

96. KAPOOR, Karam Narain. India — the home of the Aryans. *AH* 2 : 17, Oct. 85; 13-15.

97. KERNS, John Cowler. *Indo European Prehistory*. Heffers, Cambridge, 1985; v + 183 + 4 maps.

98. KILIAN, Lothar. *Zum Ursprung der Indogermanen: Forschungen aus Linguistik, Prähistorie und Anthropologie*, Habelt Sachbuch-3, Bonn, 1983; 178 + 66 illustr.

. (2nd enlarged ed, 1988 254+illustr.).. author attempts synthesis of linguistic, prehistoric, ethnological, and anthropological approaches Idg Heimatgebiet (not identical with the Urheimatregion) wd be the region from North Sea in Northwest up to Balkan and West Ukraine in Southeast).. (this is contrary to the view of M. GIMBUTAS)..

Rev. : J. HAUDRY, *EIE* 11, 29-40, Wolfgang P. SCHMID, *IF* 90, 278-80, F. Lochner von HÜTTENBACH, *Kratylos* 29, 160-63.



99. KLEIN, L. S. A brief validation of the migration hypothesis with respect to the Catacomb culture. *Soviet Anthropology and Archaeology* 1 (4), New York, 1963; 27-36.

..see 81.100 below..

100. KLEIN, L. S. The coming of Aryans : who and whence? *BDCRI* 43, 1984; 57-69 + illustr.

..mainly based on archaeological evidence . regards the Catacomb culture complex of the Black Sea region as an initial link in the chain of cultures leading to Indo-Aryan culture..see 81.99 above..

101. KLEIN, L. S. [Die Indoarier und die skythische Welt : gemeinsame Quellen der Ideologie]. *NAA* 5, 1987; 63-96.

..(English abstract) . recently an Indo-Aryan component' has been identified in Scythian culture and lg. ..

102. KLENGEL, Horst et al. *Kulturgeschichte des alten Vorderasiens*. Akademie Verlag, Berlin, 1989; 564 + illustr. etc.

..in the valley of Tigris and Euphrates.

103. KNOBLOCH, E. *Beyond the Oxus*. Ernest Benn, 1972.

104. KOCHANOWSKI, Vama De Gila. Aryan and Indo-Aryan migrations. *Diogenes*, No. 149, Florence, Spring 1990.

105. KOPEČNÝ, František. [On the original home of the Indo-Europeans] (Czech). *Z pr Mk* 21, Prague, 1980; 416-422.

106. KUZMINA, E. E. [Advent of Indo-Iranians] (Russ.). (in) *Sammelband über Vorderasien* (Russ.) (ed. I. M. DIKONOFF), Moscow, 1986; 169-228.

..(English abstract)..

107. LAL, B. B. The Indo-Aryan hypothesis vis-à-vis Indian archaeology. (in) *Ethnic Problems - Central Asia in the Early Period*, Moscow, 1981; 280-294.

107A. LAZZERONI, R. Cultura vedica e cultura indo-europea. (in) *Atti del primo convegno nazionale di studi sanscriti* (ed. O. BOTTO), AISS, Torino, 1982; 53-60.

108 LAZZERONI, R Indoeuropeo e Indoeuropa un problema di metodo (in) *Problemi della ricostruzione un dibattito* (= *In L* 9) 1984 85, 89-100

109 LELEKOV L A On the latest solution of the Indo-European problem (Russ) *VDI* 3 1982, 31-37

rejects the views of GAMKRELIDZE and IVANOV (see above)

110 LEOPOLD, Joan Friedrich Max Muller and the question of the early Indo Europeans (1847-1851) *Etudes Inter-Ethniques*, Paris, 1984 21-32

111 LEROY Maurice Les Indo Europeens et leurs errances. *Bull Acad Belgique* 74 (5) Brussels 1988, 176-194

112 LINCOLN Bruce *Myth Cosmos, and Society - Indo-European Themes of Creation and Destruction* Harvard Univ Press, Cambridge Mass 1986 xvi + 278

*RV* X 90 11 12 acc to the author this passage refers to the repetition of cosmogonic act on each performance of sacrifice was felt to re-create the world dispersing material substance from its microcosmic form to the macrocosm and thus sustaining creation

113 MACQUEEN J G *The Hittites and Their Contemporaries in Asia Minor* Thomas and Hudson London 1986

rev and enlarged ed (first publ 1975)

114 MAGGI D Questionario 'riposta' (in) *Ricostruzione linguistica e ricostruzione culturale* (ed F CREVATIN), Trieste 1983 1-xxiii

M's answers to questions on the limits of cultural reconstruction when working with linguistic data

115 MAHULKAR D D *From Kikkuli to Kaniska a socio-linguistic appraisal of ancient North West India* *JMSUB* 30 (1) 1981 31-38

Anatolian arch discoveries help the study of Indo-Aryan beyond the borders of India dialectal variety of the Vedic lg pre-Pan and non-Pan traditions of grammar

116. MAKKAY, J. The earliest use of helmets in South-East Europe. *Acta Arch. Acad. Scient. Hung.* 34 (1-4), Budapest, 1982; 3 22.

..the boars' tusks and horned helmets were a characteristic armour of early IE peoples .

117. MAKKAY, J. Metal forks as symbols of power and religion. *Acta Arch. Acad. Scient. Hung.* 35 (3-4), 1983; 313-344.

..discovered in Bogazkoy, Iran, Mykene, three- or two-pronged; male earth-divinity..

118. MAKKAY, J. Angaben zur Archäologie der Indogermanenfrage, I. Idg \*pel und die Grabenanlagen. *Acta Arch. Acad. Scient. Hung.* 38, 1986; 13-29.

. ref. Vedic pur; avest vara- . (RV IV 26 ff) ..

119. MAKKAY, J. The linear pottery and the early Indo-Europeans. *M. Gimbutas Fel. Vol.* Inst for the Study of Man, Washington, D. C , 1987; 165-184

120. MALLORY, J. P. Time perspective and PIE.

..see 45.146 above..

121. MALLORY, J. P. Indo-European and Kurgan fauna I : wild mammals. *JIES* 10 (1-2), 1982; 193-222.

. first in a short series of articles that will seek to compare the linguistic evidence for PIE fauna with osteological remains derived from the Kurgan trad and neighbouring cultures..

122. MALLORY, J. P. PIE and Kurgan fauna II : fish.

..see 45.147 above..

123. MALLORY, J. P. *In Search of the Indo-Europeans. Language, Archaeology, and Myth.* Thames and Hudson, London, 1989; 288 + 175 illustr.

..Introd. Ch : brief hist of the discovery of IEs, explains the genetic model (August SCHLEICHER, 1821-68) and wave model (Johannes SCHMIDT, 1843-1901) . IE hypothesis presupposes a PIE lg spoken by a population in some area of Eurasia severely more confined than their earliest hist. distribution.. Chh. 2-3 : spread of the IEs in Asia and Europe.. either assume that the

Indo-Aryans divided south of an earlier staging area with some moving east and others far to the west (GHIRSHMAN) or assume an initial IA settlement not only of North Mesopot but also of the Iranian plateau itself before 1400 B C (BURROW). Swat valley culture offers itself as a most attractive candidate for early IAs or Kafiri, the area makes an excellent fit with the geographical scene depicted in RV Chh 4-5 PIE culture and IE rel Ch 6 'IE homeland problem', the author favours Pontic-Caspian Steppe (agreeing with GIMBUTAS) Ch. 7 arch evidence for PIEs Epilogue author deals with the Aryan myth

Rev J W DE JONG, *IJ* 34 138-42, Giorgio STACUL, *EW* 39, 317-18

124 MANCZAK, Witold Le problème de l'habitat primitif des Indo Européens *Folia Linguistica Historica* 5 (2), The Hague, 1984, 199-210

see 81 125 below

125 MANCZAK, Witold [On the original homeland of the Indo-Europeans] (Polish) (in) *Studia nad etnogeneza Słowien*, Wrocław, 1987, 113-120

see 81 124 above

126 MARKEY, Thomas L Indo-European theophoric personal names and social structure

see 45 151 above

127 MARTINET, Andre *Des steppes aux Océans L'indo-européen et les 'Indo-Européens'* Payot, Paris, 1986, 274.

covers both linguistics and culture M avoids the depiction of IEs as static, distant from ourselves both in time and in culture

Rev t T ARNAVIELLE *R Lar R* 90 (2) 253-56, Sheila M. EMBLETON, *Lg* 63, 426-27, G JACQUOIS *CILL* 13 (1-2), 244-45, W P LEHMANN, *Word* 38 (3), 205-09, D SLUSANSCHI, *SCL* 38 (4) 350-52

128 MAX MULLER, F *Biographies of Words and the Home of the Aryas* Asian Educational Service, New Delhi, 1987; xxvii + 278.

(also 1985 and 1990)

129. MAYRHOFER, Manfred. Welches Material aus dem Indo-Arischen von Mitanni verbleibt für eine selektive Darstellung?

. see 41. 93 above.

130. MAYRHOFER, Manfred. The earliest linguistic traces of Aryans outside India and Iran. *JKRCOI* 50, 1988; 87-95.

...in ancient Near East Anatolia .

131. McCONE, Kim R. Hund, Wolf, und Krieger bei den Indogermanen. (in) *Studien zum idg. Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987, 101-154

132. MEID, Wolfgang. *Dichter und Dichterkunst in indogermanischer Zeit.*

..( = VBD IV. 81.239 ).. Vedic evidence considered..

Rev. ; F. BADER, *BSL* 81 ( 2 ), 123-25, L. HERTZENBERG, *OLZ* 78 ( 1983 ), 178-80, G. NAGY, *Kratylos* 25, 209

133. MEID, Wolfgang ( ed ). *Studien zum indogermanischen Wortschatz.*

. see 45 162 above..

134. MEID, Wolfgang. Zur Vorstellungswelt der Indo-Germanen anhand des Wortschatzes. (in) 81. 133 above.

135. MEID, Wolfgang. *Archäologie und Sprachwissenschaft. Kritisches zu neuen Hypothesen der Ausbreitung der Indogermanen.* IBS - Vorträge und kleinere Schriften-43, Innsbruck, 1989.

136. MISHRA, Shyam Sunder. Comparative philology and Arya problem. *Bhāratīya Itihāsa Samkalana Samiti Patrikā* 3, 1985; 195-202

..Aryan migration is a myth clear affinities of ancient Egyptians, Semites, Greeks, and Romans with ancient Hindus..

137. MISRA, Satya Swarup. *The Aryan Problem : A Linguistic Approach.* Mun. Man., New Delhi.

138. The Mittani invocation and its implications. *MR* 123 ( 4 ), April 68; 276-286.

139 MORRIS, Charles *The Aryan Race, its Origin and its Achievements*

140 NAGEL, Wolfram Indogermanen und alter Orient : Rückblick und Ausblick auf den Stand des Indogermanenproblems *Mitteilungen der Deutschen Orientalischen Gesellschaft*, Berlin, 1987, 157-213 + 15 fig

. ( ref to Mittani - Arier )

141 NARAIN, A K The Chinese homeland of the First Indo Europeans *Proc 31 ICHSANA*, Tokyo, 1984, p 200.

. examines lit and arch sources related to the movement of the Tocharian speaking Yueh-chih people and argues in favour of a Chinese homeland of one of the first IE speaking peoples..

142 NEMESKERI, János, SZATHMARY, Laszlo An anthropological evaluation of the Indo European problem the anthropological and demographic transition in the Danube basin *M. Gimbutas Fel Vol*, Inst for the Study of Man, Washington, D C, 1987, 88-121

the first two waves of Indo Europeanization in the Caspian Basin involved a cultural transformation of the local population whose survival appears to have been a significant demographic factor in this geographic region throughout the Copper Age

143 NEUSTUPNY, J Archaeological comments to the Indo-European problem *Origini* 10, 1976, 7-18

144 NISSEN, Hans J *Grundzüge einer Geschichte der Frühzeit des Vorderen Orients* Wissenschaftliche Buch-Gesellschaft, Darmstadt, 1983, xv + 220 + illustr, map.

145 NUSSBAUM, Alan *Head and Horn in Indo-European*

see 45 172 and 79 263 above

Rev S LEVIN *GL* 27(2) 108-113, E C P *JIES* 15 (3-4), 399-400

146 O'FLAHERTY, W The Indo European mare and the king *Slavic Hierosolymitana* 5-6, 1981, 25-32.

147. OGUIBÉNINE, BORIS L'Asie Mineure ancienne et la migration des Indo-européens selon T. V. Gamkrelidze et V. V. Ivanov. *Études Indo-Européennes* 4, 1982; 63-74.

. (ref GAMKRELIDZE-IVANOV, above) =

148. OGUIBÉNINE, BORIS *Essais sur la culture védique et indo-européenne*. *Testi Linguistici* - 6, Giardini, Pisa, 1985, 192.

. principally dealing with the Vedic theory of sacrifice (reasons for and advantages of sacrifice)

Rev. : FRANCO CREVATIN, *IJS* 31, 142-44, C. H. WERBA, *Sprache* 31 (2), 320-21.

149. OLENDER, M. The Indo-European mirror : monotheism and polytheism. *History and Anthropology* 3, London, 1987; 327-375.

150. OTTEN, Heinrich, RUSTER, Christal *Keilschrifttexte aus Boghazkoy. Heft 33 : Texte in hurrastischen Sprache*. Gebr. Mann Verlag, Berlin, 1987, xviii + 50 + 50 pl

Rev. : N. BOYSAN-DIETRICH, *Mundus* 25 (1), 36-37

151. PARKES, Peter. Livestock symbolism and pastoral ideology among the Kafirs of the Hindu Kush *Man* 22 (4), 637-660.

152. PARPOLA, A. Arguments for an Aryan Origin of the South Indian Megaliths.

. (= *VBD* IV 81 268) (acc to SUNDARA, none of the arguments put forth by the author seems to be reasonable or correct).

Rev : A. SUNDARA, *IHR* 5, 222-25

153. PARPOLA, A. *The Coming of the Aryans to Iran and India and the Cultural and Ethnic Identity of the Dāsas*. *Studia Orientalia* 64, Helsinki, 1988; 195-302.

..Dāsa, Dasyu mentioned in *RV* represent the first (pre-Vedic) wave of Aryan migration in India, cir 2000 B C, the idg. char. of these people-groups confirmed by the etymological connection of *dāśá-* with Gk *doulos* the second wave of migration, about 200 yrs after this - this wave (Sauma Aryans) is responsi-

ble for the rel and culture of Veda and *Avesta* and is related to Mitanni dynasty of North Syria author produces considerable arch evidence for these hypotheses Harappa people did not belong to IE ancestry P proposes a Proto-Aryan homeland on the steppes of South Russia *pur* refers to circular forts of Bactria and not to fortified cities of IV civil

Rev H FAIK *IJJ* 34 57-60 K R NORMAN *AO* 51, 288-96,  
Johann TISCHLER *ZDMG* 140 (2) 397-98

154 PITTMAN, Richard S Possible new solutions for some sticky old problems

—see 45 185 above

155 POLOME, E C Lexical data and cultural contacts a critique of the study of Prehistoric isoglosses and borrowings. (in) *Logos semantikos*, Eugenio Coseriu Fel Vol (ed H. GECKELER et al), de Gruyter, Berlin, 1981, 505-513

156 POLOME, E C (ed) *The Indo-Europeans in the Fourth and Third Millennia* *Linguistica Extranca*, Studia 14, Karoma, Ann Arbor, 1982, IX + 186 + fig, tab

contains among others H L THOMAS Arch evidence for the migrations of the IEs C. WATKINS 'Aspects of IE poetics', E C POLOME, IE culture, with special attention to religion

Rev F BADIR *BSL* 78 (2) 73-76 J HAUDRY *EIE* 3, 55-59,  
F VILLAR *Emérita* 54 (1) 162-64 Lochner von HUTTENBACH,  
*Kratylos* 27 66-71

157 POLOME E C Indo European culture, with special attention to religion (in) 81 156 above, 156-172 + 2 fig

158 POLOME E C The Indo-European heritage in Germanic religion the sovereign gods (in) *F R. Adrados Fel. Vol*, Ed Gredos, Madrid, 1988, 401-411

see 81 161 below

159 POLOME, E C Introduction to Diakonov 1984, 1984.

see 81 162 below

160 POLOME, E C *Some thoughts on the methodology of comparative religion, with special focus on Indo-European* *JIES Monograph Series* - 4, 1984, 9-27



failings of much of 19th cent. res into IE rel (e.g. neglect of the sources subjectivism, naturalistic interpretation ref to comparative studies by K. KERÉNYI and R. N. D. 20th cent. approaches M. ELIADE (e.g. his typology of the sky god), advocates of the social perspectives e.g. V. ANDRÉES who substituted *conceptual* comparisons for the agrarian rituals and magico-naturalistic myths G. DUMÉZIL (no of flaws in D's approach e.g. the presupposition of a social organization for PIE period wh. can't be adequately accounted for not "enough attention to the ecology of IE homeland, wh. implies an essentially pastoral economy", the mythology as explained by D does not reflect the prominence of cattle in the livelihood of the early IEs

161 POLOME, E. C. Germanic religion and the Indo-European heritage *The Mankind Quarterly*, Washington, D. C., 1985, 27-55

ref to Vedic rel see 81 158 above

162. POLOME, E. C. Recent Russian papers on the Indo-European problem and the ethnogenesis and original homeland of the Slavs *JIES* 13 (1-2) 1985, 1-2

introduction ref GANKRELIDZE IVANOV DIAKONOV above  
see 81 159 above

163 POLOME E. C. A critical examination of Germano-Indo Aryan isoglosses and their significance for the reconstruction of Indo-European culture (in) *Sk and World Culture* (Proc 4 WSC), Berlin 1986, 280-290

164 POLOME, E. C. Der indogermanische Wortschatz auf dem Gebiete der Religion. (in) *Studien zum indg Wortschatz* (ed Wolfgang MEID) Innsbruck, 1987, 201-217

see 45 162, 187 and 81 133 above

165 PRAKASAM, M. S. Socio-economic metamorphosis of the Aryans and the agencies operated *J Soc Res* 15 (2), Sept. 72, 77-90

166 PUHVEL, Jean. La transposition du mythe à la saga dans la narration épique indo-européenne (in) *Cahiers pour l'Asie*

*temps : Georges Dumézil* (ed. Jacques BONNETI), Pandora, Paris, 1981; 173-186.

. for English version, see *VBD* IV 81. 288..

167. PUHVEL, Jean. *Analecta Indoeuropea* (1952-1977).  
see 45 189 above (also *VBD* IV 81 290) .

168. PULGRAM, E Indo European and Indo-Europeans.  
. see 45 190 above

169. RAJ, Subhash *Aryans in Space and Time*.

170. RENFREW, Colin Archaeology and the Indo-European languages — an unresolved problem. *Paper*, 50th Anniversary Conf. of the Prehist Soc, Norwich, 30 3. 1985.

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- 223 SIMHA, Chandra Deva *Pracina Bharatiya Samaja aur Cintana* (Hindi) Varanasi, 1987, 28 + 464

ancient Indian society and thought

- , 224 SINHA, Raj Kishor, YADAV, Usha *Pracina Bharatiya Kala evam Samskriti* (Hindi) Vinod Pustak Mandir, Agra, 1982; 188 + 403 + 26 illust

ancient Indian art and culture

- 225 SIVAPUJANA SIMHA *Pracina bhārata men āryon ki lekhanakalā* (Hindi) *Vedavani* 36 (12<sup>o</sup>, Oct 84, 16-21

art of writing of the Aryans in ancient India ancient Aryans quite familiar with ' writing considerable evidence.

226. SIVARAMAKRISHNAN, V Indian culture the ethical dimension *Triveni* 59 (4), Oct-Dec 1990

227 SMITH, R Morton What's in a name (in ancient India)? *JIES* 12 (3-4), 1984, 293-313

228 SMITH, Vincent A *The Oxford History of India*  
(= *VBD* IV 82 537)

Rev C. CAILLAT, *JCSHO* 29 109-111

229 SPEIR, C *Life in Ancient India a historical and cultural outline* New Delhi, 1989, xv + 464

230 SREEDHARAN, E The beginning of the scientific attitude in ancient India

see 78 94 above

231 SRIVASTAVA, A L Bhārata evam Mīśra kī samskr̥tika samanataen (Hindi) *Gaganāncala* 10 (3), ICCR, New Delhi, 1987, 16-19

cultural similarities between India and Egypt

232. STEEL, F A *Socio Religious History of India* New Delhi, 1985 (reprint), x + 220 + 30 pl

233 STIERLIN, Henri *Cultural History of India* London, 1983, 96 + pl, map

234 STRUC OPPENBERG, Ursula *Einleitung - über die Sprache und Weisheit der Inder* Ferdinand Schöningh, Wien, 1975, clxxxvii-ccxxxii

235 SUR, A K Ethnicity of Hindu culture An introductory note *Folklore* 26 (6), June 85, 101-109

the fundamental unity of India is a myth what holds the Hindus together is the belief that they are all the upholders of *sanātana dharma* author discusses the different ethnic elements which have gone into the constitution of the present population of India

236 SURAJ BHAN Production techniques and social formations in Vedic and post Vedic times *IHR* 11 (1-2), 1984 85, 111-116

(rev art on 82 218 above) SHARMA has rightly bracketed the tribal R̥gvedic people in Kabul valley and Punjab around 1500-1000 B C with the pre-iron post Harappan peasant communities. He has suitably answered the question why the later Vedic people could not attain class based state-based urban social formation even though iron had been introduced in northern India around c 1000 B C. (iron was first introduced in India by PGW people around c 1000 B C.)

237 SWAMINATHA AIYAR, R. *Dravidian Theories* Mot Ban, Delhi, 1987, xlviii + 574

238 TADDEI, MAURIZIO *India* Nagel, Geneva, 1970, xiv + 262

(English transl by James HOGARTH of Italian original)

239 TARKUNDE, V M India's cultural history *Radical Humanist* 40 (7), Oct 76, 34-36

rev art on Prem Nath BAZAZ's *The Role of Bhagavadgītā in Indian History*

240 TEWARI, S P *Cultural Heritage of Personal Names and Sanskrit Literature* Agam Kala Prakashan, Delhi 1982, 116.

241 TEWARI, V N *Punjab A Cultural Profile* Vikas Publishing House New Delhi, 1984, 90 + pl

a sense of adventure enterprise and hospitality to the new horizons as well as a steadfast belonging to his roots is the essence of Punjabiat. Hist of Punjab from R̥gvedic to present times binds the Hindus Sikhs and Muslims into a togetherness

242 THAKUR Upendra *Some Aspects of Asian History and Culture* New Delhi X + 216 + 12 pl + 26 fig

243 THAKUR, Upendra *Studies in Indian History* Chowkhamba Or Res Studies - 35 Varanasi, 1989, vi + 358

244 THAKUR, Vijay Kumar First urbanisation in India (origin, character, decline and survivals)

see 73 74 above

245 THAKUR, Vijay Kumar Role of iron in the origin of second urbanization in India a resurvey of evidence 42 *PIHC*, Bodh Gaya, 1981, 61-69

246 THAPAR, Romila General President's address *PIHC*, Burdwan, 1983

247 THAPAR, Romila *Ancient Indian Social History—Some Interpretations* Sangam Books, Hyderabad, 1984, xi + 396.  
(reprint of Orient Longmans ed - *VBD IV* 65 145)

Rev J BURTON PAGE *JRAS* 1986 (2) 289

248 THAPAR, Romila *From Lineage to State Social Formations in the Mid First Millennium B C in the Ganga Valley.*  
see 71 86 above

249 THAPAR, Romila *Cultural Transaction and Early India Tradition and Patronage* OUP, Delhi, 1987 40

250 THAPAR, Romila Epic and history tradition, dissent, and politics in India *Past and Present* No 125, Oxford, Nov 1989

250A THAPAR, Romila *Clan, Caste, and Origin Myths in Early India* New Delhi, 1992, 18

251 TOLA, Fernando Justification of racial discrimination, exploitation, and violence in ancient India

(plan of work) h st of India begins with an *act of violence* its conquest by IEs or Aryans The conquest carried with itself for the aboriginal inhabitants of India all the consequent evils, viz. death plunder slavery etc Tho the Veda is primarily a rel document it also contains valuable information about the cruel aspects of the Aryan invasion—destruction of cities of the aborigines appropriation of their riches their reduction to slavery Aryans were convinced of the justice of their behaviour and thought that they had approval of their gods therefore, this is glorified in the Veda every conquest has its apologists—Aryans had the Vedic poets The main defence is that the conquered people is an inferior one—dark complexion confused lg lewd habits ignorance of true gods Aryan conquest established in India a new political social and economic order

wh favoured the conquerors to the detriment of the conquered  
The corner stone of the new order was caste system—caste-  
system had a rel basis it was part of the universal order.  
theory of *karman* as justificat on

252 TRIPATHI, D N Protohistoric interconnections between India and Western Asia

see 81 198 above

253 TRIPATHI, Rama Shankar *Pracina Bharata ka Itihasa* (Hindi) Mot Ban, Delhi, 1985, 1988, 16 + 394

(sixth rev and enlarged ed reprint hist of ancient India)  
see 82 254 below

254 TRIPATHI, Rama Shankar *History of Ancient India*. Mot Ban, Delhi, 1985, 1987, 1992 (reprints), xxix + 605

(= VBD IV 82 609) (rev 7th reprint of VBD I 149 60)  
from the earliest times to the advent of the Moslem period  
exhaustive bibliography and index see 82 253 above

255 TRIVEDA, D S *Some Glimpes of Indian History A New Approach* (c 9431 B C – 1950 A D) New Delhi, 1984, 99.

256 UPADHYAYA, Ramji *Bharatasya Samskrīṭikamdhīh*. Vidyabhavan Pracyavidya Granthamala 18, Varanasi 1990, viii + 411

257 VARMA, K C Some observations on Professor R Morton Smith's reply to Professor P L Bhargava's review of *Dates and Dynasties in Earliest India* ABORI 64, 1983, 335–337.

(note on IV civil and Aryan c vil)

258 VARMA, M K The significance of Sanskrit culture SP, Symp Intern de langue Sk, N tional Univ, Mexico, 1982, 43 44

enumerates 21 items (*adhyatmikata dharmikata-caturvarga, tyagatapasya* etc)

259 VENKATESWARA S V *Indian Culture through the Ages* Gian Publishing House, Delhi, 1986 (reprint), Vol I. x + 336, Vol II vi + 326,

..see VBD IV. 82. 625..

260. WHEELER, J. Talboys. *The Religious and Cultural History of India (Hindu, Buddhist, and Brahmanical Revival)*, Delhi, 1988 (reprint), xxiv + 500.

261. WINTERS, Clyde Ahmad. The proto-culture of the Dravidians. Manding and Sumerians. *Tamil Civilization* 3(1), 1985; 1-9.

262. WINTERS, Clyde Ahmad. The Far Eastern origin of the Tamils. *J Tamil Studies* 27, 1985, 65-92.

263. WOJTILLA, G. [*The Fabulous India from the Oldest High-Culture up to the 18th century A. D.*] (Hung). Budapest, 1988.

..on people and culture of pre-colonial India..

264. WOLPERT, Stanley. *A New History of India*. OUP, New York/Oxford, 1989 (3rd ed.)

..(= VBD IV. 82. 646)..

265. YAMAMOTO, Chikyō. [*Jap. transl. of L'Inde classique by L. Renou and J. Filliozat—VBD II. 82. 228*]. Kinkasha, Tokyo, 1979-81.

..Vol I (Vedic) : xxv + 384, Vol. II (Brāhmanic) : xxiii + 588; Vol. III (Buddhist-Jaina) xii + 509..

266. YEATS-BROWN, F. *Indian History : A panoramic view*. Delhi, 1985 (reprint); vii + 186.

267. ZOGRAF, G. A. (ed.) *Literature and Culture of Ancient and Medieval India* (Russ.). Nauka, Moscow, 1987; 275.

. (= VBD IV. 82. 647) . M N BOGOLYUBOV, "The ancient Indian name for Pleiades"; M F ALBADIL, "Proto-Indian texts : a reconstruction of mythological semantics"; N. V. GUROV, "Dravidian elements in the early Samhitās"; T. Y. ELIZARENKOVA, V. N. TOPOROV, "The structure of AV X 2 : an interpretation in the light of Vedic anthropology"..

Rev. . J V Arch Or 58, 397,

## 83. VEDIC HISTORY AND CULTURE

1. Affinities of Harappa and Vedic civilizations. *AH* 4:41, Oct. 87; p. 21.

..note on a Conf. held at Delhi.. views of BHAGWAN SINGH (83 12 below), also of S. K. GUPTA..

2. AGUILAR I MATAS, Enric. *Rgvedic Society*. Brill, Leiden, 1991; vii + 174

. reconsiders the debate surrounding the antagonistic ideologies of pastoral and agricultural peoples . discusses similarities and differences bet. the Iranian and the Indo Aryan cultures..

3. AHUJA, Neelam. *Culture as depicted in the Āraṇyakas*.

. see 19 18A above..

4. ANANTACHARYA, E. Bharadwaj *Vision of Aryan Glory*. Visakhapatnam; 72.

5. AQUIQUE, Md. Contribution of Magadha to Vedic culture. *Rtam* 16-18 (G. C. Sinha Comm. Vol.), 1984-86; 1-6.

. Viśvāmitra was well acquainted with Magadha (Kīkaṣas)..  
Vrātya-cult in Magadha

6. AWASTHI, Vishvambhar Dayal. *Vaidika Samskṛti aur Darśana* (Hindi). Sarasvati Prakashan Mandir, Allahabad, 1978; 288.

..Vedic culture and philosophy.. (= *VBD* IV. 83.6) . see 83 7 below.

Rev : Ramashankar MISHRA, *Kosala* 3 (1-2), 217-18.

7. AWASTHI, Vishvambhar Dayal *Vaidika Sāhitya, Samskṛti, aur Darśana* (Hindi) Allahabad, 1983; 336.

..Vedic literature, culture, and philosophy.. see 83 6 above..

8. BANDYOPADHYAY, Santi. Vedic culture as reflected in the Śatapatha Brāhmaṇa.

..see 17. 9 above..

9. BANERJEE, Santi. Historicity in the Śatapatha Brāhmaṇa

..see 17. 13 above .

10. BANERJI, Santosh K. *The R̥gveda : a geo-cultural study. R̥tam* 16-18 (G. C. Sinha Comm. Vol.), 1984-86; 17-22.

..the hypothesis of efflux of Indo-Aryans from Indus plain to Iranian plateau goes contrary to the evidence of the geo-cultural thrust or direction reflected both in *Avesta* and *RV*..

11. BENEGAL, Som. The beginning according to the R̥g Veda.

Rev. : *Tol* (mag), 29 4.79, 10 · 7-8

12. BHAGAVAN SIMHA. *Haḍappā Sabhyatā aura Vaidika Sāhitya* (Hindi). Radhakrishna Prakashan, New Delhi, 1987; Vol. I : Āmukha + Bhūmikā + 415 + illust., Vol. II : 328.

..Har. civil. and Vedic lit .. Vedic period dominated not by R̥sis and kings but by Vaiśyas . *RV*-composition dates from before mature Har. civil .. see 83 I above

13. BHARADWAJ, O. P. Two ancient tribes of North India : The Mūjavats and the Mahāv̥sas. *HSJIS* 1 (1) - Suppl, 1986; 1-69.

..discusses the origin and develop. of Śiva-Rudra cult.. representation of bull on Indus seals.. the name Mūjavat applied to the lower part of the narrowing doab of *R̥gvedic* rivers Sarasvatī and D̥ṣadvatī extending down to their confluence; so called because *muñja* grass grew there in abundance; later became part of Kuruksetra, the territory of Mahāv̥sas lay beyond Vināṣana.. Śivas or Śibis were among the foremost of the Mūjavat tribes; to the Mahāv̥sas belonged the people called Viśāṇins and Panis in *RV* and Śūdras and Nisādas in later lit . Mūjavats was the birth-place of Śiva-Rudra cult wh. later shifted to and prospered in Mahāv̥sas; Śiva-Rudra cult as threat to Vedic Brahmanism.. animosity bet Rudra worshipping Mahāv̥sas and their allies on the west and Viṣṇu-worshipping Kuru-Bharatas and their satellites in the east grew into fierce political struggle reflected in events like *Dāśarājña*..

14. BHARADWAJ, O. P. The Kurus and Kuruksetra in the Upaniṣads.

..see 22.11 above..

15. BHARATIYA, Bhavanilal. *Veda kī viśvavāra saṁskṛti* (Hindi). *VJ* 34 (6), Sept. 88; 22-23.



16. BHARGAVA, Dayanand. Paṇḍita Motilāla jī kī dr̥ṣṭi men vaidika saṁskṛti kī sarvāṅgīnatā (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R.P.V.P., Jodhpur, 1990; 6.

..all-sidedness of Vedic culture acc. to Paṇḍit MOTILAL.. acc. to MOTILAL, there are 48 principal constituents of Vedic culture — represented in this paper under four heads (*bāhya-pakṣa*, *mānasika-p*, *bauddhika-p*, *ādhyātmika-p*) of 12 each..

17. BHATTACHARJEE, N. Archetype in the Ṛgveda.

..see 39 2 above..

18. BHATTACHARYA, Pradip. The Indus valley civilization and the Ṛgvedic nexus — a pre-view of K. D. Sethna's historical perspectives. *Administrator* 26 (2), 1981; 355-357.

..see 82, 208, 209 above..

19. BRONKHORST, Johannes. Vedic chronology. *SP*, 32 ICANAS, Hamburg, 1986; p. 43.

..Vedic chronology usually determined on the basis of its presumed relationship with Pāṇini and Buddha; this is partly not compelling, partly downright mistaken.. some indications tend to bring down the "Vedic period" to a later time..

20. BRUCKER, Egon. *Die spätvedische Kulturepoche nach den Quellen der Śrauta-, Gṛhya-, und Dharma-sūtras : Der Siedlungsraum.*

..(= *VBD* IV. 83.21).. Part I : exhaustive introd. to *Sūtra*-lit.; Part II : "area of occupation..

Rev. : H. W. BODWITZ, *IJJ* 27 (3), 207-10; Ivo FIEßER, *AO* 47, 218-20, K. MYLLUS, *OLZ* 79 (1984) 6, 585-86, Ludo ROHM, *JAOS* 103, 777-78, K. RÜPING, *WZASA* 31, 202

- 23 CHAKRABARTY, Haripada *Socio-Economic Life of India in the Vedic Period*

see 65 13 and 72 4 above

Rev R N D, *ABORI* 71 420

- 24 CHAKRAVARTI, Samiran Chandra *The spread of Aryan culture in Assam* SP, 33 ICANAS, Toronto, 1990

Assam was not Aryanized early in the Vedic period (as suggested by P C CHOUDHURY and others) Vedic trad reached Assam thro Mithila not before the very late Vedic age ref to epics and *Puranas*

- 25 CHANDRAKANTA DEVI *Vaidikadharmah samskr̥tiśca, Sūryodayah* 60 (11-12), Nov-Dec 83, 17-21

- 26 Changing perspectives on Rigvedic-Indus valley era. *MLBD Newsletter*, Nov 1987, p 6

acc to Srinivas RITI recent marine excavations by the National Inst of Oceanography justify the position that R̥gvedic and IV settlements were identical the Harappans possessed a high degree of knowledge relating to ebb and flow of tides they carried on brisk overseas trade with Bahrain and African countries After the decline of Indus cities Dwarka and perhaps Prabhas on the Gujarat coast were busy ports for a short period in the middle of 2nd mill B C see 83 52 below

- 27 CHATURASEN, Acharya *Vaidika Samskr̥ti para Dr̥k-sparśa* (Hindi) Sanmarg Prakashan, Delhi, 1983, 224

a glimpse into Vedic culture

- 28 CHATURASEN, Acharya *Vaidika Samskr̥ti Āsuri Prabhava* (Hindi) Sanmarg Prakashan, Delhi, 1984, 214

Vedic culture Asura influence comparative study of Veda, *Brahmana Purāṇa Smṛti* etc, and the hist of ancient Egypt, Mesopot Babylon Persia Yunan etc

- 29 CHATURASEN, Acharya *Vaidika Samskr̥ti Paurāṇika Prabhava* (Hindi) Sanmarg Prakashan, Delhi, 1986, 192

Vedic culture *Purāṇa* influence

- 30 CHAUDHAN, D V The Yak in R̥gveda *ABORI* 64, 1983, 215-220

- 16 BHARGAVA, Dayanand Pandita Motilāla ji ki drsti men vaidika samskr̥ti ki sarvanginatā (Hindi) *Paper, A I Vidvat Sammelana* (M Ojha), R P V P, Jodhpur, 1990, 6

all sidedness of Vedic culture acc to Pandit MOTILAL acc, to MOTILAL there are 48 principal constituents of Vedic culture — represented in this paper under four heads (*bahya pakṣa*, *manasika p* *bauddhika p* *adhyatmika p*) of 12 each

- 17 BHATTACHARJEE, N Archetype in the Rgveda

see 39 2 above

- 18 BHATTACHARYA, Pradip The Indus valley civilization and the Rgvedic nexus — a pre view of K D Sethna's historical perspectives *Administrator* 26 (2), 1981, 355 357

see 82 208 209 above

- 19 BRONKHORST, Johannes Vedic chronology *SP*, 32 ICANAS, Hamburg, 1986, p 43

Vedic chronology usually determined on the basis of its presumed relationship with Panini and Buddha this is partly not compelling partly downright mistaken some indications tend to bring down the Vedic period to a later time

- 20 BRUCKER, Egon *Die spatvedische Kulturepoche nach den Quellen der Śrauta-, Grhya-, und Dharma-sūtras Der Siedlungsraum*

(= *VBD* IV 83 21) Part I exhaustive introd to *Sutra-* lit Part II area of occupation

Rev H W BODEWITZ *IJ* 27 (3) 207-10 Ivo FISER *AO* 47, 218-20 K MYLIUS *OLZ* 79 (1984) 6 585-86 Ludo ROCHER, *JAOS* 103 777 78 K. RUPING *WZKSA* 31 202

- 21 CHAKRABARTI, Sanat Kumar Kva pārīksita abhavan? *VJ* 23 (1-2), June Dec 1985, 67 70

*BAU* 3 3 1 Bhuju Lahyayan asked Yajnavalkya where the Parīksitas were acc to the author these Parīksitas were earlier than the Parīksitas of *MBh* they had performed Asvamedha Asvamedha prohibited in Kaliyuga

22. CHAKRABARTY, Haripada *Vedic India* Nag Publishers, Delhi

23 CHAKRABARTY, Haripada *Socio-Economic Life of India in the Vedic Period*

see 65 13 and 72 4 above

Rev R N D *ABORI* 71 420

24 CHAKRAVARTI Samiran Chandra *The spread of Aryan culture in Assam* SP, 33 ICANAS, Toronto, 1990

Assam was not Aryanized early in the Vedic period (as suggested by P C CHOUDHURY and others) Vedic tradition reached Assam through Mithila not before the very late Vedic age ref to epics and *Puranas*

25 CHANDRAKANTA DEVI *Vaidikadharmah samskritica, Sūryodayah* 60 (11-12), Nov-Dec 83, 17-21

26 Changing perspectives on Rigvedic-Indus valley era. *MLBD Newsletter*, Nov 1987, p 6

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27 CHATURASEN, Acharya *Vaidika Samskriti para Drk-sparśa* (Hindi) Sanmarg Prakashan, Delhi 1983, 224

a glimpse into Vedic culture

28 CHATURASEN, Acharya *Vaidika Samskriti Asuri Prabhava* (Hindi) Sanmarg Prakashan, Delhi 1984, 214

Vedic culture Asura influence comparative study of Veda, *Brahmana Purana Smriti* etc. and the hist of ancient Egypt, Mesopot Babylon Persia Yunan etc

29 CHATURASEN, Acharya *Vaidika Samskriti Pauranika Prabhava* (Hindi) Sanmarg Prakashan, Delhi, 1986, 192.

Vedic culture *Purana* influence

30 CHAUHAN, D V *The Yak in Rgveda* *ABORI* 64, 1983; 215-220

. Yak as part of the achievements of Visnu autochthon of RV-Aryans was Afghanistan Baluchistan ( west of Sindhu river )..  
RV-Aryans were acquainted with Yak

31. CHAUHAN, D. V *Understanding Rgveda.*

see 4 12 above

- 32 CHAUHAN, D V *The Rgvedins in Anatolia*

see 81 31 above also SP, 33 AIOC, Calcutta, 1986, 49-51..  
produces mainly toponomastic evidence in Anatolia to show that  
the Hittite people were originally residents of the Afghano-  
Baluch country including the Pamirs, and that their toponyms  
were related to the Rgvedian country and lg

33. CHAUHAN, D V *Rgvedic Niska extraction. ABORI* 68,  
1987, 627-638

. the Rgvedians occupied the whole of the Afghano-Baluch  
country inclusive of Pamirs up to the end of 14th cent, B C ,  
in addition to agriculture they obtained chops of lapis lazuli  
( *niska* ) and carbelian from Badakhsan and alabastar from Seistan  
hills, brought to Shakha-i sokhta and Mundigak to be trans-  
ported to Mesopotamia .

- 34 CHHADRA, B. Ch *Facets of Aryan Culture.* Delhi,  
1988; xi + 252

35. DA CRUZ, Alberto *Our Vedic heritage Boletim do*  
*Inst. Menzes Braganca, Punjim, 1990; 85-89*

36. DAVE, Janakshankar *Reconstruction of the ancient*  
*history of India and its culture based on the Rgveda. SP,*  
*33 AIOC, Calcutta, 1986, 52-53*

. RV X. 2.1, 1 10 prove hist reality of Yama, Vivasvat,  
Sarasvat, Yami, Mitra, Varuna, Tvastri -- wh is independently  
supported by the Avestan trad RV X 1 10 speaks of three  
ages *purā* or *paurya adha*, and *uttara* corresponding respec-  
tively to the three *Purana yugas* viz., Prājāpatya, Aditi, and  
Rsi .

37. DAVE, Janakshankar *Identification of Ahura Mazda*  
*with Asura Madhu.*

. see 49 28 above

- 38 DEY, Sitanath. *Indian Life in the Śukla Yajurveda.*

..see 12.6 above..

39. DUBE, Jagat Narayan. *Bhāratiya Samskṛti men Rājyan kā Yogadāna* (Hindi). Delhi, 1989. xxvii + 396.

..contribution of the Rsis to Indian culture..

40. DWIVEDI, Kapil Deva. *Atharvaveda kī Samskṛtikā Adhyayana* (Hindi).

..see 7.11 above..

41. DWIVEDI, K. N. *Rgveda men varṇita dāśarājña yuddha* (Hindi). *Samskṛti* 8 (23-33), Sagar, 1981; 6-9.

..dāśarājña war described in RV.. fought near the bank of Paruṣnī.. Alinas, Pakthas, Bhalanāsas, Śivas, and Viśāmas (western kingdoms) against Ajas, Śmyus, Yaksus, Kavasas, and Vaikarnas under Bheda (on the eastern side).. technique of counter attack and favourable geographical conditions were the deciding factors in this battle..

42. DWIVEDI, K. N. *Rgvedikaguṇḡunāmānusandhānam*.

..see 65.33 and 79.85 above..

43. DWIVEDI, K. N. *Rgveda men varṇita Ārya-Anārya yuddha – eka dṛṣṭi* (Hindi). SP, 32 AIOC, Ahmedabad, 1985; 9-10.

..Aryan-non-Aryan war described in RV.

44. ELIZARENKOVA, T. Y. Notes on contests in the Rgveda.

..see 79.86 above..

45. FAIRSERVIS JR., Walter A. The Harappans and Vedic origins. *Paper*, IWVS, Harvard Univ., June 1989.

. [traditionally, IV civil intervenes chronologically bet periods of prehist. village farming and the assumed arrival of a people speaking an IA tongue : radio-carbon dating approximates this interval as running bet. 300 to 600 yrs. for the mature stages of the civilization (2300-2000 B C or 2500-1900 B.C.)]... new evidence complexes this relationship : (1) discovery of Har. settlements on the Iran. Plateau, Kashmir, and Central Asia — remote from Indus valley; (2) majority of Har. sites excavated indicate they were occupied less than 200 yrs.; no substantive evidence for sedentary village settlements; (3) there is nothing, archaeologically, that places Har. culture in the same stage of

development as Archaic Egypt Early Dynastic Sumer, or Shang-Yin China (instead there is growing support for the idea that what are involved are chieftainships in significant part based upon cattle wealth) there is some substantial evidence to suggest that Harappans spoke a Dravidian lg., but probably with IA lexemes artifacts of Har suggest Inner Asian origins Therefore one may speculate (1) Harappans were in the avant garde of movements out of Inner Asia (2) a no of traits described in Vedic accounts had their origin in Har cultures Could this mean that the later Vedic 'peoples' may well have 'borrowed' Har concepts and traits of polity ideology, and social organization and claimed them as their own?

- 46 FATAH SINGH Vedism the real Indianism *Veda-Savita*, ES 4, June 86, 49-52

serially (1) a comparative study of religions in the light of science (2) education for nation building

- 47 FRAWLEY, David The image of ocean in the R̥g Veda.  
see 4 22 above

- 47A FRAWLEY, David *Gods, Sages and Kings Vedic Secrets of Ancient Civilization* Mot Ban, Delhi, 1993; 396

suggests that all the peoples of the ancient world including those of Sumer Egypt China and the Americas may be related to the Vedic culture

- 48 GHOSH, Ramachandra *History of Hindu Civilization as illustrated in the Vedas and their Appendages* Delhi, 1985 (reprint), 223

- 49 GHURYE, G S *Vedic India*  
(= VBD IV 83-57)

Rev LALLANJI GOPAL *Min I* 64 (4) 424-29 K. V SARMA, *IHR* 8 122-23

- 50 GOODY, Jack [The Vedas bear the marks of a literate culture] (in) *Oralità cultura, letteratura, discorso* (ed B. GENTILI, G PAIONI), Rome, 1988, 7-17

- 51 GUPTA, Sudhir Kumar Vedon men itihāsa nahin (R̥gveda ke viśesa sandarbha men) (Hindi) *Vedavani* 42 (6), April 90, 17-24, 42 (7), May 90, 17-24

..(to be contd) . there is no hist in Veda.. acc. to Dayānanda, the Veda refers to human community as a whole; not limited to any particular period of time..

52. Harappan and Vedic people had knowledge of oceanography. *AH* 4 : Oct. 87; p 22.

..ref. to Srinivas RITTER's paper, "Ancient shipping and shipwreck".. Bhujyu-legend. see 83 26 above.

53. JHUNIHUNWALA, Bharat. *The Rhythm of History*. Motinagar, Faizabad, 1990; 79.

..no Aryan invasion of India, Indra was the son of the soil..

54. JOSHI, Aniruddha. India in Yaska's age. *SP*, 32 AIOC, Ahmedabad, 1985; p. 252.

..Y. mentions various peoples (e g. Kambojas, Prācyas, etc.); ref. to cult of phallus-worshippers, *mīṣga*, status of woman, daughter's share in parental property, social evils like gambling, exploitation by money lenders

55. JOSHI, Kireet. *The Veda and Indian Culture*.

..see 34. 87 and 82 102 above .

56. JYOTSNA. *Vedasya Vyāvahārikatvam*.

..see 34 89 above.

57. KAWATHEKAR, P. N. The Panis in the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..see 4. 27 above. ref *RV*. X. 108. Panis lived beyond the border of the Vedic land, they were hostile to Vedic people; for the first time in the hist of commerce, they introduced new coins in the market of the Vedic land..

58. KRISHNA KUMAR. Idolatry in the Ṛgvedic age : some literary and archaeological evidence. *Arch Or* 56(2), 1988; 110-113.

. combined testimony of lit. and arch. evidence : some sort of symbol and crude idol worsh'p was in vogue during the late *RV*-age. In addition to the sun-symbols, images of Indra, Aditi or Pṛithvī, and Vṛṣabha were also adored by the early Aryans.. *RV*-iconography was deeply influenced by the anthropomorphic



and theriomorphic elements RV Aryans were the authors of the so called Copper Hoard / OCP culture

- 59 KUIPER, F B J The Aryans in the Rigveda (in) *Leiden Studies in IE* (ed RODAPI), Amsterdam, 1991

RV (cir 1400-1000 B C ?) does not faithfully reflect the lg and culture of the Aryan intruders detailed study of Rgvedic lg shows this gives a tentative list of all foreign lexemes discusses how a foreign myth could be integrated into this collection of hymns the meaning of Aryan in RV is redefined

- 60 KULKARNI, S D Viśvapitā Veda Sindhū-samskṛti (Mar) *Prasada* 37 (12), July 84, 14-17

Veda father of the universe Indus civil

- 61 KUNDU, Bibhuti Bhushan Was India in primitive communism in the early Vedic period? *ABORI* 66, 1985, 63-83

a propos of the views of S A DANGE (*India from primitive communism to slavery* VBD II 82 67) acc. to author, the condition of Vedic India does not corroborate the Marxist idea that the conditions of production exert very powerful influences upon social thought DANGE's interpretation of the Vedic period is wholly unacceptable

- 62 LAZZERONI, R Cultura vedica e cultura indo europea (in) *Atti del primo convegno nazionale di studi sanscriti* (ed O BOTTO), AISS, Torino, 1982, 53-60

see 81 107A above

- 63 LAZZERONI, R Oggetto materiale e alto verbale nella cultura vedica (in) *Problemi di lingua e di cultura nel campo indoeuropeo* (ed E CAMPANILE), Giardini, Pisa, 1983, 47-52

ved mah- Avestan antra-mru- = Lat *interdicere*

- 64 MAJUMDAR, R C *The Vedic Age* Bh Vid Bh, Bombay, 1988 (reprint), 572

(= VBD IV 83 82)

- 65 MALAMOU, C Village et foret dans l'ideologie l'Inde brahmanique *Archives europeennes de sociologie* 17, 1976, 3-20,

66. MALLARI RAO, B. The Aryas and the Dasyus in the Rigveda. Comment. *Organiser* 13 (23), 22-2-65; p. 12.

..comment on SHREYA's article on the subject (83 122 below)..

67. MISHRA Gangadhar *Vaidika evam Vedonara Bāhārājya Samskṛti* (Hindi). Chowkhamba Rashtrabharati Granthamala-S, Varanasi, 1981; 8 + 364.

..Vedic and post-Vedic Indian culture .

68. MISHRA, Nabakishora. An outline critical study of Vedic civilisation *SP*, 32 AIOC, Ahmadabad, 1985; 15-16.

69. MISHRA, Vidhata. Cultural life in Vedic India. (in) *A. C. Swain Fel. Vol.*, Utkal Univ, Bhubaneswar, 1985; 102-106.

70. MISRA, Satya Swarup. The date of Rgveda and Aryan-migration (An assessment of the up-to-date research - linguistic and archaeological) *JGJKSV* 38-39, 1982-83 (1986); 75-85.

..IA stage of IE started in 4000 B.C., Boghazkoi documents clearly indicate IA influence, *RV* was definitely written before 2000 B.C. -- date of *RV* may even be taken to 4000 B.C. .. theories of JACOBI and TRILAK need to be reconsidered in the light of recent linguistic and arch. data .

71. MISRA, Yugal Kishora. Anga : a *mahājanapada* of Eastern India. *SP*, 33 ICANAS, Toronto, 1990

..ref. to Anga first occurs in *AV*, however, the author argues that a careful study of *RV* wd show that kingdom of Anga was established during the *RV* period

72. MITRA, V. *India of the Dharmasūtras* New Delhi, 1965.

73. MODAK, B. R. Culture and society of the Atharvaveda, *JKU* 26, 1982; 10-16.

..*AV* as a highly interesting anthropological document..

74. NATH, Raj Mohan. The decline of Vedic culture : some comments on Dr. Sampurnananda's 'The Decline and Revival of the Vedas'. *Organiser* 17 (39), 27-4-64; p. 5.

75 NATH, Raj Mohan The revival of Vedic culture, some more comments on Dr Sampurnananda's 'The Decline and Revival of the Vedas' *Organiser* 17 (40), 4-5-64, p 6

76 NATH, Raj Mohan Is there history in the Vedas? *Organiser* 17 (46), 15 6 64, p 6

77. OAK, P N *World Vedic Heritage A History of Histories* New Delhi, 1984, iv + 1311

see 83 78 79 below

78 OAK, P N World Vedic heritage *AH* 7 77, Oct 90; 19-20, 22

see 83 77 above and 83 79 below

79 OAK, P N World Vedic heritage Vedic culture and militarism *AH* 8 85, June 91, 2-4

see 83 77, 78 above

80 OGUIBÉNINE, B *Essais sur la culture védique et indo-européenne*

see 81 148 above

Rev R SCHMITT, *Kratylos* 31, 188-90

81 PAL, Raman, *Rgveda men Laukika Samagri* (Hindi) Indo-Vision Books, Ghaziabad, 1988, xvi + 264

secular material in *RV*

82 PANDA, Narasimha Vedon men itihāsa aura usakī vāstavikatā eka samīksatmaka adhyayana (Hindi) *Vedavani* 42 (11), Sept 90, 17-21, 42 (12), Oct 90, 12-15

hist in the Vedas and its verocity a critical study names of Rsis and kings do not denote specific hist persons *yaugika* meaning of names acceptable *akhyana* or *itihasa* mentioned in, Veda is imaginary, the *itihasa* in Veda is *nitya*

83 PARPOLA, Asko *The Coming of the Aryans to Iran and India*

. see 81 153 and 82 167-169 above

84 PARPOLA, Asko On the Jaiminiya and Vādhula tradition of South India and the Pandu Pandava problem

see 34 133 above

85 PILLAI, G K *Vedic History set in Chronology* Kitabistan, 1959

86 PRABHAKAR, C L The contribution of Śukla Yajurveda to the culture of India

see 12 16 above

87 PRAMIL CHANDRA The revival of Vedic culture. *Organiser* 17 (42), 18 5 62, p 10

88 PRASAD, K N, MURTHY, S R N Dating the Quaternary and human civilization *IJHS* 13 (2), 1978, 113-116

present status of Vedic texts in relation to geochronology is presented on the basis of available evidence

89 RAGHAVAN, V Some glimpses of social life in the Rgveda *Organiser* 19 (11), 24-10-65 p 15

90 RAGOZIN, Zenaida A *History of Vedic India* Concept, New Delhi, 1984, xii + 457 + illust

first Indian reprint

91 RAJESH, Satyavrat Vedon men itihasa nahin (Hindi). *Vedavani* 44 (5), Mar 92, 17-24

there is no hist in Veda serially 44 (6) April 92, 17-24..

92 RAKESH, Vishnu Datta (ed) *Vaidika Sahitya, Sanskrit, aurā Samajadarśana* (Hindi) Haridwar, 1968

Vedic lit. culture and society

93 RAM GOPAL. *India in Vedic Kalpasutras* Mot Ban, Delhi, 1983, xvi + 591

. rev and enlarged reprint of *IBD* II 83 78, III 83 67 see 24 102A above

Rev MANTRINI PRASAD, *IJ* 21, 287-88, II C SATYARTHI, *IJR* 13, 185 86

94 RAU, W *Zur vedischen Altertumskunde*

(= 34 145 above) (earlier studies, Waberei Topferei, Metallverarbeitung) this monograph deals with *anas ratha*, Hütte Siedlungen etc lit and arch evidence

Rev H W BODEWITZ *Kratylos* 79 164-66 H F ZDMG 135 (1) 205-06 K MYLIUS *OLZ* 85 (1990) 5 593-94, Max SPARREBOOM *IJ* 29 (2) 125-28

95 RAU, W The earliest literary evidence for permanent Vedic settlements *Paper*, IWVS, Harvard Univ, June 89

earlier Veda knows neither towns nor villages it is therefore, futile to look for the *r* remains *pur* = rampart of mud or stone wh was not permanently occupied but served as a refuge in times of danger urban settlements being wholly unknown *grama* originally the term for a tribe of migrating pastoralists villages in our sense of the term appear at first in *JBr* Vedic *arma* = surface find spots of OCW in the Ganga Yamuna doab

96 RENU, Ladh Nath Indian ancestors of Vedic Aryans *BJ* 36 (3), 73-80, 36 (4), 41-46, 36 (5) 81 87, 36 (6), 199-207

there never was an Aryan race but only an Aryan cult wh originated on Indian soil and found acceptance in all corners of the land Indian Asuras migrated to Central Asia arch evidence Aryan sh ps

97 RICHTER USHANAS, Egbert *Der fünfte Veda* Bremen, 1989, xvi + 32

Dokumentation zur Entzifferung der Indus Schrift decipherment depends on symbolic analysis of the signs parallels can be found in *RV* of most of the Indus inscriptions

98 RIHANI, Vasundhara Vaidika samskr̥ti aura samājavada (Hindi) *Vedavani* 44 (5), May 92, 2-5

socialism - easy in Vedic civilization

99 RIVIERE, Jean Claude Georges Dumezil et les études Indo Européennes (in) *VBD* IV 87 58, 1979, 9-127100 ROY, Samaren *The Story of the Vedic People* Centre for Social Research, 1985, iv + 33

101. ROY, S B A note on cross contacts of Vedic India with West Asia and Iran *Piv* 8, 1975-76, 146-150

102. ROY, S B Early R̥gveda and Afghanistan. *AH* 4:35, April 87; 18-19

. Afghanistan was a part of the early R̥gvedic India

103. ROY S B *Early Aryans of India* Navrang, New Delhi, 1988; 200

. (from 3102 B C to 499 A D ) (1) Introduction, (2) dynastic chronology (3) *RV*—early and late (= after *dāśarājñā*). 'late *RV* consists of hymns composed after Aryan advent into Panjab, early *RV* composed mostly in Afghanistan by Proto-Indoaryans (4) Harappa, (5) *MBh*, (6) astronomy, (7) Asuras

104. SAMKRITYAYANA, Rahul *R̥gvedic Arjulu* (Tel). Visalandhra Publ.

Rev. *Triveni* 45 (2), 95-'6

105. SARAN, P Age of the Vedas and Vedic culture: Conception of history and periodisation in ancient India *J Madras Univ (H)* Part II of 54 (1), Jan 82, 1-28

. (Sir William Meyer lectures, 1979-80)

106. SARMA, K. V. Spread of Vedic culture in ancient South India. *ALB* 47, 1988, 1-14

.. also, *Proc 31 ICHANAS*, Tokyo, 1984, 155-156

107. SARMAH, Thaneswar Vaidik s̥hityat Hariyūpiyar yuddha (Assam) *Prakash* 13 (5), Gauhati, 1988

108. SARMAH, Thaneswar Vaidik s̥hityat Dāśarājñā yuddha (Assam.) *Prakash* 13 (7), Gauhati, 1988

109. SATYA PRAKASH SARASVATI, Swami *The Critical and Cultural Study of the Śatapatha Brahmana*

.. see 17-23 above .

110. SATYA PRAKASH SARASVATI Swami The Vedas - backbone of our culture *AH*, Sept 92; 6-9.

origin of Ig phenomenon of oral communication, dynamism in the Vedic period, knowledge and theism, beauty in nature, theism of the Veda

- 111 SCHETFLICH, M The problem of the 'dark skin' in the Rgveda *Prof G Shastri Fel Vol*, Santiniketan  
see 83 112 below

- 112 SCHETELICH, M Die schwarzen Feinde der Ārya im Rgveda *Altor Fors*, 1990  
(also Russian version) see 83 111 above

- 113 SCHLERATH, B Die Welt des Veda (Kurzfassung)  
(in) *Berliner Wissenschaftliche Gesell E V Jahrbuch* 1980, Berlin;  
254-255

on the exclusively 'verbal' culture by wh the reality of cosmic identifications is partly concealed and partly actualized

- 114 SEN GUPTA, P R Environment of Rg Vedic and epic ages *BRMIC* 38 (9), 214-216, 38 (10), 247-252

refutes the separate entity of Aryan and Dravidian cultures pushes back the Rgvedic age to at least 4-5 mill B C reveals that *neo tectonic movements of the Recent phase* were the cause for the disturbance of the cultural chronology of the proto hist period of the Indian subcontinent reliance upon C 14 dates of the worked samples of the flood deposits is a deceptive approach establishes that pre- and Mature Har cultures are the remains of the epic culture suggests revision of the cultural chronology of the entire Har complex in the light of geomorphological and palaeological evidence

- 115 SHARMA, Munshi Ram *Vaidika Sanskriti aur Sabhyata* (Hindi) Grantham, Kanpur, 1987, 287  
Vedic culture and civilization

- 116 SHARMA, Ratnachandra *Vaidika-Jivana-Paddhati* (Hindi) Karnal, 1934, 144 + 20 + 8  
Vedic way of life (English introd)

- 117 SHARMA, R N *Culture and Civilization as Revealed in the Śrautasūtras* Nag Publishers, Delhi

- 118 SHARMA, Satyendra Nath (ed) *Vaidika Yuga* (Assam). Assam Acad for Cultural Relations, Guwahati, 1968.

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119. SHARMA, Shubhra *Life in the Upanishads*

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- 120 SHARMA, Umesh Chandra *The Dāśarajña War Struggle for Supremacy in the Vedic Age* Viveka Publications, Aligarh, 1985, 64

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- 121 SHARMA, Urmila Devi *Śatapatha Brahmana eka samskritika adhyayana* (Hindi)

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122. SHEILA The Aryas and the Dasyus in the Rigveda. *Organiser* 18 (24), 26 1 65 27-28

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- 123 SHENDGE, Malati *The Civilized Demons The Harappans in Rgveda*

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- 124 SHRIMALI, Krishna Mohan *History of Pancala to c. A D 550 Vol I - A Study* Mun Man, New Delhi, 1983; xx + 255 + pl, maps

Pancala made significant contribution to the growth of Vedic culture absorbed various alien elements developed a composite Indian culture closing phase of Vedic lit - 1000 B C.

Rev Ajay Mitra SHASTRI IIR 9 229 32.

- 125 SINHA, Sureshwar D Because Paris was Vedic. *AIH* 7: 78, Nov 90, 15-20



sidered the earliest Vedic period (date not yet fixed) it was followed by the two epic periods *Ramajana* and *MBh*, *YV* and *SV* added to *RV* by the time of the *MBh* war and *AV* after the *MBh* war, seismic upheavals, no major invasion of the Aryan races to India from the NW, probably greater colonisation of the plains by the races from the Himalayan and trans-Himalayan regions well before the *MBh* war (3rd mill B C. or earlier)

126 SIVASHANKAR, Kavyatirtha *Vaidika-itihasarthanirna* (Hindi)

127 SIVANANDA, Swami The highest culture of the Upanishads *The Divine Life* 47 (10), Oct 85, 316-318

128 SMITH, R Morton Names and kingship in Vedic India *Proc 31 ICHSANA*, Tokyo, 1984, 114-115

discusses various origins of names see 79 385 above

129 SORRENTIO, A Pertinenze etnolinguistiche nell' India Vedica *Aion* 6, 1984-85, 15-37

(zu Anga Vanga, Kalinga, Dasyu-Dasa, *mleccha*, *bhasa*)

130 THENGADI, D B Dr Ambedkar's thesis on the original home of the Hindus *Organiser* 15 (50), 23-7-62, pp 7 ff

see 83 131 below

131 THENGADI, D B The original home of the Vedic Hindus *Organiser* 18 (1), 15-8 64, p 19

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132 TILAK, B G *Orion or Researches into the Antiquity of the Vedas* Cosmo Publications, New Delhi, 1984 (reprint); vii + 227

133 TILAK, Sunanda K *Cultural Gleanings from the Brahmana Literature* Yaska Publishers and Distributors, New Delhi, 1990, xiv + 223

see 18 14 above flora and fauna, cattle and agriculture  
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observations

134 TIWARI, Ramananda. *Secular, Social, and Ethical Values in the Upanishads*

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135 TOLA, Fernando. Justification of racial discrimination, exploitation and violence in ancient India.

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136 TRIPATHI, D N. *Protohistoric interconnections between India and Western Asia*

see 81 198 and 82 252 above

137 TRIVEDI, Rajendra Kumar. *Upanishatkālina Samajā evam Samskr̥ti* (Hindi) Parimal Publications, Ahmedabad, 1983; 16 + 292

society and culture in the times of the *Up*

138 Vaidikavisvasamskr̥ti ke mula - Prajapati Kaśyapa (Hindi) *Vedapradīpa* 3 (7), Feb 89, 11-12

serially Prajapati Kaśyapa - the source of Vedic universal culture

139 VAKIL, Vasant Rao M. Vaidikā aurā itihāsa ka āmśika rūpa (Hindi) *Vedapradīpa* 3 (2) Aug 88, 37-38

Vedism and a partial form of history

140 VARADPANDE, N R. Rgvedatīla tathakathita Ārya anārya samgharsa (Mar) *Navabharata* 37 (10), July 84, 21-30; 37 (11), Aug 84, 15-27, 37 (12), Sept 84, 13-22.

the so-called conflict between the Aryans and the non-Aryans in the *RV* (three installments)

- 142 VARMA, Satya Kam Vedic culture ancient heritage.  
*AH 2* . 14, July 85, 6-11, 13, 2 15, Aug 85, 14-20

discusses *yajna* (sole and crucial symbol of Vedic culture;  
 subject matter of the Vedas, knowledge, action, devotion—three  
 aspects of Vedic material, three eternal elements, Supreme Self  
 soul, and nature, extent and variety of Vedic lit., Vedangas, 6  
 systems of philosophy, *samskaras* festivals arts and science

- 143 Vedic link of Maya civilization *MLBD Newsletter*  
 10 (5), May 88, 7 8

(to be contd in the next issue) increasing evidence of close  
 ties bet the Vedic and IV civil and the Maya civil of Mexico

- 144 VIDYANANDA SARASVATI, Swami Aryasamāja 'sava-  
 dhana (Hindi) *Vedavani* 41 (2), Dec 88, 11-13

(ref to the views of K. M. MUNSHI and Prof VEDAVYAS on  
 early Vedic culture)

- 145 WAKANKAR, V. S. Vaidika yā tathakathita ārya sams-  
 kṛti (Hindi) *Wakankar Fel Vol*, Ujjain, 1987, 41-54

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- 146 WILSON, John *India Three Thousand Years Ago or  
 The Social State of the Āryas on the Banks of the Indus in the  
 Time of the Vedas* Indological Book House Delhi, 87

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 Aug 88, 50-51

where is river Sarasvatī the mother of the Vedas ?

- 2 AMAR SIMHA *Samskrta Sahitya men Kuruksetra* (Hindi).  
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- 3 AROLE, Mira *Dharmaksetra Kuruksetra* (Mar).  
*Samisodhaka* 60 (3), Sept 92, 39-43

Vedic evidence considered

also SP 32 ICANAS Hamburg 1986, p 31 D (also called Asmanvatī) mentioned in RV along with Sarasvatī and Apaya in later lit it is described as joining S above Vināṣana and forming the southern boundary of Brahmavarta in Kuruksetra D is still alive in the present name of a hill torrent called Pathrala to the north of the town of Jagadhri wh joins the course of Western Jamna canal at the Dadapur headquarters

10 BHARADWAJ, O P Two ancient tribes of North India :  
The Mujavats and the Mahāvṛsas

see 83 13 above

11 BHARADWAJ, O P *Studies in the Historical Geography of Ancient India* Delhi, 1986, xii + 290

12 BHARADWAJ, O P The Vedic Sarasvatī HSAJIS  
2 (1-2), 1987, 38-58

see 51 41 above earth movements caused during the fierce seismic-tectonic volcanic upheaval (wh is known as the Great Deluge) wrought extensive changes in the topography of the Shiwalik belt bet the Yamuna and the Ravi resulting in the diversion of waters of the Ṛgvedic Sarasvatī (or Ghaggar) about 3000 B C and leading to its ultimate drying up around Vināṣana in the sands of Bikaner

13 BHARADWAJ, O P Vedic sites of North India (in)  
*Vajapeya*, K D Bajpai Ed Vol , Agam Kala Prakashan, Delhi,  
1987, 85-91

land bet Sutlej in the North and Yamuna in the East was primarily the scene of activity of the earliest Vedic people mentions (1) Aślādhama (Ludhiana Aślā s seat) (2) Pratiśṭhāna (connected with Purūravas) (3) Manasa (4) Ilāspada, (5) Kapśṭhala (6) Asandivat (7) Karoti (8) Srughna ; (9) Khandavaprastha (10) Pṛthudaka

14 BHARADWAJ O P The Kurus and Kuruksetra in the  
Upanisads

see 22 11 and 83 14 above

15 BHARADWAJ, O P Apocryphal tirtha name in Kuruksetra SP, 8 WSC, Wien, 1990

..the names Ilāspada, Sudina, Ahan are fabricated out of RV III. 23 4, the second line of wh mentions the holy tank of Mānasa and the rivers Drsadvatī, Āpayā and Sarasvatī (the first line contains the words *ilāyāh pade, sudināte, ahanām*—the three names of *tirthas* concocted out of these words by the scribe of MBh *Āranyakaparvan*

16. BHARGAVA, P. L. *The Geography of Rgvedic India*. Lucknow, 1964.

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.. see 51 42 above

18. BHATTACHARYA, Ram Shankar. *Vedokte sarayvayodhye*. *Pur* 33 ( 2 ), July 91; Sk. 3-5.

..RV IV. 30 18, V 53.9, X 64 9, AV X 2 31 ..

19. BHATTACHARYA, Narendra Nath *The Geographical Dictionary : Ancient and Medieval India*.

.. see 35 9 above .

20. CHAKRABORTY, Krishna *Geographical information in Pāṇini*. *SP*, 7 WSC, Leiden, 1987, p 30

..ref. to ancient cities of Afghanistan and Panjab Kāpiśī (=Kapiscna in Af ), Barnu (=Af ), Varana (=Fort Arnas ), Subāstu (=river Soyat wh joins river Kabul), Parāḡu Paraḡu-sthana (=Orttospān = Kabul ), Sāṅkala (=Sāṅgala ), Parvata (=Polphoto in Panjab mentioned by Huen Tsung )

21. CHATTOPADHYAY, B. D. *Survey of Historical Geography of Ancient India*. Manisha Granthalaya, Calcutta, 1984; ii + 97.

22. CHATTOPADHYAYA, K. *Rgvedic River Sarasvatī*.

..see 51. 44 above. there was no river by the name Sarasvatī; S is the original name of the Indus, the Indus is ref to in RV by the name S in the earlier portions of RV, particularly in 6th and 7th *maṇḍalos*, S = the Indus, in *mandala* 10 it means the Sar Suatī wh flowed in Kurukṣetra also considers the river Gomatī .

23. CHAUHAN, D. V. *Rgvedic Parusnī and the Prasun river in Kafīristan*. *JGJKSV* 37 (1-4), 1983; E 87-96.

see VBD IV 84 17 Parusni = Prasun traits of Rgvedic  
Maruts find reflection in the life on the Prasun and other Kafirs

24 DAVE, Mrudula D Kya Rgveda ki Saranyu Saurashtra  
ki Rannāde hai ? ( Hindi )

see 4 15 above Saranyu is Rannade

25 DEY, Nando Lal ( ed ) *The Geographical Dictionary  
of Ancient and Mediaeval India*

see 35 24 above

26 DUBE, Vipula Vaidika evam pauranika sahitya men  
nadi Gomati ( Hindi ) *Bharatiya Itihasa Samkalana Samiti Patrika*  
3, Varanasi, 1985 45-50

river Gomati in Vedic and Puranic lit

27 DUBEY, Devi Prasad Varanasi a name study *India  
Cultures* 40 ( 1 ) 1985, 19-32

ref to Vedic evidence

28 DWIVEDI, Kailash Nath *Saptasandhavapradesah* DD,  
Kanpur Univ

29 DWIVEDI, Kailash Nath Rgvaidikagunguvimarsah.  
*Parijatam* 4 ( 1-2 ), Aug -Sept 85, 59-60

see 65 33 79 85 and 83 42 above

30 DWIVEDI Kailash Nath *Rgvaidika Bhūgola* ( Hindi ).  
Sahitya Niketan, Kanpur, 1985, 363 + maps

Rev Maya MALAVIYA *JGJSV* 41 106-110

31 DWIVEDI, Kailash Nath Vaidikayuginabhāratasya  
bhaugolika sthūtivimarsah *Sag* 23 ( 1 ), 1985, 85-90

physical and cultural ( relating to economic and political con-  
ditions ) geography of India in the Vedic age Part I ( physical  
features ) three mountains ( Ājyavat Śaryanāvat Himavat ),  
three deserts seven rivers ( Sindhu Vitasta Parusni Asikni  
Śutudri Sarasvati Ganga Yamuna ) two seas ( Arjāvat,  
Pārāvat ) Part II ( cultural ) ancient races..

32 GAYATRI PRASAD *Sanskritika Bhūgola* ( Hindi )  
Allahabad, 1986, xiv + 304

- 33 GHOSH, B et al The last courses of the Sarasvati river in the great Indian desert *GeoJ* 145, 1979, 446-451

the lost river Sarasvati whose dried river basins have been identified appears to have undergone changes in her course at least five times

- 34 GONDA, J *Pusan and Sarasvati*

see 50 69 and 51 45A above

- 35 HANDA, Devendra *Toponymy of Punjab PURB* (Arts) 18 (1), April 87, 119-143

Vedic sites and sites mentioned by Panini identified with modern sites place-names after persons, tribes gods peoples, geographical factors etc are h potential of ancient sites

- 36 JAGDISH KUMAR The ancient city of Sarasvatī *SP*, 32 ICANAS, Hamburg 1986, p 166

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- 37 JHA, Damodar Kuruksetra in the Vedic literature. *VJ* 25 (1-2), 1987 (1992), 99-102

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Manu much beyond 2000 B C

51 PAUL, R C River Sarasvatī *BJ* 36 (3)-36 (7), Sept Nov 89



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Vedic S Ghaggar, during the RV-age S was a mighty  
perennial river flowing from the Himalayas to the ocean  
occurrence of a seismic-volcanic upheaval led to the diversion  
of the waters of S towards Yamuna — emergence of small  
rivers probability that the sacred S of RV is still flowing  
under the bed of Ghaggar

56 RAY Upendranath Astadhyayi ke Gauda, Mahāna-  
gara, aurā Navanagara

see 25 260 above

57 SANKALIA, H D Ancient names of Kutch

see 25 263 above

58 SATHE, Jagadīsh Chandra Rgvaidika Śaryanāvata saro  
vara evam pradeśa ki bhaugolika pahacana (Hindi) *VJ* 34 (9),  
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Ś = Saruṁ i.e. sara to the east of Jammu present river  
Jammu Tawi = Vīrapatnī in RV discusses locat on of Soma

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47 ROTHERMUND, Dietmar The philosophical context of the development of German Indology (in) *Indological Studies and South Asia Bibliography*, National Library, Calcutta, 1988; 117-130

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49 SAID, Edward W *Orientalism* Routledge and Kegan Paul, London, 1978, xiv + 368

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51 SCHWAB Raymond *The Oriental Renaissance Europe's Rediscovery of India and the East, 1680-1880* Columbia Univ. Press, New York 1984, 542

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52 SHARMA, S N *A New Approach to Some Important Aspects of Indology* Chowkhamba Varanasi, 1983

53 SHARMA, Vinod Bihari *Jayapura ki vedādhyaṇa kō dena* (Hindi) SP, 33 AIOC, Calcutta, 1986, 70 71

Jaypur a contribution to the study of the Veda

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55. SINGH, Charu Sheel Indic studies in the west up to eighteenth century : an account and appraisal *Sanskriti Sandhara* 2, Varanasi, 1989

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RAM GOPAL Rgv dic compounds formed from *iṣ kr*  
 Sadashiv A DANGE 'The crying worlds (*krandasi*)', R C  
 DWIVEDI Jara in the RV J GONDA Some notes on optio  
 nal rites V V BHIDE The *praṣa prokṣanir asadaya*  
 G U THITE Result of sacrific and gods of the *Brahmana*  
 texts V K VARMA Vedic optimism and origin of the  
 doctrine of *karman*, S D LADDU Sayana's authorship of  
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- 9 MAITY, S K et al (ed) *Studies in Orientology Essays in memory of A L. Basham* Y K Publishers Agra 1988
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not know much of Vedic lit in the present form i.e. in the  
collections known to us Much of Vedic lit was still in a state  
of flux in P's day and had not yet reached the unalterable shape  
in wh we know it RV was known to P along with its *Paṇi-*  
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mataphysical (*adhyatmika*) and practical (*vyaavaharika*) (1)  
Vedas = words of God therefore they must contain pure and  
absolute knowledge (2) words of Veda are *yaugika* and are  
in a fluid state Veda does not have *rudhi* words (3) Vedic  
words denote triple significance *adhyatmika* *adhidivika* *adhiya-*  
*jñika* (4) *Padapatha* not strictly adhered to (5) all Vedic  
descriptions are symbolic and figurative there is no history in  
Veda (6) there is only one Supreme Being (*ekam sat*)  
*devatas* = different names of that Supreme Being, (7) feminine  
names of deities portray motlierly form of God (8) traditional  
*vytiogas* may be ignored (9) in the Vedas there is no descrip-  
tion of human actions (AUROBINDO's appreciation of D)

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